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NEW TESTAMENT ABSTRACTS

Vol. 42 *1998* *No. 1*

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NEW TESTAMENT ABSTRACTS

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Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
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The Catholic Biblical Association of America

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General Editor
DANIEL J. HARRINGTON
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CHRISTOPHER R. MATTHEWS
Associate Editor
STANLEY B. MARROW

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 42-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA,* but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
African Ecclesiastical Review (Eldoret, Kenya)
America (New York)
American Benedictine Review (Richardton, ND)
American Journal of Archaeology (Boston)
American Journal of Philology (Baltimore, MD)
Analecta Cracoviensia (Krakow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annali di storia dell'esegesi (Bologna)
Annual of the Japanese Biblical Institute (Tokyo)
Antonianum (Rome)
Anvil (St. Albans, Herts., UK)
Apocrypha (Turnhout)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Journal (Ashland, OH)
Asia Journal of Theology (Bangalore)
ʿAtiqot (Jerusalem)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Parkville, Victoria)
Bangalore Theological Forum (Bangalore)
Baptist Review of Theology/La Revue Baptiste de Théologie (Cambridge, Ont.)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Düsseldorf/Klosterneuburg)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (New York)
Biblebhashyam (Kottayam, Kerala, India)
Biblica (Rome)
Biblical Archaeologist (Atlanta, GA)
Biblical Archaeology Review (Washington, DC)
Biblical Interpretation (Leiden)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin for Biblical Research (Winona Lake, IN)
Bulletin of the American Schools of Oriental Research (Baltimore, MD)
Bulletin of the International Organization for Septuagint and Cognate Studies (Durham, NC)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Calvin Theological Journal (Grand Rapids, MI)
Catholic Biblical Quarterly (Washington, DC)
Catholic Theological Society of America Proceedings (Santa Clara, CA)
Catholica (Münster)
Center for Hermeneutical Studies Protocol Series (Berkeley, CA)
CGST Journal (Hong Kong)
Chicago Studies (Chicago)
Christian Century (Chicago)
Christian Scholar's Review (Holland, MI)
Christianity Today (Carol Stream, IL)
Christus (Paris)
Church (New York)
Churchman (Watford, Herts., UK)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Journal (Provo, UT)
Classical Philology (Chicago)
Classical Quarterly (Oxford)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Brisbane)
Commonweal (New York)
Communio (Seville)
Communio/International Catholic Review (Washington, DC)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Crux (Vancouver, BC)
Currents in Research: Biblical Studies (Sheffield, UK)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Dead Sea Discoveries (Leiden)

Deltion Biblikon Meleton (Athens)
Diakonia (Mainz/Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Bologna)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)
Ecumenical Review (Geneva)
Efemerides Mexicana (Tlalpan)
Église et Théologie (Ottawa)
Emmanuel (Cleveland, OH)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Leuven)
Epworth Review (Peterborough, UK)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit & Vie (Langres)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Carlisle, UK)
Evangelical Review of Theology (Carlisle, UK)
Evangelische Theologie (Gütersloh)
Expository Times (Edinburgh)
Filología Neotestamentaria (Córdoba)
Foi et Vie (Paris)
Forum (Santa Rosa, CA)
Forum Katholische Theologie (Aschaffenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Würzburg)
Gereformeerd Theologisch Tijdschrift (Kampen)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Hervormde Teologiese Studies (Pretoria)
Heythrop Journal (Oxford)
History of Religions (Chicago)
Hokhma (Lausanne)
Homiletic and Pastoral Review (New York)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Indian Theological Studies (Bangalore)
Internationale Katholische Zeitschrift/Communio (Cologne)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jerusalem Perspective (Jerusalem)
Jewish Quarterly Review (Philadelphia)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal for the Study of the Pseudepigrapha (Sheffield, UK)
Journal from the Radical Reformation (Morrow, GA)
Journal of Biblical Literature (Atlanta, GA)
Journal of Early Christian Studies (Baltimore, MD)
Journal of Ecclesiastical History (Cambridge, UK)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta, GA)
Journal of Hellenic Studies (London)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch)
Journal of Pentecostal Theology (Sheffield, UK)
Journal of Religion (Chicago)
Journal of Religious History (Sydney)
Journal of Religious Studies (Cleveland, OH)
Journal of Religious Thought (Washington, DC)
Journal of Roman Archaeology (Ann Arbor, MI)
Journal of Roman Studies (London)
Journal of Semitic Studies (Oxford)
Journal of the American Academy of Religion (Atlanta, GA)
Journal of the American Oriental Society (Ann Arbor, MI)
Journal of the Evangelical Theological Society (Lynchburg, VA)
Journal of the Grace Evangelical Society (Roanoke, TX)
Journal of the Interdenominational Theological Center (Atlanta, GA)
Journal of Theological Studies (Oxford)

Journal of Theology for Southern Africa (Rondebosch)
Journal of Translation and Textlinguistics (Dallas)
Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
Landas (Manila)
Laurentianum (Rome)
Laval Théologique et Philosophique (Québec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Literature & Theology (Oxford)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière & Vie (Lyon)
Lutheran Quarterly (Milwaukee, WI)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maarav (Rolling Hills Estates, CA)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Master's Seminary Journal (Sun Valley, CA)
Mayéutica (Marcilla [Navarra])
McMaster Journal of Theology (Hamilton, Ont.)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Modern Believing (Leominster, UK)
Modern Theology (Oxford/Cambridge, MA)
Month (London)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Nederlands Theologisch Tijdschrift (Utrecht)
Neotestamentica (Bloemfontein)
Neue Zeitschrift für Systematische Theologie und Religionsphilosophie (Berlin)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Collegeville, MN)
Norsk Teologisk Tidsskrift (Oslo)
Notes on Translation (Dallas)
Nouvelle Revue Théologique (Tournai)
Nova et Vetera (Chêne-Bougeries)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Brunswick East, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Richmond, VA)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (New Brighton, MN)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Protokolle zur Bibel (Klosterneuburg)
Qadmoniot (Jerusalem)
Quarterly Review (Nashville, TN)
Qumran Chronicle (Krakow)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie Ancienne et Médiévale (Louvain)
Reformed Review (Holland, MI)
Religion (London)
Religion & Theologie /Religie & Teologie (Pretoria)
Religious Studies (Cambridge, UK)
Religious Studies and Theology (Saskatoon, Saskatchewan)
Religious Studies Review (Valparaiso, IN)
Renovatio (Bonn)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Revista Bíblica (Buenos Aires)
Revista Catalana de Teologia (Barcelona)
Revista de Cultura Bíblica (São Paulo)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Aix-en-Provence)
Revue Théologique de Louvain (Louvain)

Revue Thomiste (Toulouse)
Rhetorica (Berkeley, CA)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Vatican City)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczne (Lublin)
Römische Quartalschrift (Rome)
Sacra Doctrina (Bologna)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Oslo)
Science et Esprit (Montreal)
Scottish Bulletin of Evangelical Theology (Edinburgh)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch)
Scripture Bulletin (Birmingham, UK)
Scuola Cattolica (Milan)
Search (Dublin)
Sefarad (Madrid)
Semeia (Atlanta, GA)
Sémiotique et Bible (Lyon)
Sewanee Theological Review (Sewanee, TN)
Skrif en Kerk (Pretoria)
Soundings (Knoxville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (Notre Dame, IN)
Studia Missionalia (Rome)
Studia Patavina (Padua)
Studia Philonica Annual (Atlanta)
Studia Theologica (Oslo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Stulos Theological Journal (Bandung, Indonesia)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Textus (Jerusalem)
Themelios (Leicester, UK)
Theological Educator (New Orleans)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt/Munich)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (New York)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Meitingen/Niederaltaich)
Union Seminary Quarterly Review (New York)
Verkündigung und Forschung (Gütersloh)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vie Spirituelle (Paris)
Vigiliae Christianae (Leiden)
Vox Reformata (Geelong, Victoria)
Vox Scripturae (São Paulo)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Werl)
Word & World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bielefeld)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Stuttgart)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für Althebraistik (Stuttgart)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Religions- und Geistesgeschichte (Potsdam)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Chicago)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. J. A. Darr, "Is There an Extratext in this Class? Or, An Introduction to Some Recent Introductions to the New Testament," *RelStudRev* 23 (3, '97) 239-243.

The ideal introduction to the NT would combine the strengths of all six textbooks discussed in this article. S. L. Harris's *The New Testament: A Student's Introduction* (2nd ed., 1995) contains a strong, up-front discussion of canon and textual transmission. H. C. Kee's *Understanding the New Testament* (5th ed., 1993) provides the basic substructures of early Christian development, while D. C. Duling and N. Perrin's *The New Testament: Proclamation and Parenesis, Myth and History* (3rd ed., 1994) adds more specific social-scientific and social-historical data. R. Pregeant's *Engaging the New Testament: An Interdisciplinary Introduction* (1995) offers sophisticated but accessible hermeneutics and cutting-edge discussions of developments in NT studies. D. Barr's *New Testament Story: An Introduction* (2nd ed., 1995) contributes the basic literary and rhetorical tools, and R. A. Spivey and D. M. Smith's *Anatomy of the New Testament: A Guide to Its Structure and Meaning* (5th ed., 1995) presents the leading questions for student reading.—D.J.H.

Canon

2. S. Dempster, "An 'Extraordinary Fact': *Torah and Temple* and the Contours of the Hebrew Canon, Part 1," *TynBull* 48 (1, '97) 23-56.

This installment first reviews the present state of canonical studies on the Hebrew Bible (revolutionary shifts of perspective), surveys some of the important literature in the field, and discusses the general contours of the canonical form that this literature has been given. Then after noting that there are particular themes associated with divine authority (Torah and Temple) that are emphasized repeatedly in the introductions and conclusions of the main divisions of the literature, it examines the "extraordinary fact" of intentional editorial strategy in the Torah.—C.R.M.

3. R. Nicole, "The Canon of the New Testament," *JournEvangTheolSoc* 40 (2, '97) 199-206.

The article reviews and evaluates seven criteria of canonicity for the NT that have been invoked at times in the evangelical church: apostolicity, orthodoxy, christocentricity, inspiration, the testimony of the Holy Spirit to the individual Christian, the authority of the church, and the witness of the Holy Spirit given corporately to God's people.—C.R.M.

4. I. Provan, "Canons to the Left of Him: Brevard Childs, his Critics, and the Future of Old Testament Theology," *ScotJournTheol* 50 (1, '97) 1-38.

After outlining Childs's canonical program that centers on the final forms of the OT books that have been recognized as authoritative for the Jewish and Christian faith communities, the article presents a critique of Childs's program. Thus it considers whether Childs is right when he claims that canon does not represent an arbitrary and late imposition on the OT text; which canon and which text so far as the OT books are concerned should form the basis for the kind of theological reflection that Childs has in mind; etc. It concludes that the starting point for the discipline of OT theology must be the continuation of the sort of exegetical work on the

OT texts that seeks to understand them in their final form in interrelationship with the other texts of the OT canon. The task of the OT theologian is to convince others of the continuing importance of the fact that the OT is the Scripture of Jesus and of the early church and the background against which Jesus was read in the early church.—C.R.M.

5. R. L. Thomas, "Correlation of Revelatory Spiritual Gifts and NT Canonicity," *MastSem Journ* 8 (1, '97) 5-28.

The spiritual gifts of apostleship and prophecy, along with the words of wisdom and knowledge, are indispensable considerations in discussions of NT canonicity. From among the inspired writings of apostles and prophets, the consensus of early Christians selected twenty-seven writings worthy of canonical recognition to compose NT Scripture. They did so with divine guidance, selecting from among many inspired writings that survived the 1st century A.D., by applying tests of antiquity, orthodoxy, catholicity, and traditional usage.—D.J.H.

Canon, §§ 42-623, 710.

Interpretation

6. J. J. Bartolomé, "La contemplación de la Palabra como ministerio apostólico. A propósito de una experiencia pastoral," *Salesianum* 59 (1, '97) 61-85.

After describing the "schools of the word" movement in Milan and elsewhere, the article explains the steps in *lectio divina* as a method of reading and appropriating Scripture: reading the text, appropriating its meaning (meditation), prayer as a logical reaction, and contemplation as goal and guarantee. Then it reflects on contemplation as an apostolic ministry.—D.J.H.

7. J. Barton, "Biblical Commentaries," *EpworthRev* 24 (3, '97) 35-44.

The basic interests of historical criticism are genetic questions, original meaning, historical reconstruction, and disinterested scholarship. The central accusation against it today concerns its Enlightenment origins. But the neutrality at which historical criticism aims has hardly ever gone far enough to pose a threat to most believers. Moreover, though it would be foolish to deny its debt to the Enlightenment, there is a tradition in German scholarship that traces the origins of historical criticism to the Reformation. Truly critical scholarship is typified, is defined, by its commitment to reading only what is in the text, not what the commentator wishes were there.—D.J.H.

8. P. Q. Beeching, "Gospels in the Classroom. Where the Bible's Just a Good Book," *BibRev* 13 (3, '97) 40-43, 54.

Within the university, at least, the NT has become another "great book." Students come to recognize that the Gospels use fictional conventions, transmit invented speech, project a primitive cosmos, and impressionistically cite Scripture. When the NT is read "sensibly," it is a better book—more complex, interesting, moving, and honest.—D.J.H.

9. G. Bexell, "Theological Interpretation of Biblical Texts on Moral Issues," *StudTheol* 51 (1, '97) 3-14.

In developing a Bible-faithful Christian ethics, one must distinguish between center and

periphery, attend to context, respect the tension between Jesus' demand of total holiness and the gospel of God's grace, include the OT, distinguish between general norms and applications, accept the plurality of biblical ethics, study how the biblical writers work, and recognize the unsystematic nature of Jesus' teaching. Such an approach will also take account of tradition and natural law. Its application is illustrated with reference to the contemporary issues of racism, organ donation, relations between men and women, and values.—D.J.H.

10. S. J. Binz, "The Bible as Focal Symbol for the Church," *BibToday* 35 (3, '97) 177-182.

By honoring the Scriptures as the book of the church, we can express a renewed commitment to the word of God as the new millennium approaches. The Bible came from a community of faith; it can be best understood and applied to our lives within communal experiences.—D.J.H.

11. S. J. Binz, "Parish Bible Study: Foundation for Evangelization," *BibToday* 35 (4, '97) 249-254.

The article suggests ways to understand evangelization according to the apostolic tradition of the NT and explains a practical method of parish Bible study that will develop evangelizing disciples.—D.J.H.

12. L. G. Bloomquist, "Rhetorical analysis and sociological analysis in historical Jesus research," *Method & Theory in the Study of Religion* [Toronto] 9 (2, '97) 139-154.

The sociological study of early Christianity must contend with the possibility that access to the recorded words of Jesus is only ever possible via the rhetorical presentation of the founder in the community's words or in his own. After examining how the Q saying about the "blessing of the poor" (Lk 6:20) has been used within the context of sociological analysis, the article suggests how rhetorical analysis can function as a corroborative or corrective approach in relation to the findings of sociological analyses under the following headings: the value of comparative analysis, the necessity of distinguishing historical data, implications of the preservation of historical data, and the rhetorical status of the historical data. Rhetorical analysis challenges scholars to read the stories of early Christianity not first of all as insights into society but rather as stories.—C.R.M.

13. M. Botas, "Entre l'Écriture et le dogme: la Parole de Dieu," *LumVie* 46 (231, '97) 59-70.

Scripture is not only something to be interpreted but also serves to interpret the situation of the believer before God. This idea is developed with regard to the process of knowing, the nature of Scripture, and the relation between Scripture and tradition.—D.J.H.

14. M. R. Brubaker, "Postmodernism and Pentecostals: A Case Study of Evangelical Hermeneutics," *EvangJourn* 15 (1, '97) 33-45.

After discussing the nature of postmodernism and its impact in theories of interpretation, the article considers evangelical responses to postmodern hermeneutics. Then it shows how two Pentecostal biblical scholars (W. R. Tate and J. Camery-Hoggatt) deal with postmodern thought, and reflects on four approaches to the question whether there is a distinctive Pentecostal hermeneutic different from the evangelical hermeneutic.—D.J.H.

15. J. F. Brug, "Scripture According to the New *Catechism of the Catholic Church*," *Wisconsin Lutheran Quarterly* [Mequon, WI] 94 (2, '97) 101-102.

A series of excerpts from the new *Catechism of the Catholic Church* regarding Scripture indicates that the Catholic church still affirms the inspiration and authority of Scripture but allows the traditions of the church equal (in fact, greater) authority than Scripture. The treatment of Genesis 1–3 shows that the Catholic church has adopted the negative higher-critical approach to Scripture.—D.J.H.

16. A. Camplani and L. Perrone, "Bibliografia generale di storia dell'interpretazione biblica. Esegesi, ermeneutica, usi della Bibbia. A General Bibliography on the History of Biblical Interpretation. Exegesis, Hermeneutics, Uses of the Bible. Nr. 14 [1996/2]," *AnnaliStorExeg* 13 (2, '96) 659-726.

This installment [see § 41-720] lists 770 recently published books and articles on general matters (nos. 604-733) as well as on the history of exegesis (734-1256), of hermeneutics (1257-1277), and of the uses of the Bible (1278-1373). Indexes of biblical references, modern authors, and selected subjects are included on pp. 706-726.—D.J.H.

17. M. D. Carroll R., "La Biblia y la identidad religiosa de los mayas de Guatemala en la conquista y en la actualidad: Consideraciones y retos para los no-indígenas," *Kairós* [Guatemala City] 19 ('96) 35-58.

From the conquest and colonial times to the present the Bible has served to shape Mayan culture in Guatemala in the midst of varying historical circumstances. After setting the context, the article considers B. de las Casas (the arrival of the Bible), the ecumenical Protestant Mayans (the Bible in dialogue with the rights of the indigenous), and the conservative Protestant Mayans (the various roles of the Bible in a context of change).—D.J.H.

18. D. A. Carson, "The Challenge from the Preaching of the Gospel to Pluralism," *Criswell TheolRev* 7 (2, '94) 15-39.

After showing the need to develop an array of responses to the new hermeneutic and to deconstruction, the article reflects on the example of Paul in Athens according to Acts 17:16-31 and insists on the priority, in the present culture, of preaching biblical (as opposed to systematic) theology. It concludes with suggestions about proclaiming the gospel today.—D.J.H.

19. B. S. Childs, "Interpreting the Bible amid Cultural Change," *TheolToday* 54 (2, '97) 200-211.

This examination of the question of why the understanding of the Bible within the church appears to change from generation to generation first reviews the two dominant theories of change (the scientific and the humanistic) and finds them inadequate for explaining the phenomenon. Then it presents two radically different examples of biblical interpretation from the modern history of the church (rediscovery of biblical authority, loss of biblical authority) and offers a theological evaluation. It concludes that the changing understanding of the Bible is ultimately rooted in the theological perception of God, and offers five rules for understanding the ways of God in the world.—C.R.M.

20. A. R. Cross, "Historical Methodology and New Testament Study," *Themelios* 22 (3, '97) 28-51.

The discipline of historical research has a broadly agreed methodology that provides checks and balances that can improve the historical study of the NT or any literary corpus. The article treats the word "history," historical method, and what "historically reliable" means. An excursus on miracles and history is included. History and theology are two complementary ways of approaching the NT books.—C.R.M.

21. J. R. Davies, "Biblical Precedence for Contextualisation," *EvangRevTheol* 21 (3, '97) 197-214.

After discussing interactions between Israelite religion and the surrounding cultures in the OT, the article considers the phenomenon of contextualization in the NT and examines some examples of it (Acts 15; 1 Cor 8:1–10:22; the household codes; the Logos in John's Gospel; and Acts 17).—D.J.H.

22. G. W. Degner, "From Text to Context: Hermeneutical Principles for Applying the Word of God," *ConcTheolQuart* 60 (4, '96) 259-278.

The article first treats the four contexts of any text (theological, historical, literary, cultural) and shows how each is an essential part of the process of preparing to preach and teach. Then it briefly presents three models (G. Fee and D. Stuart, K. H. Ting, G. Osborne) that contain significant insights on how to bring together what Scripture meant to its original readers with what it means today.—C.R.M.

23. R. Dillmann, "Autor – Text – Leser. Grundfragen der Pragmatik und ihre Relevanz für die Interpretation biblischer Texte," *TheolGlaub* 87 (1, '97) 81-96.

Any pragmatics claiming to be relevant to biblical texts ought to be elaborated in the context of a comprehensive theory of text. The speech-act theory and the question of the implied reader are further components. Pragmatics can be defined as a virtual process of understanding that comes to pass in the act of reading. If we understand biblical texts as fictional speech, we are able to describe the pragmatic approach as the effort to interpret biblical texts in order to link the texts of the past anew with those of the present. These concepts are illustrated with reference to Lk 5:1-11.—D.J.H.

24. H. Donneaud, "La question biblique depuis *Providentissimus Deus* (1893)," *Chronique* [Toulouse] 5 (1, '97) 17-37.

After delineating the "biblical question" (the tension between scientific and believing readings of the Bible), the article considers the historical context of Pope Leo XIII's encyclical *Providentissimus Deus* in 1893, the defense of biblical truth (from Leo XIII to Pius XI), and the deepening of biblical truth (from Pius XII to Paul VI).—D.J.H.

25. J. A. Draper, "Confessional Western Text-Centered Biblical Interpretation and an Oral or Residual-Oral Context," *Semeia* 73 ('96) 59-77.

The consequences of residual orality on reader-response theory have nowhere been explored. On the basis of field work into the relation between literary study of the Bible and its actual use among grassroots groups of black Christians in South Africa, the article investi-

gates whether the text is the same text for those whose thought processes are shaped by literacy as for those still living in a residually oral culture. The preliminary field work indicates that the Bible does not operate primarily as printed text but as the starting point for oral performance in the Christian community. It is possible for Western interpretive methods to work in complementary fashion with residual oral culture in a way that respects and recovers its insights and yet contributes the analytical and transformative insights of textual culture also.—C.R.M.

26. A. Dulles, "Revelation as the Basis for Scripture and Tradition," *EvangRevTheol* 21 (2, '97) 104-120.

With particular attention to Vatican II's *Dei verbum,* the article discusses the bestowal of revelation, the completion of revelation, apostolic tradition and revelation, the Scriptures and revelation, and postbiblical tradition. Revelation gives rise to tradition and Scripture, and Scripture and tradition transmit revelation and make it resound in the minds and hearts of believers today. The relationship is circular rather than linear. [The same issue contains an "evangelical response" by H. Blocher (pp. 121-127).]—D.J.H.

27. C. Duquoc, "Un compromis précaire: énoncés dogmatiques et exégèse," *LumVie* 46 (231, '97) 71-81.

The article reflects on the precarious compromise between dogmatic statements and biblical exegesis according to the following outline: learned exegesis as a desire for liberation, ecclesial opposition as an act of resistance, and dogma as a limit on the learned magisterium.—D.J.H.

28. M. Fédou, "La régulation dogmatique et le travail de l'exégète," *LumVie* 46 (231, '97) 37-45.

After a historical overview of the dogmatic regulation of biblical exegesis, the article focuses on the debate about Jesus' siblings and Mary's perpetual virginity. Then it reflects on exegesis and ecclesial responsibility today.—D.J.H.

29. J. S. Feinberg, "Sistemas de discontinuidad," *Kairós* [Guatemala City] 19 ('96) 7-34.

Six concepts distinguish Dispensationalism from theological systems that emphasize continuity between the two Testaments: (1) Dispensationalists recognize multiple senses (ethnic, political, spiritual, typological) of terms like "Jew" and "seed of Abraham," even in the NT. (2) NT interpretation of OT passages does not supplant the meaning of these passages in their original context. (3) The promises of unconditional covenants that God made with Israel in the OT will be fulfilled literally to that nation, though there may be a spiritual fulfillment in the church. (4) Ethnic Israel will have a distinctive future in the thousand-year reign of Christ. (5) The church is a distinctive organism that began during the NT era. (6) History is not only the history of salvation but even more the gradual implementation and outworking of the kingdom of God.—D.J.H.

30. L. Feldkämper, "Bewegende Vielfalt. Die Katholische Bibelföderation," *BibKirch* 52 (2, '97) 80-83.

This description of the Catholic Biblical Federation discusses its origin, goals and vision,

and major concerns and activities. [The same issue (pp. 84-90) contains the final document from the Catholic Biblical Federation's 1996 meeting in Hong Kong.]—D.J.H.

31. J. A. Fitzmyer, "The Interpretation of the Bible in the Church Today," *IrTheolQuart* 62 (2-3, '96-'97) 84-100.

After a brief survey of the Catholic church's actions concerning the Bible since 1893, the article discusses the significance of the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205]. Then it considers other factors that are influencing the interpretation of the Bible today (especially the Dead Sea scrolls).—D.J.H.

32. J. A. Fitzmyer, "The Senses of Scripture Today," *IrTheolQuart* 62 (2-3, '96-'97) 101-117.

With reference to the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the Catholic church [§ 38-1205], the article discusses the meaning (and related problems) of the literal sense, spiritual sense, and *sensus plenior* of Scripture, respectively. God speaks to his people today through the inspired written word when its literal sense ascertained by the historical-critical method is duly actualized.—D.J.H.

33. É. Frank, "La joie des écritures," *NouvRevThéol* 119 (2, '97) 172-192.

With reference to J. Grossjean's commentaries on John's Gospel (1991) and Revelation (1994), the article explains his way of reading Scripture "in joy and for joy's sake" under four headings: a passion for the Bible, the Messiah and the Scriptures, the act of reading, and the fruits of reading. Grossjean's commentaries help us to understand the Scriptures as the "sacrament" of the Messiah's presence.—D.J.H.

34. P. Gibert, "Exégèse biblique et esprit scientifique," *LumVie* 46 (231, '97) 7-19.

This discussion of the relation between a religious, spiritual, and theological reading of the Bible and a critical reading treats the origins of scientific exegesis, the necessity of a critical reading of the Bible, the authority of critical exegesis, and from critical-exegetical authority to theological authority. Beyond the light shed on the historical and narrative dimensions of the biblical text by historical-critical investigations, the "principle of the incarnation" speaks of the true nature of the Bible from start to finish.—C.R.M.

35. J. Goldingay, "In Preaching be Scriptural," *Anvil* 14 (2, '97) 87-94.

A world oriented to orality and televisual communication offers preachers the challenge to rediscover some of Scripture's own methods of communication. The use of story, a rhetoric of artless simplicity, and the preacher's own experience allied to a use of visual symbol can create the kind of poetics that will communicate with congregations at the end of the 20th century.—D.J.H.

36. M. Görg, "'Menschenwort' und 'Gotteswort.' Die biblische Ursprache als Gegenstand biblischer Theologie," *MünchTheolZeit* 48 (3-4, '97) 239-253.

This reflection on the original speech of the Bible as the object of biblical theology discusses the humanistic archaism of J. Reuchlin, Reformation verbalism, the sacralizing of bib-

lical speech, biblical speech and *ratio,* the desacralizing of biblical speech, the "word of God" and biblical criticism, Catholic perspectives and approaches, *Sprach-* and *Literaturwissenschaft,* text analysis and inspiration, and the Bible as the "mirror of humankind."—D.J.H.

37r. L. J. Gugliotto, *Handbook for Bible Study: A Guide to Understanding, Teaching, and Preaching the Word of God* (Hagerstown, MD: Review and Herald, 1995).

K. A. Strand, "Review of *Handbook for Bible Study,*" *AndUnivSemStud* 35 (1, '97) 61-65.—This volume is both an encyclopedic handbook and a practical manual for personal Bible study and public presentation of Scripture. The article describes the content of the work and makes suggestions about its use.—D.J.H.

38. J. M. Gustafson, "The Use of Scripture in Christian Ethics," *StudTheol* 51 (1, '97) 15-29.

In Christian ethics (and ethics in general) there are five basic questions: What is going on? What is the norm for how we live? What are we to be and to do? What does it mean to be an agent? How do we justify moral claims? The Bible has different kinds of significance depending upon which item of the agenda of ethics is attended to, and there are significant differences in how the Bible is used by authors on each agenda item. The Bible's authority in Christian ethics is educative and corroborative, and not hierarchical as the ultimate justification of ethics.—D.J.H.

39. F. Hahn, "Die Bedeutung der historisch-kritischen Methode für die evangelische und die katholische Exegese. Eine problemgeschichtliche Skizze," *MünchTheolZeit* 48 (3-4, '97) 231-237.

The historical-critical method has become the presupposition of scientific biblical interpretation in Evangelical and Catholic exegesis. After tracing the development of historical criticism, the article discusses its role in Evangelical theology in the 19th and 20th centuries. Then it describes the official acceptance of historical criticism in Catholic biblical scholarship with reference to Pope Pius XII's encyclical *Divino afflante Spiritu* (1943) and Vatican II's dogmatic constitution *Dei verbum* (1965).—D.J.H.

40. M. Hasitschka, "Wörtlicher und geistlicher Sinn der Schrift," *BibLiturg* 70 (2, '97) 152-155.

This commentary on the second part of the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205] first considers the acceptance of the classical teaching on the manifold senses of Scripture, and the understanding of the literal sense. Then it reflects on the inner connection among the senses of Scripture and on the idea of God underlying this approach to Scripture.—D.J.H.

41. M. Hengel, "Problems of a History of Earliest Christianity," *Biblica* 78 (1, '97) 131-144.

The article reflects on the problems and possibilities encountered in writing a history of earliest Christianity: our very fragmentary knowledge, the necessity of the historical-philological method and the recognition of its limitations, deciding the chronological and spatial parameters, the form (narrative) and the contents (theological thought, especially the develop-

ment of Christology), and the relation between history and faith (seeking to understand better God's revelation in time and space).—D.J.H.

42. R. Hurley, "La critique *reader-response* dans l'oeuvre de R. M. Fowler," *LavalThéol Phil* 53 (2, '97) 343-364.

The article first discusses the genesis of reader-response criticism as a literary-critical methodology and takes the work of S. Fish as representative of a radical emphasis within this general approach. Then it considers Fowler's adaptation of this method for the NT field, with particular attention to his *Loaves and Fishes* (1981) and *Let the Reader Understand* (1991), and to the differences between the formalist leanings in Fowler's work and Fish's more radical approach.—D.J.H.

43. H. Jaumann, "Bibelkritik und Literaturkritik in der frühen Neuzeit," *ZeitRelGeist* 49 (2, '97) 123-134.

After describing the development of literary (philological) criticism in early modern times, the article situates the rise of biblical criticism in this context, and reflects on criticism as the agent of modern pluralism.—D.J.H.

44. L. T. Johnson et al., "A Message from Caravaggio. A Symposium on Revelation," *Commonweal* 124 (12, '97) 14-18.

Taking as its starting point Caravaggio's painting "Saint Matthew and the Angel," five writers—Johnson, K. Norris, S. M. Schneiders, D. Senior, and S. A. Ross—deal with questions about the nature of revelation: Is Scripture a human product or divine? What sense can we make of revelation, given all the human and historical circumstances that we know went into Scripture's composition?—D.J.H.

45. P. J. Jordaan, "A Semiotic Reading Strategy: Text and Ideology," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 78 (1, '96) 64-75.

After discussing semiotics as a discipline and general semiotics, the article considers the relationship between a sign and reality, the imperative and liberating aspects of signs, structural and transactional aspects of signs, and the methodological nature of semiotics. Then it shows how to design a literary semiotics, and how to carry out a structural and pragmatic analysis of a text.—D.J.H.

46. W. C. Kaiser, "The Devotional Use of the Bible," *EvangRevTheol* 21 (3, '97) 229-235.

Devotional study of the Bible must be regular, reflective, retentive, and regulated (see Josh 1:8). It involves the clarity of the Scriptures, the illuminating work of the Holy Spirit, and the act of meditating on Scripture.—D.J.H.

47. W. C. Kaiser, "The Future Role of the Bible in Seminary Education," *ConcTheolQuart* 60 (4, '96) 245-258.

The lesson from the history of theological seminaries is that biblical orthodoxy depends on students being firmly grounded in the exegetical skills of interpreting the Bible. Pastors can excel in the practical areas of theology only if the foundation of their ministry is an excellent

understanding of Scripture and skills in the use of the original languages to provide the exegesis of that text.—D.J.H.

48. S. Kings, "Jung's Hermeneutics of Scripture," *JournRel* 77 (2, '97) 233-251.

Jungian hermeneutics exhibits the same dialogical relation to the past as has often been claimed for biblical interpretation: One listens to the message of the past, and at the same time one translates the past into the language of one's present. This article examines C. Jung's approach to the interpretation of the Christian Scriptures with respect to the principles he applied, the methods he employed, and the results he obtained. The conclusion reflects on important issues raised by Jung's hermeneutics of Scripture.—C.R.M.

49. M. Ko Ha Fong, "Die Bibel im asiatischen Kontext lesen," *BibKirch* 52 (2, '97) 63-73.

The article first considers access to the Bible among Asian people and the new beginning represented by Vatican II. Then it reflects on aspects of an Asian approach to reading the Bible: more than reading the written word (Ps 62:12), enriched by tradition (Deut 32:7), a reading that seeks wisdom (Ps 119:105), a reading from heart to heart (Deut 30:14), and "I am he, the one who is speaking to you" (Jn 4:26).—D.J.H.

50. D. Kosch, "Kontextuelle Bibellektüren," *BibKirch* 52 (2, '97) 54-62.

After reviewing methodological developments in biblical interpretation, this introduction to the contextual reading of the Bible considers theological and hermeneutical insights underlying this approach. Then it discusses some elements that form the interpreter's context (economic, social, cultural, ecclesial), and reflects on how one can learn different things about Scripture from different starting-points.—D.J.H.

51. J. Kudasiewicz, "Die Bibel und die Säkularisierung in Polen während des kommunistischen Totalitarismus," *RoczTeol* 43 (4, '96) 195-207.

In Poland in recent years, secularizing or rationalist biblical interpretation has appeared in films, popular writings, and scholarly publications. Such works contend that the Bible is a dependent or copied product, is an unethical book, contains secular or even atheistic texts, is full of contradictions, and is not historical (especially with regard to Jesus and the Gospels). While greeted enthusiastically in Marxist and atheistic circles, secularizing biblical interpretation has been criticized by Catholic exegetes.—D.J.H.

52. P. Lampe, "Wissenssoziologische Annäherung an das Neue Testament," *NTStud* 43 (3, '97) 347-366.

After illustrating the theological necessity of participating in contemporary discussions on the understanding of reality, the article summarizes current interdisciplinary debates on concepts of reality, reviews the constructive sociology of knowledge model of H. Stenger and H. Geisslinger, considers the consequences of such a perspective for theological discourse, and provides examples of an application of a sociology of knowledge approach to several basic components of the early Christian understanding of reality (the resurrection of Jesus and the new social context declared by Gal 3:28). Finally it reflects on the consequences and prospects of this constructivist perspective.—C.R.M.

53. J. L'Hour, "Pour une lecture 'catholique' de la Bible," *BibInt* 5 (2, '97) 113-132.

After summarizing the 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church [see § 38-1205], the article reflects on the position of Catholicism regarding interreligious dialogue, how to avoid the present impasse, the need to acknowledge historicity, reading the Bible in an a-religious world, and Islam and Christianity. Then it discusses the way toward a "catholic" reading of the Bible (or, the church in search of its catholicity), and the conditions of a catholic reading of the Bible.—D.J.H.

54. A. Lindemann, "'Es steht geschrieben'. Überlegungen zur christlichen Hermeneutik der jüdischen Bibel," *TheolGlaub* 87 (1, '97) 39-54.

The fact that the Jewish Bible as the OT is part of the Christian Bible raises hermeneutical questions because Jewish and Christian readings do not coincide. The early Christian authors used the Septuagint rather than the Hebrew text. And so, for example, Gen 15:6, an important text for Pauline theology, has quite a different meaning in the Hebrew from what Paul derived from the Septuagint. If Christians were to return to the Septuagint canon, they would have to take over such "mistakes" of translation (which seems impossible). The best solution is that Jewish and Christian interpretations of the Jewish Bible stand side-by-side.—D.J.H.

55. R. H. Lugo Rodríguez, "Las aportaciones hermenéuticas de la teología de la liberación a la lectura bíblica (Un repaso)," *QOL* [Tlalpan, Mexico] 13 ('97) 23-29.

Liberation theology has enriched our reading of the Bible by its emphases on God's presence in history, the kingdom of God, the poor, the social context, and the possibility of different readings of a text.—D.J.H.

56. F. Martin, "Jésus et la vérité des Écritures," *LumVie* 46 (231, '97) 47-57.

After summarizing the relation of the Christian believer to truth as a tension between Jesus' affirmation in Jn 14:6 and Pilate's question in 18:38, the article presents reflections on whether an epistemological framework that highlights exactitude and plausible historical knowledge is the best way to approach the topic of the truth of the Scriptures.—C.R.M.

57. R. B. Matlock, "Biblical Criticism and the Rhetoric of Inquiry," *BibInt* 5 (2, '97) 133-159.

This selective look at biblical criticism from the recently emerging perspective of "rhetoric of inquiry" first treats the objectivist and anti-rhetorical conception of inquiry that has reigned in modern biblical studies with reference to J. P. Gabler, W. Wrede, and H. Räisänen. Next it offers several accounts of what rhetoric of inquiry, a rediscovery of rhetoric extended to cover scholarly discourse, does. Then it considers "criticism rhetoricized" (rhetoric as grist for the mill of modern critical self-consciousness). Finally it raises the question of the possible improvement of the academy and inquiry by a self-consciously rhetorical perspective with reference to scholarly biblical interpretation.—C.R.M.

58. R. McQuilkin and B. Mullen, "The Impact of Postmodern Thinking on Evangelical Hermeneutics," *JournEvangTheolSoc* 40 (1, '97) 69-82.

Postmodern thinking, with new directions in literary criticism, linguistic theory, communications theory, and anthropology/sociology, has challenged traditional approaches to Scrip-

ture. The article discusses postmodern influences on evangelical hermeneutics of understanding Scripture and on hermeneutics of applying biblical teaching to the contemporary context. While postmodern thinking presents evangelicals with some serious challenges, it can contribute to evangelical thinking by sensitizing it to the difficulty of verbal communication, alerting it to the nearly imperceptible influence of preunderstanding, and causing it to reevaluate the historical and cultural distance between Scripture and contemporary understanding.—C.R.M.

59. B. Meunier, "La généalogie du dogme et l'hérésie," *LumVie* 46 (231, '97) 29-36.

After sketching various approaches to orthodoxy and heresy in early Christianity, the article reflects on the nature of dogma, the process of its development, and its relation to Scripture.—D.J.H.

60. O. Millet, "Bible et Littérature: Éléments pour une typologie de leurs rapports," *FoiVie* 96 (2, '97) 85-90.

With respect to some recent publications (by N. Frye, E. Auerbach, A.-M. Pelletier, and others), the article reflects on the proper methodology for developing a biblical aesthetics, i.e. an approach that respects the Bible as a literary and cultural object without denying its religious specificity.—D.J.H.

61. V. Montsarrat and J.-P. Montsarrat, "La communauté croyante et l'exégèse," *LumVie* 46 (231, '97) 21-28.

The Reformers affirmed both the sovereign authority of Scripture and the importance of the believing community in reading and interpreting Scripture. The entire history of Protestantism has been marked by tension between these two affirmations. Now it is important to encourage Bible reading within society in general.—D.J.H.

62. I. J. Mosala, "Race, Class, and Gender as Hermeneutical Factors in the African Independent Churches' Appropriation of the Bible," *Semeia* 73 ('96) 43-57.

There is no distinctive subcultural biblical hermeneutics among the African Independent Churches. The only identifiable hermeneutics can be called the hermeneutics of mystification. Their members appropriate the mysteries of the Bible and of traditional African society to "live through" their problematic as members of a subordinate class.—D.J.H.

63. J. Neusner, "In Quest of the Religious Sources of Toleration in the Academy," *Journ EcumStud* 34 (1, '97) 115-120.

(1) All study of religion must find its task in comparison and contrast, so that difference will emerge at the very foundations of learning about religion. (2) The classroom study of religion in our generation has to limit its agenda, explicitly excluding political topics for the time being. (3) Without trivializing difference, the study of religion has to discover the commonalities, in the human situation and in the shared challenges of social order, that religions exhibit.—D.J.H.

64. G. R. Osborne, "Christianity Challenges Postmodernism," *EvangJourn* 15 (1, '97) 1-17.

After considering the definition of postmodernism and sketching its historical develop-

ment, the article discusses the challenges that postmodernism poses to the evangelical church and suggests some ways to meet them (e.g. biblical theology, a true "back to the Bible" program in churches, Bible-centered preaching).—D.J.H.

65. W. Pannenberg, "On the Inspiration of Scripture," *TheolToday* 54 (2, '97) 212-215.

The biblical basis for the doctrine of scriptural inspiration is not 2 Tim 3:16 but rather the gospel of Jesus Christ. Inspiration should be treated between Christology and the doctrine of reconciliation on the one hand and the doctrine of the church on the other hand.—D.J.H.

66. F. Pellicia, "Pablo y Lucas ayer, hoy y mañana," *RevistBib* 53 (1, '92) 27-41.

The article first explains the basic concepts of "transactional analysis" as developed by the psychiatrist E. Berne. Then with reference to Acts and Paul's letters it shows how these ideas can illuminate various developments within the early church.—D.J.H.

67. J. S. Pobee, "Bible Study in Africa: A Passover of Language," *Semeia* 73 ('96) 161-179.

The expression "Passover of language" suggests that Bible study in Africa should be an instrument in the process of the renewal of peoples, opening them up for divine intervention and equipping them for joy in the Lord and participation in the messianic banquet. Culture, sociopolitical reality, pluralism, and patriarchy contribute to the context and hermeneutic of Bible study in Africa. African emphases in Bible study include salvation, cosmic powers, Holy Spirit, Christology, the body, and silence.—D.J.H.

68. C. L. Porter, "Within the Understanding Distance: The Vocation of a New Testament Professor," *Encounter* 58 (1, '97) 61-71.

A. Campbell's phrase "within the understanding distance" refers to that circle where the voice of God is heard and understood in the reading of Scripture. This approach highlights Scripture's capacity to transform lives, demands a rethinking of methodology, reminds us of the particularity of God's revelation and action toward us, and shows the need for wrestling with the text and its interpretation.—D.J.H.

69. J. Punt, "Biblical Studies in South Africa? The Case for Hermeneutics," *Scriptura* 60 ('97) 15-30.

This installment [see § 42-70] in a consideration of the place of biblical studies in South Africa addresses (1) the African context, and (2) the importance of hermeneutics in the appropriation of the Bible. It concludes with a few constructive proposals regarding biblical studies in the future curricula of South African education. A six-page bibliography is included.—C.R.M.

70. J. Punt, "Biblical Studies in South Africa? The Case for Moral Values," *Scriptura* 60 ('97) 1-13.

Against the background of the uneasiness and criticism that has been leveled at the offering of biblical studies and other religion courses in the South African educational system, this installment [see § 42-69] in a consideration of the place of biblical studies in South Africa argues for the potential benefits that biblical studies courses can provide within the broader arts or humanities and social sciences curricula. It treats recent discussion and confusion

("political correctness," postmodernism, pluralism, etc.), biblical studies as an arts course, and moral values in arts curricula. [In the same issue (pp. 63-69) C. Roux treats the apparently inherent contradiction between the concepts "biblical values," "Christian values," and "multi-religious education" in their application to a South African primary school situation.]—C.R.M.

71. J. Riches, "Interpreting the Bible in African Contexts: Glasgow Consultation," *Semeia* 73 ('96) 181-188.

The article reports on research into the relation between popular and academic readings of the Bible undertaken by the Catholic Institute of West Africa and the biblical department in Glasgow University between 1992 and 1994. The joint project sought to initiate a dialogue between popular and academic readers, consider the implications of popular interpretations for hermeneutical and pedagogical strategies in the academic setting, and develop cross-cultural cooperation.—C.R.M.

72. E. Schüssler Fiorenza, "Struggle is a Name for Hope: A Critical Feminist Interpretation for Liberation," *Pacifica* 10 (2, '97) 224-248.

In reclaiming the authority of wo/men as religious-theological subjects for interpreting biblical texts, the act of biblical interpretation emerges as a moment in the global struggle for liberation. The article considers in turn Scripture as a site of struggle over theological authority, the Bible as a site of struggle over religious meaning, wo/men's struggles as a site of biblical interpretation, and reclaiming a radical democratic feminist tradition.—D.J.H.

73. H. Schwall, "Lacan or An Introduction to the Realms of Unknowing," *LitTheol* 11 (2, '97) 125-144.

The article aims to show that the concepts and the method of the French psychoanalyst J. Lacan can help the reader to a new insight into the old gospel. It first surveys Lacan's "theory" with attention to his basic concepts (e.g. the three components in the perceived: the Real, the Imaginary, and the Symbolic). Then it treats psychoanalysis and the Bible under the headings (1) religion as dialogue with Christ or with "the King of the Jews," and (2) "Who do you say I am?"—the imitation of Christ according to Lacan.—C.R.M.

74. C. R. Seitz, "The Old Testament as Abiding Theological Witness: Inscripting a Theological Curriculum," *TheolToday* 54 (2, '97) 216-223.

After reflecting on problems and possibilities involved in Christian use of Jewish Scripture, the article calls for a reconnection of OT studies with NT studies and theology. Then it reflects on three challenges for OT studies in the future. A typological reading of the OT, post-historical criticism, releases one particular slice of the past—God's ways with Israel—as forever contemporaneous.—D.J.H.

75. B. A. Shealy, "Redrawing the Line Between Hermeneutics and Application," *MastSem Journ* 8 (1, '97) 83-105.

A redrawing of the line between hermeneutics (the set of rules for biblical interpretation) and application (the practical implementation of those meanings yielded by interpretation to shape human lives) is crucial in order to regain the basics of the grammatico-historical method. Many applications of a given text are possible because application is subjective, but its

separateness from hermeneutics assures that the meaning of Scripture will remain intact as the objective truth God intended it to be.—D.J.H.

76. D. Simon, "Rahner and Ricoeur on Religious Experience and Language. A Reflection on the Mutuality between Experience and Language in the Transcendental and Hermeneutical Traditions," *ÉglThéol* 28 (1, '97) 77-99.

The study first examines the association of experience and language in K. Rahner's transcendental theology. Next it explores the connection between experience and language in P. Ricoeur's hermeneutical account of their interaction. In each case it indicates points of convergence and points of divergence between Rahner and Ricoeur in their construal of the role of language in religious experience. Then it attempts to understand the respective positions of Rahner and Ricoeur in their diverse contexts, clarifies some related issues, and concludes with reflections on the viability of Ricoeur's hermeneutical account of the constitutive role of language in human experience in contrast to some of the difficult implications of Rahner's transcendental account.—C.R.M.

77. G. Snyman, "Who is speaking? Intertextuality and textual influence," *Neotestamentica* 30 (2, '96) 427-449.

After discussing intertextuality and J. Kristeva's fear of taking intertextuality as source criticism, the article examines the workings of source and redaction criticism within reader-response criticism. Then it reviews W. Vorster's use of intertextuality in his reading of Mark's Gospel under the rubric: historical criticism in the guise of reader-response criticism. Finally it reflects on the different cultures of understanding assumed by the concepts of textual influence and intertextuality.—C.R.M.

78. D. C. Steinmetz, "Divided by a Common Past: The Reshaping of the Christian Exegetical Tradition in the Sixteenth Century," *Journal of Medieval and Early Modern Studies* [Durham, NC] 27 (2, '97) 245-264.

In the 16th century there was no unified Catholic or Protestant approach to biblical studies. Nor did Catholics and Protestants disagree in predictable ways over the exegesis of biblical texts, apart from the few texts on which they had principled and irreconcilable disagreements. The article considers the state of Christian biblical interpretation in 16th-century Europe under three headings: the quest for a new hermeneutic, the reevaluation of Christian tradition, and the old learning and the new—the case of Martin Luther.—D.J.H.

79. E. Tamez, "Quetzalcóatl Challenges the Christian Bible," *Journal of Hispanic/Latino Theology* [Collegeville, MN] 4 (4, '97) 5-20.

The article considers four approaches to biblical interpretation that have come out of Latin America: the Bible and conquest, the rejection of the Bible, the popular reading of the Bible, and Amerindian hermeneutics. It concludes with an invitation to move from a liberating hermeneutical struggle to a critical analysis of Christian biblical discourse.—D.J.H.

80. J. L. Thompson and M. M. Thompson, "Teaching the Bible to Your Children: The Risks and the Rewards," *WordWorld* 17 (3, '97) 295-300.

In teaching the Bible to children we run the risk of trivializing it or reducing it to moralism. But teaching the Bible regularly and honestly, as part of an open conversation with children,

can bring positive results. Attention should be given to reading the Bible in the contexts of other literature, of living, and of Christian tradition and history.—D.J.H.

81. D. F. Tolmie, "The Analysis of Characterisation in Biblical Narrative," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 78 (1, '96) 76-95.

The article discusses a number of procedures developed by narratologists for analyzing characters in narrative material in general, and illustrates how they could be used when analyzing biblical narratives with reference to the characterization of Ruth, Judas Iscariot, and a number of characters in Jn 13:1–17:26. It focuses on two issues: the process of characterization, and the classification of characters.—C.R.M.

82. G. Vandevelde, "Justification Between Scripture and Tradition," *EvangRevTheol* 21 (2, '97) 128-148.

In the absence of a single, well defined principle such as justification by faith as criterion of authenticity, it becomes of the utmost importance that the church clearly affirms and submits to Scripture as supreme norm. Without this, there is no defense against tradition becoming more than interpretive, more than receptive. Without the "over-against" of the Scripture, the church succumbs to the illusion that it is exempt from the call of *semper reformanda.* [The same issue contains a response by G. H. Tavard (pp. 149-153).]—D.J.H.

83. E. Wainwright, "'But Who Do You Say That I Am?' An Australian Feminist Response," *Pacifica* 10 (2, '97) 156-172.

The article first surveys the key issues that the question "But who do you say that I am?" (Mt 16:15 parr.) raises within feminist theology, with particular attention to the maleness of Jesus, the symbolic universe of male titles, and attempts by women to "re-member Jesus." Then after considering recent Australian feminist responses to the question, it offers a reading of Mt 11:2-19 as a framework for a future understanding of the identity of Jesus.—D.J.H.

84. S. D. Welch, "Biblical Interpretation in Christian Feminist Ethics," *StudTheol* 51 (1, '97) 30-43.

Christian feminists use many of the tools of biblical interpretation that have been developed over the past two-hundred years. But they call into question the androcentric "common sense" or "majority" opinions of male biblical scholars. Moreover, womanists argue that inconsistency in the Bible is part of the message, not a mistake. Women who participate in communal biblical interpretation engage in ideological suspicion, historical reconstruction, theoethical assessment, and creative imagination.—D.J.H.

85. G. West, "Reading the Bible Differently: Giving Shape to the Discourses of the Dominated," *Semeia* 73 ('96) 21-41.

That the Bible is both a significant and an ambiguous text in the South African context raises serious questions for biblical scholars. The article explores how biblical scholars can work together with ordinary people from poor and marginalized communities in reading the Bible and doing theology in the South African context. Contextual Bible study provides processes, resources, and a place for the making and shaping that are part of owning. It facilitates a more systematic and structured articulation. [The same fascicle contains an introduction by West and M. W. Dube (pp. 7-17) and responses to various essays by B. C. Lategan (pp. 243-

255), R. J. Weems (pp. 257-261), D. Patte (pp. 263-276), and T. M. Hinga (pp. 277-284).]—D.J.H.

86. P. Williamson, "Catholicism and the Bible: An Interview with Albert Vanhoye," *First Things* [New York] 74 ('97) 35-40.

Vanhoye, who recently began his second five-year term as secretary of the Pontifical Biblical Commission, answers Williamson's questions about the commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205] and related topics.—D.J.H.

87. G. Yorke, "Biblical Hermeneutics: An Afrocentric Perspective," *JournRelThought* 52 (1, '95) 1-13.

Afrocentrism is an attempt to reread Scripture from a premeditatedly Africa-centered perspective and, in doing so, to break the hermeneutical hegemony and ideological stranglehold that white Western biblical scholars have long enjoyed in relation to the Bible. The article gives a brief demonstration of what an Afrocentric hermeneutics of suspicion and liberation would mean for both the OT and the NT, with the color of Jesus as a case in point.—C.R.M.

Textual Criticism

88. G. Di Palma, "La papirologia e il Nuovo Testamento," *Asprenas* [Naples] 43 (4, '96) 525-536.

The article first explains the proposal made by J. O'Callaghan and C. P. Thiede that 7Q5 equals Mk 6:52-53, and the debates surrounding this identification. Then it discusses Thiede's contention that P^{64} (P. Magdalen gr. 17) can be dated to the 1st century A.D.—D.J.H.

89. M. Haran, "Codex, *Pinax* and Writing Slat," *Scripta Classica Israelica* [Jerusalem] 15 ('96) 212-222.

The *pinax* and the codex paralleled each other rather closely in their usage but diverged in their design. The *pinax* emerged from a Greek-Hellenistic background, while the codex came from Roman material culture. In Israel during the talmudic period the *pinax* came into widespread use and prevailed over the codex. It is unlikely that writing slats were used more than once.—D.J.H.

90. P. M. Head and M. Warren, "Re-inking the Pen: Evidence from P. Oxy. 657 (P^{13}) Concerning Unintentional Scribal Errors," *NTStud* 43 (3, '97) 466-473.

In addition to the general issue of scribal weariness, the constant necessity to re-ink one's pen while copying documents provided the occasion for involuntary mistakes at the level of eye, memory, judgment, and pen. After discussing pens and writing in antiquity, the article reviews specific examples of errors introduced in the re-inking process that can be detected in P. Oxy. 657, an early manuscript of Hebrews.—C.R.M.

91. G. Kiraz, "Methodology of aligning the Sinaiticus, Curetonianus, Peshīṭtā and Ḥarklean texts," *Parole de l'Orient* [Kaslik] 20 ('95) 295-306.

The *Comparative Edition of the Syriac Gospels* [see *NTA* 41, p. 147] brings together the Sinaiticus, Curetonian, Peshitta, and Harklean versions, aligned under each other in a manner

that allows the scholar to access them all in one glance. After an introduction to the project, the article reports on the project's history, format, and alignment methodology.—D.J.H.

92. D. J. Murphy, "Hyphens in Greek Manuscripts," *GkRomByzStud* 36 (3, '95) 293-314.

This paper catalogues the different shapes of marginal hyphens as Greek scribes used them, along with the earliest instance found of each type. Thus it seeks to construct a rough schema that may be helpful for dating manuscripts. The taxonomy of hyphens that is presented was constructed from examination of almost 800 Greek manuscripts and some 5,000 published plates. The paper also provides reasons to believe that Greek scribes did not borrow the marginal hyphen from Western practice (in Latin manuscripts between the 8th and 10th centuries) but rather developed it from a much older Greek prosody, the sublinear hyphen, which we know from ancient grammarians and from papyri. Five plates are included.—C.R.M.

93. M. Pierro, "'JHWH'. Il tetragramma nel Nuovo Testamento," *RivistBib* 45 (2, '97) 183-186.

The article investigates how the Hebrew divine name *YHWH* was treated in the Septuagint, the Hebrew version of Matthew's Gospel, and Christian writings according to the Babylonian Talmud, respectively.—D.J.H.

94. W. Strothmann, "Versio Harklensis – Codex D05 Cantabrigiensis," *Oriens Christianus* [Wiesbaden] 80 ('96) 11-16.

In the margins of his Syriac version of the NT, Thomas of Harkel included variant readings from other Syriac versions and from the Greek MS D05 (Codex Bezae Cantabrigiensis). He also used the Greek MS known as Θ038 Koridethi.—D.J.H.

Textual Criticism, §§ 42-264, 320, 325, 392, 447.

Biblical Linguistics and Philology

95. L. Bergson, "στας, έστως κτλ. Entbehrliches und ergänzendes Partizip," *Eranos* [Oslo] 93 (2, '95) 65-68.

With reference to NT (especially Acts) and other ancient Greek texts, the article investigates the uses of participial forms of ἵστασθαι as apparently superfluous or supplementary to the main verb.—D.J.H.

96. L. Cignelli and G. C. Bottini, "Concordanza del pronome αὐτός nel greco biblico," *StudBibFranLibAnn* 45 ('95) 143-164.

With reference to many examples from the Septuagint and the Greek NT, the article investigates the meanings and concordance of the pronoun αὐτός. It discusses (1) αὐτός standing by itself, (2) αὐτός in the predicate position, and (3) ὁ αὐτός used as an adjectival pronoun and as a substantival pronoun.—D.J.H.

97. L. Díez Merino, "Historia de la Gramática Aramea. Panorama bibliográfico," *AulaOr* 13 (2, '95) 241-253.

After listing books and articles on specific points of Aramaic grammar, the article provides

bibliographic data regarding full-scale Aramaic (ancient and modern dialects) grammars published in the 16th, 17th, 18th, 19th, and 20th centuries, respectively.—D.J.H.

98. L. Díez Merino, "Lenguas en contacto: el arameo y otras lenguas," *AulaOr* 13 (1, '95) 127-135.

The article lists books and articles that deal with relations between Aramaic and other languages from antiquity to the 20th century.—D.J.H.

99. S. Hopkins, "On the Construction *šmēh l-ḡaḇrā,* 'The name of the man' in Aramaic," *JournSemStud* 42 (1, '97) 23-32.

The biblical Syriac construction *šmēh l-ḡaḇrā* ("the name of the man") in the Peshitta (see Ruth 1:2; 2:19; Lk 1:27) is also witnessed in Mandaic, Christian Palestinian Aramaic, and Samaritan Aramaic texts, and has reflexes in certain modern Semitic dialects. Its attestation and distribution suggest that it was from its inception characteristic of colloquial Aramaic, and not a Grecism.—D.J.H.

100. K. Katramadou, "The Lady is a Tramp. Semantic Aspects of Greek Words that Duplicate as Religious/Ecclesiastical Terms," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 78 (1, '96) 96-111.

The article compares the semantic aspects of various nouns in Modern Greek and in biblical/patristic Greek under three headings: abstract—concrete, animate—inanimate, and human—non-human. In Modern Greek words duplicating as religious terms can carry the ecclesiastical meaning only, both the ecclesiastical and original (ancient) meanings, or the original meaning only, or may not exist as such. In biblical Greek these words carry the biblical meaning only, the original Greek meaning only, or both.—D.J.H.

101. K. Luke, "East Semitic Survivals in Syriac," *Biblebhashyam* 22 (3, '96) 139-155.

Syriac embodies an East Semitic substratum derived via Aramaic. The article analyzes two East Semitic words that survive in Syriac: *targēm* ("translate"), and *ʾāšûpāʾ* ("charmer, enchanter").—D.J.H.

102. J. Lust, "Tools for Septuagint Studies," *EphTheolLov* 73 (1, '97) 215-221.

The article first presents a selective bibliography for Septuagint studies under ten headings: bibliographies, introductions, critical editions, translations and commentaries, concordances, electronic tools, grammars, lexica, textual criticism and translation technique, and general studies and collected essays. Then it offers comments on some of the most important tools and discusses the Septuagint lexicon project.—D.J.H.

103. D. Lys, "Pas pour toujours chez les Septante!" *ÉtudThéolRel* 72 (3, '97) 365-373.

After additional comments on "never" in John's Gospel [§ 40-897], the article considers how various texts in the Septuagint distinguished among "never," "not forever," and "not eternally."—D.J.H.

104. A. Piñero, "New Testament Philology Bulletin No. 18," *FilolNT* 9 (18, '96) 227-259.

This bulletin [see § 41-778] provides bibliographic information and (in most cases) summaries for 194 books and articles related to NT philology.—D.J.H.

105. A. Pinto León, "μετάνοια εἰς," *QOL* [Tlalpan, Mexico] 11 ('96) 19-34.

After treating the etymology and meaning of μετάνοια, the article discusses NT texts with μετάνοια εἰς (Mk 1:4; Lk 3:3; 24:27; Acts 11:18; 20:21; 2 Cor 7:10; 2 Tim 2:25) and μετανοέω εἰς (Mt 12:41/Lk 11:32; Acts 2:38; 3:19). Then it considers the theological significance of the expression, with particular attention to the Council of Trent.—D.J.H.

106. W. T. van Peursen, "Nat—Koopmans—Lettinga—Muraoka. Ontwikkelingen in de hebraïstiek van 1936 tot 1996 (Nat—Koopmans—Lettinga—Muraoka: Developments in the Study of Ancient Hebrew from 1936 to 1996)," *NedTheolTijd* 51 (3, '97) 194-207.

The article describes the history of J. Nat's *Hebreeuwsche Grammatica* from the first (1936) to the tenth (1996) edition with reference to the revisions by Nat himself, J. J. Koopmans, J. P. Lettinga, and T. Muraoka, and the developments in the study of Hebrew that took place in the course of this century. It includes discussion of the dominance and subsequent decline of the historical-comparative method of H. Bauer and P. Leander, and C. Brockelmann; the discovery of new material (Ugarit, Qumran) and the attempts to incorporate it into the description of Hebrew; and the application of new insights from general linguistics and comparative Semitics to Hebrew grammar. The substantial changes made in the new, tenth edition in relation to the ninth are also illustrated.—C.R.M.

Biblical Linguistics and Philology, § 42-320.

Biblical Translation

107. P. Gilmour, "A Baffled Buyer's Guide to the Good Book," *U.S. Catholic* [Chicago] 62 (5, '97) 15-21.

Besides providing advice about current English versions of the Bible and some reference works, the article explains the nature of the Bible, the history of its translations, and the perennial struggle between accuracy and readability.—D.J.H.

108. A. Jacobs, "A Bible Fit for Children," *First Things* [New York] 73 ('97) 22-27.

Only with the advent of Romanticism (one early and distinctly American version of which was New England Transcendentalism) did the innocence of childhood assume a talismanic status. This development raises the problem of how Jews and Christians can preserve their children in such ignorant bliss while teaching them the Bible. As R. B. Bottigheimer's *The Bible for Children* (1996) shows, a growing belief in the innocence of children leads to a growing determination to shield them from stories that might corrupt or wound that innocence. But if one is a Christian, sooner or later one must confront the most fundamental dilemma of all—the crucifixion.—D.J.H.

109. W. Kang, "Introduction, Translation and Application of the Bible in Korean History," *Journal of Asian and Asian American Theology* [Claremont, CA] 1 (1, '96) 47-62.

The article first discusses the history of the introduction of the Bible into Korea and of Bible translations in the Korean language in the 19th and 20th centuries. Then it considers hermeneutical issues and the emergence of indigenous (Minjung) theology, as well as the jubilee movement for the reunification of Korea.—D.J.H.

110. J. LaGrand, "Proliferation of the 'Gentile' in the New Revised Standard Version," *BibRes* 41 ('96) 77-87.

The corrected version of an article published in *Biblical Research* in 1993 [§ 38-1270].—D.J.H.

111. D. LeBlanc, "Hands Off my NIV!" *ChristToday* 41 (7, '97) 52-53, 55.

Responding to many complaints about proposed gender-related revisions to the New International Version, the International Bible Society has canceled plans for all revisions—including those based on new archaeological findings and current biblical scholarship.—D.J.H.

112r. *The New Testament and Psalms. An Inclusive Version,* ed. V. R. Gold et al. [*NTA* 40, p. 328; § 41-784r].

D. L. Bartlett, "Between Translation and Targum," *JournAmAcadRel* 65 (1, '97) 141-160.—This inclusive version of the NT and the Psalms falls somewhere between a translation and a targum or paraphrase. It represents serious work by excellent scholars. It should be on the shelf of every pastor and every worship committee chair in English-speaking churches to help with designing liturgy, prayer, and sermon. But it probably does not belong in the class on the historical study of the Bible, and certainly not on the lectern on Sunday morning.—D.J.H.

113r. Ibid.

P. O'Brien, "The New Testament and Psalms: An Inclusive Version," *Churchman* 111 (1, '97) 58-61.—Examination of this translation's uses of inclusive language with reference to human relationships, God, and Jesus Christ leads to the conclusion that it cannot be recommended as an accurate, modern translation of the NT and the Psalms. While the new version makes some appropriate changes where the original generic language of the Scriptures was intended to include both men and women, in other cases it compromises our understanding of God's personal nature and Jesus' messiahship and place in God's saving plan.—D.J.H.

114. T. A. Reiner, "The NRSV: Beauty and the Beast," *WordWorld* 16 (3, '96) 366, 368.

The New Revised Standard Version of the Bible can be regarded as a thing of beauty with regard to its primary purpose, process of preparation and production, and poignant and provocative product.—D.J.H.

115. H. Schreiber, "Neue Bibelübersetzungen," *BibKirch* 52 (2, '97) 102-105.

The article reports on new translations (and revisions) of the Bible in German, Dutch, and various Middle- and East-European languages. It also notes material pertaining to the Bible on the Internet.—D.J.H.

116. A. B. Spencer, "Powerplay. Gender Confusion and the NIV," *ChristCent* 114 (20, '97) 618-619.

The International Bible Society should not have retreated from its position of offering both an inclusive and exclusive version of the NIV in response to pressure from conservative groups such as Focus on the Family. While Christians argue over "man" versus "people," and spend money and time to exclude references to half the world, millions of nonbelieving people stand dismayed and unimpressed.—C.R.M.

117. M. A. Throntveit, "The NRSV: All Things to All ~~Men~~ People," *WordWorld* 16 (3, '96) 367, 389.

In the New Revised Standard Version of the Bible there are tensions in applying the principles "as literal as possible" and "as free as necessary." The NRSV excels in its capable handling of biblical syntax, euphonious style, and concern for inclusivity.—D.J.H.

Biblical Translation, § 42-119.

Computer-Assisted Research

118. J. Jensen, "The Electronic Bible: Computer-Assisted Research in Scripture Studies," *Living Light* [Washington, DC] 33 (4, '97) 34-38.

New tools for using the computer in Bible study and research are constantly appearing, and use of the World Wide Web is one of the best ways of keeping abreast of them. The article briefly surveys the variety of information available on the Web. It also highlights the advantages of running software on one's own computer. [In the same issue, which is devoted to technology and catechesis, K. Harrington (pp. 22-33) reviews software for religious education.]—C.R.M.

Scholars

119. L. Alonso Schökel, "José María Valverde y las traducciones bíblico-litúrgicas," *RazFe* 235 (1184, '97) 647-653.

On the occasion of Valverde's death, the article reflects on his contributions as a translator and poet to rendering biblical (chiefly OT) and liturgical texts in Spanish.—D.J.H.

120. R. Braun, "Otto Michel. Leben und Selbstverständnis im Licht seines Buches 'Prophet und Märtyrer,'" *TheolBeitr* 28 (3, '97) 142-156.

With reference to Michel's monograph *Prophet und Märtyrer* (1932) and his autobiography *Anpassung oder Widerstand* (1989), the article discusses his life (1903-93) and achievements, with particular attention to his resistance against the Nazis and their supporters.—D.J.H.

121. E. Grässer, "Ernst Käsemann zum neunzigsten Geburtstag," *ZeitNTWiss* 87 (3-4, '96) 143-145.

On the occasion of Käsemann's 90th birthday (July 12, 1996) the article reviews his academic career and most important contributions to NT exegesis and theology.—D.J.H.

122. G. Klein, "Rudolf Bultmann – ein unerledigtes theologisches Vermächtnis," *Zeit TheolKirch* 94 (2, '97) 177-201.

The essay considers three aspects of Bultmann's "unfulfilled theological legacy": the fundamental theological decision (against liberal theology), the hermeneutical shaping (especially demythologization), and the political implications of Bultmann's theology.—D.J.H.

123. J. Linderski, "Agnes Kirsopp Michels and the *Religio,*" *ClassJourn* 92 (4, '97) 323-345.

After sketching the life and academic career (1909-93) of Professor Michels (daughter of NT scholar K. Lake), the article describes her achievements as a specialist on Roman religion and places her work in the context of scholarship in that field. Also included are a photograph of her, a *curriculum vitae,* and a list of her publications.—D.J.H.

124. F. Parente, "Ernest Renan, ovvero del razionalismo 'imperfetto.' Genesi concettuale della *Vie de Jésus* e sua collocazione nel contesto della ricerca storiografica," *RivistStorLettRel* 32 (1, '96) 55-94.

By tracing Renan's intellectual and religious development, the article explains the genesis and major concerns of his *Vie de Jésus* (1863). It gives particular attention to what Renan had previously written about Jesus, the milieu in which the work was produced, and his technique of composition. Renan's *Vie de Jésus* belongs to French literature rather than to the historiography of early Christianity. His rationalism, at least regarding Jesus, remained "imperfect."—D.J.H.

125. R. M. Seltzer and J. Bemporad, "Ellis Rivkin on Judaism and the Rise of Christianity," *CCAR Journal* [New York] 43 (3, '97) 1-16.

The article discusses Rivkin's treatment of Christian origins as illustrative of four central features of his methodology: his use of primary sources for reconstructing the changes in Judaism of the last two centuries B.C. and the first two centuries A.D.; his version of structuralism, which pays close attention to the exercise of political power in history; his understanding of the relation between religious authority and rhetoric; and his treatment of Pharisaic religiosity. It concludes with some questions that Rivkin may want to address in future writings.—D.J.H.

126. A. Spycket, "Les archives d'Édouard Dhorme (1881-1966) à la bibliothèque du Saulchoir à Paris," *RevBib* 104 (1, '97) 5-39.

Given to the Library of the Saulchoir, Dhorme's archives consist of personal papers, learned correspondence, and manuscripts of books and articles; they constitute important documentation of a half-century of oriental studies in the fields of Semitic languages and Assyriology. After a sketch of Dhorme's life and academic achievements, the article presents a table of contents for the archives (pp. 10-11), and a list of Dhorme's publications (pp. 12-39).—D.J.H.

Bulletins

127. E. Best, "Recent Continental New Testament Literature," *ExpTimes* 108 (9, '97) 269-271.

This bulletin provides descriptions and evaluations of twelve titles (ten in German) under the headings Gospels (three) and Pauline studies (nine).—C.R.M.

128. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 35 (3, '97) 190-195.

Descriptions and evaluations of twenty recent publications, all in English, on the NT and related matters.—D.J.H.

129. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 35 (4, '97) 260-264.

Descriptions and evaluations of twenty-one recently published books, all in English, on various aspects of the NT and related matters.—D.J.H.

130. L. Walter, E. Cothenet, and F. Tort, "Nouveau Testament," *EspVie* 107 (12, '97) 277-285.

Summaries and evaluations of five recent books (three translations): S. M. Schneiders, *Le texte de la rencontre* (1995); R. E. Brown, *Jésus dans les quatre évangiles* (1997); P.-M. Jerumanis, *Réaliser la communion avec Dieu* (1996); B. Standaert, *L'Évangile selon Marc* (1996); and G. Zevini, *Commentaire spirituel de l'Évangile de Jean* (1995-96).—C.R.M.

GOSPELS—ACTS

Gospels (General)

131. J. C. R. García Paredes, "María, primera discípula y seguidora de Jesús," *EphMar* 47 (1, '97) 35-56.

Suggesting that the consideration of Mary as a follower and disciple of Jesus contributes a new theological paradigm to Mariology, the article seeks to clarify the discipleship of Mary portrayed in the Gospels. After analyzing the objection of Mk 3:21-35 from a narrative perspective, it explains how the Gospels of Luke (1–2; cf. Acts 1:13-14) and John (2:5; 19:26-27) present Mary not only as a disciple and first follower of Jesus, but also as the mother of the authentic disciples/followers.—C.R.M.

132. G. C. Knutson, "The Feast of Saint Mary Magdalene," *Worship* 71 (3, '97) 205-220.

Mary Magdalene was given a prominent place in the story of Jesus by all four Evangelists because of her role as a primary witness to the paschal mystery. The historical portrait of Mary Magdalene in the early centuries of the church focused on her role within the story of Jesus' death and resurrection. The tradition that merged Mary Magdalene's identity with Mary of Bethany and the sinful woman of Lk 7:36-50 was a minor strain of thought that developed relatively late and was probably associated with the evolution of a strong penitential theology in the West.—D.J.H.

133. J. Schaberg, "Fast Forwarding to the Magdalene," *Semeia* 74 ('96) 33-45.

Examination of the portrayals of Mary Magdalene in five commercial, mainstream films released between 1965 and 1989 reveals that each film's Magdalene is the conflated figure of legend, the repentant whore. This film conflation is somewhat strange in light of the fact that all the films show some awareness of scholarship from the 1960s.—D.J.H.

134. G. Segalla, "Ridatare i Vangeli? Novità e conferme," *StudPat* 44 (1, '97) 99-112.

After describing some recent attempts at an "early" dating of the Gospels (by C. P. Thiede, J. Carmignac, and C. Tresmontant), the article traces the history of the problem in four phases: the Fathers until ca. A.D. 200, the break in the 19th century, the radical reaction of J. A. T. Robinson, and the domination by papyrology. Then it reflects on the consequences of

redating the Gospels: the history and historicity of the Gospels, the current theory of the formation of the Gospels, and the new data and their interpretation. It concludes that the new proposals, while calling attention to interesting materials, do not warrant a thorough revision of the current theory.—D.J.H.

135. G. N. Stanton, "The Fourfold Gospel," *NTStud* 43 (3, '97) 317-346.

Irenaeus, the Muratorian Fragment, and the three earliest codices of the Gospels all suggest that by the latter decades of the 2nd century, and probably much earlier, the fourfold Gospel was well established and widely accepted. The adoption of the fourfold Gospel may well have taken place in some circles (though not necessarily everywhere) shortly before A.D. 150. The four-Gospel codex strongly encouraged acceptance of the fourfold Gospel and vice versa. The decision to accept four Gospels was one of the most momentous taken within early Christianity, a decision that cries out for continuing theological reflection.—C.R.M.

Gospels General, §§ 42-8, 664.

Jesus

136. M. G. Alter, "The Unnatural Act of Forgiveness. Exploring Jesus' radical method of restoration," *ChristToday* 41 (7, '97) 28-30.

In the Gospels, Jesus assumes the universality of sin and makes forgiveness central in his life and teachings. Yet his forgiveness is not contingent on an apology. Rather, it is as if forgiveness precedes repentance; forgiveness creates safety for individuals to recognize their alienation, need, and emptiness (e.g. Lk 19:1-10; Jn 8:1-11).—D.J.H.

137. Anon., "Il 'Dio dei poveri, dei piccoli e dei peccatori,'" *CivCatt* 148 (3524, '97) 107-118.

The center of Jesus' preaching was the joyous proclamation of the coming kingdom of God. He gave particular attention to the "poor" (the materially poor, the suffering, the oppressed, the simple and ignorant, children, "sinners" who were far from God, etc.). To them Jesus revealed God as a merciful and loving Father.—D.J.H.

138. Anon., "Gesù in conflitto con la religiosità ebraica. Sadducei, scribi e farisei," *CivCatt* 148 (3523, '97) 3-15.

Jesus reproached the priestly Sadducees for not knowing the Scriptures about life after death. He criticized the scribes for imposing on others heavy burdens and acting out of vanity. He took the Pharisees to task for regarding themselves as righteous and despising "sinners" and others for their ignorance of the Torah, nonobservance of purity rules, and nonpayment of tithes.—D.J.H.

139. P. Barnett, "Jesus and the Logic of History," *Crux* 33 (1, '97) 2-10.

In historical inquiry, all sources must be surveyed, incidental sources deserve careful notice, and distant sources are problematic. Examination of Paul's letters shows that his proclamation about Jesus was tied to historical information about Jesus. Study of other NT writings (e.g. 1 Peter and Hebrews) reveals a similar pattern of echoes of and references to verbal proclamation, a high Christology, and linkages back to the historical Jesus. Although the so-

cial sciences can help in reconstructing Jesus' landscape, the reconstructed context tells us little of particular individuals, whether of Herod or Jesus.—D.J.H.

140r. M. J. Borg, *Meeting Jesus Again for the First Time* [*NTA* 38, p. 456].

F. Rees, "Review Article," *Colloquium* 29 (1, '97) 63-68.—This is an unusually clear and readable account of what we can know from the most recent critical research into the life of Jesus. Borg combines theology, personal spirituality, historical-critical research, and concern for the practical living of Christian faith. He shows little or no interest in metaphysical issues, the atonement, and the traditional christological dogmas.—D.J.H.

141. H. A. Brehm, "Will the Real Jesus Please Stand?: Evaluating the 'Third Quest of the Historical Jesus,'" *SWJournTheol* 38 (3, '97) 4-18.

In contrast with the moralistic Jesus of the original "quest" in the 19th century and the existentialist Jesus of the "new quest" in the mid-20th century, the "third quest" (represented by E. P. Sanders, B. C. Witherington, J. P. Meier, and N. T. Wright) seeks to make sense of Jesus in light of the social, economic, and religious backdrop of Galilee and Judea in the 1st century. After placing the third quest in its historical setting, the article considers its positive contributions and its weaknesses. Then it insists on the need to conceive the Gospels as historical, traditional, and inspired.—D.J.H.

142. W. J. Bridcut, "Did Mary Remain a Virgin?" *Churchman* 111 (1, '97) 48-52.

Examination of the pertinent NT texts (Jn 19:26-27; Mt 1 and Lk 1–2; Mt 12:46-50 and Mk 3:31-35; Mt 13:54-58 and Mk 6:1-6) suggests that Mary did not remain a virgin after Jesus' birth but instead had other children.—D.J.H.

143. P. M. Casey, "In Which Language Did Jesus Teach?" *ExpTimes* 108 (11, '97) 326-328.

If we are to believe that Jesus taught in Greek as S. E Porter argues [see § 38-719], we must downplay the evidence of Aramaic in the background culture and in the Gospels, interpret the evidence of the use of Greek anywhere in Palestine without regard for the identity of the users or the date of the evidence, misinterpret inconvenient details, and hold Scripture so sacred that what it does not mention was never there. The evidence that Jesus taught in Aramaic is overwhelming.—C.R.M.

144. E. Cothenet, "Écriture sainte. Jésus Christ," *EspVie* 107 (12, '97) 265-271.

The article summarizes and evaluates three books, all in French, published in 1997: P. Grelot, *Jésus de Nazareth, Christ et Seigneur;* G. Stanton, *Parole d'Évangile?* (a translation of *Gospel Truth?,* 1995); and C. Perrot, *Jésus, Christ et Seigneur des premiers chrétiens.*—C.R.M.

145. S. Davies, "The historical Jesus as a prophet/healer: A different paradigm," *Neotestamentica* 30 (1, '96) 21-38.

The article provides reasons for the inadequacy of the present "quest for the historical Jesus," and suggests the adoption of a new paradigm: that of Jesus the prophet/healer. After outlining a scenario concerning the career of a prophet/healer, it discusses Jesus as a spirit-

possessed healer, Jesus as a spirit-possessed speaker, and the origin and spread of Christianity. A paradigm of Jesus the prophet/healer allows much more of our canonical evidence to speak than does the paradigm Jesus the teacher. It gives us the ability to understand how the life of Jesus led to the rise of the Christian movement, and places the historical Jesus within a larger historical context of other prophet/healers in other colonial environments who also gave rise to movements that were initially in pentecostal form.—C.R.M.

146. L. R. Donelson, "Safe in the Arms of Jesus," *Insights* [Austin, TX] 112 (2, '97) 3-13, 47.

With reference to the Jesus-books by J. D. Crossan and M. Borg, the article explores the relevance of J. Derrida's dictum "there is nothing outside of the text" for understanding the relationships between text and reality, and between the Jesus of history and the Christ of faith, as well as for the question of finding an ordering center in Jesus' discourse in the Gospels. [The same issue contains the transcript of an interview with Donelson about speaking of the Jesus beyond our language (pp. 14-18), along with responses to his paper by F. Watson (pp. 19-21), M. M. Knutsen (pp. 22-28), and D. D. Schmidt (pp. 29-32).]—D.J.H.

147. I. J. du Plessis, "The mystery of God and Jesus Christ — beyond agnosticism and foundationalism," *Neotestamentica* 30 (1, '96) 39-57.

After reflecting on the Enlightenment and the logical consequences of rationalism, the article considers some developments in the 20th century: a postmetaphysical way of thinking, rejection of the objectifying of God, and the return of the metaphysical. Then it offers a critique of the so-called third quest of the historical Jesus, and suggests an option that allows for the dimension of mystery and imagination in our understanding of Jesus and God.—D.J.H.

148. E. P. Echlin, "Jesus and the Earth Community," *Ecotheology* [Sheffield, UK] 2 ('97) 31-47.

After reflecting on what and how we can know about Jesus, the article considers the Palestinian milieu in which he lived, the creatures of the Gospel prologues, Jesus and "feathery creatures," the canine presence, water creatures innumerable, and "brother snake." As enfleshed, embedded in the soil like us, Jesus contains within his humanity the whole evolving earth story.—D.J.H.

149. M. M. Jacobs, "The relation between Jesus, Christ and Christian faith in current historical Jesus scholarship," *Neotestamentica* 30 (1, '96) 103-119.

Although present studies on the historical Jesus are characterized by greater methodological sophistication, the relation between Jesus/Christ/Christian faith is not viewed in a manner completely different from previous quests. The article focuses on the work of M. J. Borg, J. D. Crossan, and L. T. Johnson. With regard to the relation between Jesus and Christ the real question is perhaps not whether the last word should belong to history but whether Jesus' significance was fixed once and for all in the interpretations of him in the NT.—C.R.M.

150r. L. T. Johnson, *The Real Jesus* [*NTA* 40, p. 340; §§ 41-1523r–1524r].

W. Reiser, "The Eclipsing of History?: Luke Timothy Johnson's *The Real Jesus,*" *Horizons* 24 (1, '97) 119-125.—Johnson's book is both interesting and satisfying as he teases out what can most probably be known about the figure of Jesus. Yet in the end he comes peri-

lously close to consigning the figure of Jesus to a devotional twilight zone. His "real Jesus" appears to be the literary character of Jesus as we find it in the four canonical Gospels and to a lesser degree in the other NT writings. But his Jesus needs some historical footings.—D.J.H.

151. J. Kulisz and A. M. Baliszewska, "Jezus historii a Chrystus wiary (Jésus de l'histoire et le Christ de la foi)," *Bobolanum* [Warsaw] 8 ('97) 49-69.

After sketching the quest for the historical Jesus from the Enlightenment to A. Schweitzer, the article shows how some authors today (e.g. F. Alt, E. Drewermann, B. Thiering) continue portraying Jesus without any relation to church tradition. Then it shows how writers such as J. Guitton and L. Kołakowski pose the question of Jesus' significance for and in history.—D.J.H.

152. H. Kvalbein, "The Kingdom of God in the Ethics of Jesus," *StudTheol* 51 (1, '97) 60-84.

After sketching the approaches of three scholars (H. Merklein, B. Chilton, and J. Sobrino) to the ethics of Jesus as kingdom ethics, the article considers the meaning of βασιλεία τοῦ θεοῦ in Jesus' message as a concrete expression for the gift, place, and time of salvation. Then it argues that the theocentric and eschatological character of God's kingdom makes it impossible to derive standards of human conduct from it, and that the ethical demands in Jesus' preaching are best described as entrance requirements to the kingdom. The content of Jesus' ethics can be summarized in the double commandment of love and in the call to discipleship. But its power and motivation are based in his message of the kingdom that has arrived but still awaits its consummation. It is best called an ethics of the people of the kingdom.—D.J.H.

153. J.-P. Lémonon, "Exégèse et lecture dans la foi. Jésus de Nazareth au regard de l'historien," *Bulletin de l'Institut Catholique de Lyon* [Lyon] 114 ('96) 57-74.

After sketching the history of biblical exegesis in the context of cultural history, the article considers whether a life of Jesus is possible, and discusses recent books on Jesus by C. Perrot, P. M. Beaude, G. Theissen, G. Messadié, J. Duquesne, D. Marguerat, M. Quesnel, and G. Bessière. Then it shows that exegesis, while not the only approach to Scripture, can enrich preaching.—D.J.H.

154r. N. Mailer, *The Gospel according to the Son* (New York: Random House, 1997).

J. Miles, "Velcro man meets Teflon story," *Commonweal* 124 (13, '97) 21-22.—Although this book is being sold as a novel, it differs only somewhat from a harmony of the four Gospels. There is little to disturb a conservative Christian and little to engage anyone who owns a Bible. Mailer has offered a quiet, sweet, almost wan little book, a kindly offering from a New York Jew to his wife's Bible-belt family. It is, however, an honest effort that deserves better than it has received from most critics.—D.J.H.

155. R. J. Miller, "Battling Over the Jesus Seminar: Why the Ugly Attacks?" *BibRev* 13 (2, '97) 18-22, 47.

The rancorous tone of some of the Jesus Seminar's critics reflects a belief that it is proper not only to attack opponents' ideas but also to insult them personally. The Seminar's critics are right to protest that many scholars disagree with the Seminar's results, but they do a dis-

service if they perpetuate the mistaken impression that doubts about the historical accuracy of significant portions of the Gospels are confined to some splinter group of allegedly radical scholars. [In the same issue B. Witherington offers a response (pp. 23-25, 47) to which Miller replies (pp. 25-26).]—C.R.M.

156. E. P. Sanders, "Jerusalem and Its Temple in the Beginnings of the Christian Movement," *Judaism* 46 (2, '97) 189-196.

(1) Jesus held fairly conventional Jewish views about Jerusalem and the Temple; he thought they were central. He was, however, an eschatological prophet, and expected that the Temple would be replaced in the coming kingdom of God. (2) Paul shared the early Christian assumption that Jerusalem was the natural headquarters of the new movement, prepared Gentiles for the arrival of the Lord, and did not annul those parts of the Law that pertained to Temple worship.—D.J.H.

157. J. Schröter, "The historical Jesus and the sayings tradition: comments on current research," *Neotestamentica* 30 (1, '96) 151-168.

After critical remarks on recent research on Jesus in North America, the article first scrutinizes the plausibility of methodological approaches in dealing with the Jesus tradition. Then it examines the "mission instructions" in Q (Lk 10:2-7, 9-16), Mk 6:7-13, and *Gospel of Thomas* 14 as a test case to elucidate the methodological discussion. It concludes that the importance of recent research on the historical Jesus is to be found in the demand to take extracanonical texts into account in writing the history of primitive Christianity. Yet it is not a hierarchy of attestation that should be aimed for but rather the description of the early reception of Jesus as comprehensively and precisely as possible.—C.R.M.

158. F. J. van Beeck, "Who Do You Say I Am? Coming to know Jesus," *Commonweal* 124 (12, '97) 9-13.

Speaking about Jesus only in the past tense is essentially deficient. The picture of Jesus presented by the Jesus Seminar is long on fancy, short on taste, and shorter on nourishment. It is possible to write a brief life of Jesus that is both historically responsible and nourishes faith.—D.J.H.

159. G. Van Oyen, "Jezus in Veelvoud. Over de Moeilijke maar Noodzakelijke Zoektocht naar de Historische Jezus" [Jesus in Multiple. On the Difficult but Necessary Quest for the Historical Jesus], *Collationes* 27 (2, '97) 115-141.

After an introduction to the quest for the historical Jesus, the article explains the term "third quest," and describes and critiques the approaches to Jesus represented by three scholars: an eschatological prophet (E. P. Sanders), a revolutionary Cynic wisdom teacher (J. D. Crossan), and a charismatic sage-prophet (M. J. Borg). It concludes with observations on the present state of Jesus research and on the relationship between Jesus and Christ.—D.J.H.

160. C. Villanueva, "El mensaje de Jesús y la literatura apocaliptica," *RevistBib* 53 (1, '92) 15-25.

After explaining why apocalyptic became important in the Judaism of Jesus' time, the article considers how it expressed itself in Jesus' teaching (language, pessimism-hope ten-

sion, end-time events, etc.) and especially in Mark 13. Then it reflects on the hermeneutical implications of apocalyptic's influence in the NT.—D.J.H.

161r. N. T. Wright, *Jesus and the Victory of God* [*NTA* 41, p. 369].

D. Bryan, "Silhouettes and Icons not Included," *Reviews in Religion and Theology* [London] (2, '97) 7-12.—Wright's full-blooded portrait of Jesus as a Jewish prophet of Israel's restoration whose praxis was quasi-messianic and who believed that through his actions YHWH was returning to his people, is highly plausible. But at some points (e.g. Mk 1:44; Mt 5:23-24) the hypothesis of Jesus as replacing the Temple inadequately accounts for the data. Moreover, though Jesus may not have expected the end of the space-time universe, he nevertheless expected something much more akin to the traditional descriptions of the parousia and judgment than Wright allows. [The same issue (pp. 12-14) contains a response from Wright.]—D.J.H.

Jesus, §§ 42-12, 124, 463, 707.

Passion and Death

162. M. Cappi, "Il sacrificio di Cristo riflesso nell'Uomo della Sindone," *SacDoc* 42 (3-4, '97) 208-271.

With reference to the NT passion narratives and to the Shroud of Turin, the article discusses the sequence of events surrounding Jesus' death (the agony in Gethsemane, the scourging, the crowning with thorns, carrying the cross, etc.) and shows the basic compatibility between the shroud and the Gospels. It contains sections on the cross as an instrument of death, the crucified man of Giv'at ha-Mivtar, the cause of the physical death of the man of the shroud, and how the shroud confirms the resurrection.—D.J.H.

163. T. Elgvin, "The Messiah Who Was Cursed on the Tree," *Themelios* 22 (3, '97) 14-21.

According to 11QTemple lxiv 6-13, certain evildoers were to be executed by being hanged alive on a tree. In light of this and historical examples of such executions, the cry "Crucify him!" regarding Jesus is exactly what would be expected from the Sadducean leaders, "the chief priests and their officials" (Jn 19:6). However, the Messiah should not hang on a cross, accursed by God and humans (see Deut 21:22-23; also *Midrash Tannaim* on Deut 21:23, and Justin's *Dialogue* 89–96). According to Paul, the curse that Jesus carried on the cross was ours rather than his own.—D.J.H.

164. G. Ghiberti, "Jesus' Passover Meal," *SIDIC* [Rome] 30 (1, '97) 8-12.

Jesus and his disciples lived the event of the last meal in awareness of the moment in which it was happening—near or during the Passover. The chronological issue has been resolved in various ways: Synoptic anticipation, Johannine postponement, different calendars, and so forth.—D.J.H.

165. J. F. Henderson, "Jesua and the Seder," *SIDIC* [Rome] 30 (1, '97) 15-16.

In celebrating Passover Jesus renewed communally the covenant between God and Israel that was established in the course of the exodus. Throughout his ministry Jesus acted to celebrate and actualize the exodus events of deliverance.—D.J.H.

166. J. Tabory, "The Crucifixion of the Paschal Lamb," *JewQuartRev* 86 (3-4, '96) 395-406.

In *Dialogue with Trypho* 40, Justin Martyr reported that the Jews "crucified" the paschal lamb in a way that prefigured the crucifixion of Jesus. The pertinent rabbinic evidence suggests that in Jerusalem the Jewish paschal lamb was indeed offered in a way that resembled a crucifixion. The earlier Samaritan practice (since changed) followed the Jerusalem tradition. Moreover, there may have been a similarity between the lamb with its entrails around its head and Jesus' crown of thorns (Mt 27:29; Mk 15:17; Jn 19:2).—D.J.H.

167. M. G. Wechsler, "Shadow and Fulfillment in the Book of Esther," *BiblSac* 154 (615, '97) 275-284.

The article seeks to demonstrate in the events surrounding Esther's fast that began on the 14th of Nisan (see Esth 4:15–5:1) an unmistakable thematic/theological adumbration of the events surrounding the atoning work of Jesus as Israel's Messiah.—D.J.H.

The Resurrection

168. A. Alves de Melo, "A Ressurreição de Jesus, Fato Histórico? Uma Reflexão Teológico-Prática," *RevistEclBras* 57 (226, '97) 403-409.

The article first reflects on the resurrection of Jesus with reference to the theme of continuity and rupture between the present of human beings and the future in God. Then it considers the resurrection of Jesus and Christian existence.—D.J.H.

169. M.-L. Gubler, "Auferweckt als Erstling der Entschlafenen," *BibKirch* 52 (1, '97) 2-7.

This consideration of the Christian confession that Jesus has been raised from the dead reflects on the seriousness of death, the death of Jesus and the failure of hope, the surprising turn of events, the nature of the resurrection (illusion or reality), and the linkage of the resurrection of the dead and the resurrection of Jesus.—C.R.M.

170. W. Krötke, "Die christologische Bedeutung der Auferstehung Jesu Christi von den Toten," *EvangTheol* 57 (3, '97) 209-225.

This consideration of the christological significance of Jesus' resurrection from the dead first reflects on the foreign and controversial nature of the proclamation of the resurrection today and on the vital explanatory function that theology must play for the church. Then it reviews the witness of key NT texts (e.g. 1 Cor 15:1-3), considers the resurrection of Jesus in the context of the end of time and the judgment of grace, and deliberates on the meaning of the resurrection for the human Jesus.—C.R.M.

171. K. Müller, "Das Weltbild der jüdischen Apokalyptik und die Rede von Jesu Auferstehung," *BibKirch* 52 (1, '97) 8-18.

Taking its starting point in 1 Cor 15:35-58, the article investigates what it means in particular to believe with the entire early church in the resurrection of the dead. It includes discussion of the resurrection of Jesus, the Easter narratives in the Gospels, the resurrection formulas (e.g. 1 Thess 1:10; Gal 1:1; 1 Cor 15:15), and so on. It concludes that the earliest Christians regarded the apocalyptic worldview of early Judaism (see Dan 12:2) as the indis-

pensable and self-evident presupposition of their knowledge and experience of the fate of Jesus.—C.R.M.

172. G. Noller, "Nachzügler des 19. Jahrhunderts. Exemplarische Überlegungen zum Wirklichkeitsbegriff im Gespräch mit Gerd Lüdemann," *EvangTheol* 57 (3, '97) 259-272.

Lüdemann's recent book (with A. Özen, *Was mit Jesus wirklich geschah/What Really Happened to Jesus,* 1995) explains in a clear manner what the resurrection texts in light of the application of the historical-critical method say about the actual event of the resurrection of Jesus, and concludes that Jesus was not resurrected. After identifying Lüdemann as a profitable conversation partner, the article dialogues with his work under three headings: reality as the criterion for interpretation, changes in the understanding of reality in modern times, and the resurrection as a possibility for God in an open understanding of reality.—C.R.M.

173. I. Praetorius, D. Strahm, and L. S. Rehmann, "'Manchmal stehen wir auf . . .' Gespräch über Auferstehung," *EvangTheol* 57 (3, '97) 225-241.

Starting from Strahm's reflection on the existential-everyday experience of the resurrection brought about by a poem of M. L. Kaschnitz, the article presents a conversation among Praetorius, Strahm, and Rehmann that seeks traces of the power of the resurrection in life. It focuses in particular on what feminist theologians are saying about the resurrection and the implications of the fact that women were the first witnesses of the resurrection.—C.R.M.

174. M. Reichardt, "Psychologische Erklärung der Ostererscheinungen?" *BibKirch* 52 (1, '97) 28-33.

After considering the self-understanding of psychology as an empirical science, the article discusses the concept of hallucination and the different theories about it. Then it examines various psychological descriptions and explanations of the disciples' Easter experiences in terms of psychoanalytical hallucination theory, cognitive hallucination theory, and attempts at coping with and overcoming stress.—D.J.H.

175. C. Setzer, "Excellent Women: Female Witness to the Resurrection," *JournBibLit* 116 (2, '97) 259-272.

The article delineates the mixed attitudes toward women's roles in the resurrection narrative of each Gospel and considers women's part in the resurrection story relative to the roles of women in the rest of that Gospel. After documenting the Evangelists' unanimous transmission of the tradition of women's witness of the resurrection, it shows how in other ways the Gospels or pre-Gospel traditions mute the women's role and discredit their witness. Finally it considers the audiences that may have called forth these mixed responses.—C.R.M.

176. M. Wyschogrod and P. von der Osten-Sacken, "Auferstehung Jesu im jüdisch-christlichen Dialog. Ein Briefwechsel," *EvangTheol* 57 (3, '97) 196-209.

This consideration of the resurrection of Jesus in Jewish-Christian dialogue takes the form of an exchange of letters between the authors. First von der Osten-Sacken (pp. 196-205) reflects on the resurrection of Jesus from a Christian standpoint. In the context of dialogue he proposes a theological rather than a christological approach to the issue, suggesting that belief in the resurrection of Jesus in Christianity is to be seen not only as a religious-historical possi-

bility in the context of Judaism but also as a part of the divine mystery of promise and fulfillment. Then Wyschogrod (pp. 205-209) responds to von der Osten-Sacken from a Jewish perspective. He suggests that the resurrection of Jesus in itself does not present a problem for dialogue but rather the high Christology to which it leads.—C.R.M.

177. D. Zeller, "Die Rede von Tod und Auferstehung Jesu im hellenistischen Kontext," *BibKirch* 52 (1, '97) 19-24.

Taking Acts 17:32 as its starting point, the article compares Greek and biblical notions about afterlife, and considers the possible significance of the concepts of divinized human beings (apotheosis) and of dying oriental deities as models for understanding Jesus' resurrection. These comparisons highlight the bodiliness of Jesus' resurrection and its eschatological character.—D.J.H.

Synoptics

178. Anon., "La rivelazione di Dio nelle parabole di Gesù," *CivCatt* 148 (3525, '97) 213-224.

In teaching about God, Jesus very often used the literary form of the parable. After distinguishing his use of parables from that of the rabbis, the article contrasts his understanding of God with that of the Pharisees. Whereas the Pharisees emphasized observance of the Law and just recompense from God, Jesus proclaimed the merciful "God of sinners" and desired sinners to be converted and to do everything necessary to be saved.—D.J.H.

179. J. Dewey, "Women in the Synoptic Gospels: Seen but not Heard?" *BibTheolBull* 27 (2, '97) 53-60.

A quantitative analysis of the literary portrayal of male and female minor characters interacting with Jesus in the Synoptic Gospels shows that all three Gospels are androcentric in their narrative portrayal, describing male characters with more detail than female characters, and portraying males speaking to Jesus and being addressed by Jesus more often than female characters. In some stories the woman acts and then others, usually men, discuss her behavior. The women are seen but not heard.—D.J.H.

180. J. Engelbrecht, "Challenging the two-source hypothesis: how successful are the commentaries?" *Neotestamentica* 30 (1, '96) 89-101.

After a brief survey of aspects of research into the Synoptic problem, the article considers two commentaries on Mark written by proponents of the Griesbach hypothesis (C. S. Mann, 1986; H. Riley, 1989) and critical reaction to them. Then it examines their treatments of Mk 1:40-45/Mt 8:1-4/Lk 5:12-16 as a test case for their individual approaches as well as the Griesbach hypothesis. It concludes that Mann's and Riley's explanations often leave one with more questions than is the case with interpretations given by advocates of the Two-Source hypothesis.—C.R.M.

181. F. W. Horn, "Die synoptischen Einlasssprüche," *ZeitNTWiss* 87 (3-4, '96) 187-203.

The Synoptic sayings about entering the kingdom of God formulate present conditions (negative and positive criteria) for a future share in the rule of God that address Israel as a whole but call only a selection as participants in the future kingdom. After a brief history of

research and a listing of the texts (Mk 9:47; 10:15, 23, 24, 25; Mt 5:20; 7:21; 18:3; 23:13; Jn 3:5; Acts 14:22; cf. Mt 21:31; 25:10; Mk 12:34; Lk 13:24; 14:23; 16:16; 2 Pet 1:11; Rev 22:14), the article considers their origin (words of Jesus or community creations), their formal characteristics and traditional antecedents, and their polemical function (reactions to Pharisaic positions).—C.R.M.

182. P. R. Jones, "Preaching on the Parable Genre," *RevExp* 94 (2, '97) 231-245.

The article reflects on preaching on Gospel parables with reference to master metaphors (householder, king), general situations, and specific situations (Lk 10:30-35; 15:1-32; 16:1-8). It also comments on bibliographical resources of a homiletical sort.—D.J.H.

183. A. Kirk, "Some Compositional Conventions of Hellenistic Wisdom Texts and the Juxtaposition of 4:1-13; 6:20b-49; and 7:1-10 in Q," *JournBibLit* 116 (2, '97) 235-257.

Examination of the *Golden Verses* of Pythagoras, ps.-Isocrates' *Ad Demonicum,* Hesiod's *Works and Days,* Sirach, and *ps.-Phocylides* suggests that the segment of Q's opening section consisting of the temptation ([Lk] 4:1-13), the sermon (6:20b-49), and the healing of the centurion's child (7:1-10) replicates the compositional conventions of Hellenistic wisdom texts. This indicates that this first section of Q was conceived of and executed as a literary whole in an editorial operation devoted to textualization of Jesus traditions within the framework of Hellenistic-Jewish paraenetic genres. It was assembled with the intent of presenting Jesus as the fulfillment of the Prophets and in his person and words the authoritative expression of the Law.—C.R.M.

184. D. M. May, "'Drawn from Nature or Common Life': Social and Cultural Reading Strategies for the Parables," *RevExp* 94 (2, '97) 199-214.

After discussing two obstacles that can hinder one's reading of the NT parables (the social *realia,* and ethnocentric and anachronistic readings), the article proposes a reading strategy of shame and honor, explains the dynamics of a shame/honor society, and considers the need for recognizing the social institutions of kinship and politics for understanding the parables.—D.J.H.

185. F. Neirynck, "Goulder and the Minor Agreements," *EphTheolLov* 73 (1, '97) 84-93.

After introducing M. S. Goodacre's recent book *Goulder and the Gospels* (1996), the article reviews six minor agreements against Mk (3:10; 6:2; 6:33; 4:41; 12:22; 14:43) that Goodacre claims feature language characteristic of Mt and uncharacteristic of Lk, and asks whether they can really be called "striking" examples. Then it considers the case of M. D. Goulder's "key minor agreement" at Mk 14:65. Finally it comments briefly on the implications of the evidence of the minor agreements for Q.—C.R.M.

186. F. Neirynck, "Note on Q 4,1-2," *EphTheolLov* 73 (1, '97) 94-102.

After providing the critical text of Q(Lk) 4:1-13, 16 as reconstructed in the latest volume in the Documenta Q series (*Q 4:1-13,16. The Temptation of Jesus—Nazara,* ed. C. Heil, 1996), the note focuses on the reconstruction of the text of Q 4:1-2. It concludes that the resultant text is too Matthean-like. The Q-introduction one may reasonably deduce from Q 4:3-13 can be little more than the location in the wilderness and the motif that Jesus was hungry.—C.R.M.

187. F. Parente, "Ναζαρηνός - Ναζωραῖος. An Unsolved Riddle in the Synoptic Tradition," *Scripta Classica Israelica* [Jerusalem] 15 ('96) 185-201.

After surveying the occurrences of Ναζαρηνός and Ναζωραῖος in the NT, the article summarizes the various critical interpretations of the terms, and suggests a way of making a connection with naziriteship (see Judg 13:2-24). Since in the Synoptic tradition Ναζαρηνός was deliberately eliminated and Ναζωραῖος was used as a decorative title, the enigma of Jesus' double appellative cannot be considered solved.—D.J.H.

188r. C. M. Tuckett, *Q and the History of Early Christianity* [*NTA* 41, p. 153].

W. R. Telford, "The Current State of the Q Question. Review Article," *ExpTimes* 108 (10, '97) 305-306.—With its meticulous weighing of the evidence and sound argumentation, Tuckett's work offers a major contribution to the study of Q. Tuckett has little truck with the view that Jesus and the Q Christians have deep affinities with the Cynic movement. Concentrating on Q in its final form, he finds that its interest centers on prophetic warnings and eschatology, having left the wisdom category behind. Those actively engaged in the reconstruction of Q will wish to take note of his judgments on a number of passages.—C.R.M.

189. B. E. Wilson, "The Two Notebook Hypothesis. An Explanation of Seven Synoptic Patterns," *ExpTimes* 108 (9, '97) 265-268.

After describing seven patterns of wording and order of material in Mt, Mk, and Lk, the article proposes that the seven patterns are explained by the "two notebook hypothesis," which holds that each Evangelist independently used the same two sources, one of which was a revision of the other. This hypothesis reconciles the current Two Document, Griesbach, and Mk-without-Q hypotheses.—C.R.M.

Synoptics, §§ 42-157, 254, 261, 636.

Matthew

190. D. M. Bossman, "Christians and Jews Read the Gospel of Matthew Today," *BibTheol Bull* 27 (2, '97) 42-52.

Reading the Gospels transhistorically and transculturally has led many Christians needlessly to derive divisive and destructive messages that have little to do with meanings in the Gospels when read in their proper context. When we come to realize that neither "Jews" nor "Christians" existed at the time of Matthew's Gospel, we begin to understand also the impossibility of anti-Judaism being a driving force in the Gospel. Moreover, the question "Who killed Jesus?" is a modern one. The real issue is "How does Matthew portray the differences between those who submit to Jesus' authority as Messiah and those who do not?" And it has very little to do with what today we call Christian and Jewish relations. Hence, we need to refrain from using those words at all in this time period.—D.J.H.

191. É. Cuvillier, "Justes et petits chez Matthieu. L'interprétation du lecteur à la croisée des chemins," *ÉtudThéolRel* 72 (3, '97) 345-364.

After reviewing progress in Matthean scholarship over the past fifty years and noting the emergence of narratology as an exegetical method, the article presents a historical and narra-

tive investigation of the terms δίκαιος, and μικρός and ἐλάχιστος in Matthew's Gospel. Then it considers the implications for methodology, hermeneutics, and reading strategy (the reader as "one of these little ones").—D.J.H.

192. M. Davies, "Reading the Book. 8. The Gospel According to Matthew," *ExpTimes* 108 (8, '97) 227-230.

The human agent of God, whom Matthew's Gospel portrays as faithful son and slave, and through whom God's forgiveness, healing, and inspiration are given to other people, is Jesus of Nazareth, a prophetic figure who is also identified as the Christ. The article traces the development of the Gospel's plot with reference to the question, Who is God's faithful son and slave?—D.J.H.

193. K. J. Gabriel, "Jesus' Economic Perspective as Presented in Matthew," *Biblebhashyam* 22 (4, '96) 200-209.

While in Matthew's Gospel Jesus adopts a softened attitude toward the rich, he also expresses a deep concern for the poor and powerless, the oppressed and persecuted, the lowly, and the less privileged (see Mt 5:3-12). He teaches that real love transcends the sheer logical and legal understanding of justice (see Mt 20:1-16). According to Matthew, Jesus' economic perspective embraces all sections of society, without diluting its relevance to the poor.—D.J.H.

194. P. Hertig, "The Galilee Theme in Matthew: Transforming Mission through Marginality," *Missiology* [Scottdale, PA] 25 (2, '97) 155-163.

The Gospel of Matthew emphasizes Galilee more than any other Gospel. Matthew utilizes the term "Galilee" not only as geographical evidence for the messiahship of Jesus but also as a key missiological theme throughout the Gospel. That theme indicates that Jesus accepts the rejected ones of the world and commissions them as his agents of change in the world.—C.R.M.

195. C. Maciel del Río, "Un acercamiento al tema de la fraternidad en el evangelio de san Mateo," *QOL* [Tlalpan, Mexico] 13 ('97) 31-46.

Matthew presents a vision of community that is a genuine alternative to the patriarchal communities of the Jewish and Greco-Roman world. Taking as its starting point Mt 23:1-12, the article considers the use of the term ἀδελφός in Matthew's Gospel (see especially 23:8b), the origin of "fraternity" in a common Father, the demands of this kind of community, and its significance today.—D.J.H.

196. A. J. Saldarini, "Understanding Matthew's Vitriol," *BibRev* 13 (2, '97) 32-39, 45.

The Matthean group saw themselves as part of the people of Israel, not as a new religion or as "Christians" rather than Jews. So the author of the Gospel attacked the scribes and Pharisees to delegitimate rival Jewish leaders and to legitimate himself and his group as the true leaders of Israel, the accurate interpreters of the Bible, and the authentic messengers of God's will. His polemical denigration of his opponents' Jewish thought and practice in chapter 23 was part of the attempt to establish and legitimate his form of Christian Judaism.—D.J.H.

197. J. Vitório, "Destinatários do *Kerygma* evangélico na perspectiva de Mateus," *Revist EclBras* 57 (226, '97) 344-365.

With reference to texts in Matthew's Gospel, the article first discusses the dangerous "leaven of the Pharisees," missionary zeal in Judaism and in early Christianity, and universality and particularism in tension. Then it considers the preference of the Matthean Jesus (see Mt 9:13; 18:14) for various kinds of marginal persons on the religious, social, and economic levels. Finally it reflects on the significance of this matter for proclaiming the gospel today.—D.J.H.

198. [Mt 1] J. Schaberg, "Feminist Interpretations of the Infancy Narrative of Matthew," *JournFemStudRel* 13 (1, '97) 35-62.

The article first summarizes and analyzes feminist interpretations of Mt 1 that locate "in the text" the idea of a virginal conception of Jesus (e.g. M. Daly, R. R. Ruether, L. Schottroff). Then with reference to the work of I. Mosala, it reviews elements in the text that support the contention that it can be read as a communication of the tradition not of a miraculous, virginal conception, but of a biologically normal, illegitimate conception. Finally it considers nonfeminist responses (J. Meier, R. E. Brown) to the author's *The Illegitimacy of Jesus* (1987).—C.R.M.

Mt 4:3, § 42-263.

199. [Mt 4:3-4] J.-P. Batut, "The Chastity of Jesus and the 'Refusal to Grasp,'" *Communio/IntCathRev* 24 (1, '97) 5-13.

Jesus' first temptation in the desert (Mt 4:3-4) concerns God and his word, and is a provocation to distrust and disfigure God. Jesus the Son knew this original temptation humanly and victoriously overcame it by his "refusal to grasp" (ἁρπαγμός, see Phil 2:5-8).—D.J.H.

200. W. Carter, "Matthew 4:18-22 and Matthean Discipleship: An Audience-Oriented Perspective," *CathBibQuart* 59 (1, '97) 58-75.

Taking as its starting point the pericope about the call of the first disciples in Mt 4:18-22, the article argues that Matthew creates a vision of discipleship that embraces an ambivalent relationship to society consisting both of detachment from societal ties on the one hand and of participation in socioeconomic structures and their use on the other hand. Allegiance to Jesus means being a "voluntary marginal," living a liminal existence in alternative households. By interacting with this pericope and the subsequent narrative, the audience sees the ambivalent, marginal nature of the disciples' existence in relation to society demonstrated and repeatedly confirmed.—D.J.H.

201. [Mt 5–7] D. A. Hagner, "Ethics and the Sermon on the Mount," *StudTheol* 51 (1, '97) 44-59.

The demand of the Sermon on the Mount (Mt 5–7) depends upon the prior gift of the kingdom. The sermon presents an orientation to, or the basic tonality of, the conduct of the person living under God's rule in the new circumstances of the present dawning of the kingdom. It also raises some important questions about the relation between gift and demand, the objective, practicability, the appropriate hermeneutics, and the nature of the higher righteousness.—D.J.H.

202. [Mt 5–7] D. Macdonald, "A Perspective on Poverty," *RevRel* 56 (3, '97) 311-319.

With an almost Zen-like love of parable and paradox, the Sermon on the Mount (Mt 5–7) invites authentic gospel living. Religious who wish to be authentically poor in fact and in spirit will be so insofar as they perceive, behind the words of the sermon, the person and authority of their risen Lord.—D.J.H.

203. [Mt 5–7] D. Marion, "Le Sermon sur la Montagne ou La règle de vie des fils du royaume," *EspVie* 107 (12, '97) 177*-187*.

This first installment of a study on the Sermon on the Mount in Mt 5–7 concentrates on an approach to the text as a whole. Thus it considers the tone of the Gospel (especially as indicated by Mt 28:16-20), the Sermon in its Gospel context (structure and meaning), and the prehistory of its text (comparison with Lk 6:20-49, relation to Q, whether Jesus spoke this discourse).—C.R.M.

204. [Mt 5:3] T. Baarda, "Drs. J. Slavenburg en de 'Zaligspreking van de armen'" [Dr. J. Slavenburg and the 'Beatitude of the Poor'], *GerefTheolTijd* 97 (1, '97) 28-32.

After general comments on Slavenburg's *Een ander testament* (1991; 2nd ed., 1993), the article examines critically his understanding of Mt 5:3 ("Zalig zijn de bedelenden om geest") in the light of *War Scroll* xiv 7. Then it discusses the version of the saying in Q (see Lk 6:20), *Gospel of Thomas* 54, and the Diatessaron tradition.—D.J.H.

Mt 5:3-12, § 42-433.

205. [Mt 5:21-48] P. Wick, "Die Antithesen der Bergpredigt als paränetische Rhetorik. Durch scheinbaren Widerspruch zu einem neuen Verständnis," *Judaica* [Basel] 52 (3, '96) 156-178.

When interpreted in the context of the biblical and Jewish tradition, the six "antitheses" in Mt 5:21-48 appear not as real contradictions to the Torah but rather as rhetorical means to preach about fulfilling the Law and the Prophets. Jesus' hermeneutical key is the double love command (see Mt 22:34-40).—D.J.H.

206. [Mt 5:31-32] D. Warden, "The Words of Jesus on Divorce," *RestorQuart* 39 (3, '97) 141-153.

This study of the words of Jesus on divorce first examines the texts that are of primary concern: Mt 5:31-32; Lk 16:18; Mk 10:1-12; and Mt 19:1-9. Then after briefly considering the relation of Jesus' teaching to Deut 24:1, it focuses on interpretations of the exception clause in Mt 5:32 and 19:9. It concludes that Jesus permitted a man to put away his wife (or the wife her husband) when she had been guilty of unchastity (πορνεία) = adultery (μοιχεία); however, he did not countenance a second marriage.—C.R.M.

207. [Mt 5:32] J. Scharbert, "Die Ehescheidung und die 'Unzuchtklauseln' bei Matthäus," *ForKathTheol* 13 (2, '97) 106-126.

The "exceptive" clauses in Mt 5:32 and 19:9 are best understood as referring to illegitimate marriages. Matthew sought not to weaken Jesus' prohibition of divorce but to make it precise. After reviewing scholarly discussion on the topic, the article considers the meaning of

πορνεία in Mt 5:32 and 19:9, the treatment of these texts in ancient and modern translations, the history of the church's teaching on divorce, the new understanding of πορνεία/*zĕnût* as referring to illegitimate marriages (with non-Jews, within forbidden degrees of kinship, etc.), and the implications of this interpretation for the church's marriage law and pastoral activity.—D.J.H.

Mt 5:44-48, § 42-433.

208. [Mt 6:9-13] A. M. Okorie, "The Lord's Prayer," *Scriptura* 60 ('97) 81-86.

The article first examines the forms of the Lord's Prayer in Mt 6:9-13 and Lk 11:2-4, their respective contexts, and the original language of the prayer (with special attention to πατήρ as a translation of *ʾabbâ* taken as an address to God as *patria potestas* par excellence). Then it presents an exposition that treats each petition of the prayer.—C.R.M.

209. A. J. Hultgren, "Forgive Us, As We Forgive (Matthew 6:12)," *WordWorld* 16 (3, '96) 284-290.

The relation between the two clauses in Mt 6:12 has been interpreted in various ways: the petitioner as model, the petitioner as claimant, and conditional forgiveness. The petition sets those who pray in renewed relationships. To ask God to forgive one's "debts"—and to know that it is being done—means that one is all the more indebted to God. And to say "as we forgive our debtors" not only reminds each person in the community of his or her duty but also is a "performative utterance" by which relationships are restored.—D.J.H.

210. W. Carter, "'Solomon in All his Glory': Intertextuality and Matthew 6.29," *Journ StudNT* 65 ('97) 3-25.

The comparison between Solomon and the lilies in Mt 6:29 involves a negative presentation of Solomon. It contrasts God's provision for the inactive flowers with Solomon's oppressive and anxious actions in securing wealth for himself. This reading is indicated by textual (the introductory formula, previous negative references to kings, Solomon's "glory") and intertextual (the narrative of Solomon's kingship) features.—D.J.H.

211. R. Arasakumar, "Insecurity vs. Faith. Meaning and Purpose of Mt 8:18-27," *Vidyajyoti* 61 (4, '97) 243-258.

This examination of the structure and content of Mt 8:18-27 identifies it as a well-knit, concise, and compact pericope on the motif of discipleship. It addresses the security or rather the insecurity problem of discipleship. The techniques used by Matthew are brevity (anti-novelistic attitude), repetition of catch-words, and the use of the historical present.—C.R.M.

Mt 9:20-22, § 42-235.

Mt 11:2-19, § 42-83.

212. P. Nepper-Christensen, "Om oversaettelse af og synet på Johannes Døber i Matth 11,11" [Concerning the Translation of and Perspective on John the Baptist in Mt 11:11], *DanskTeolTids* 60 (1, '97) 46-59.

The traditional translation of Mt 11:11 is problematic in its rendering of γεννητός and

μικρότερος. Not enough consideration has been given to the possibility that Mt 11:11b is to be understood as a negative statement about John the Baptist.—D.J.H.

213. W. G. Thirion, "'n Eksegeties-hermeneutiese ondersoek van die Jona-gegewens in Matteus 12:38ev (An exegetic-hermeneutical research on the Jonah evidences in Matthew 12:38ff)," *SkrifKerk* 18 (1, '97) 154-175.

It is possible to recognize the authority of Jesus' reference to the Jonah story in Mt 12:38-42 and simultaneously quash the historical authenticity of the evidence about Jonah and the great fish. Matthew created a new authoritative text with an exegetical method inherent in his own context but never tried to verify the historical authenticity of the evidence about Jonah and the "three days and three nights" in the belly of the fish.—C.R.M.

214. A. J. Kerr, "Matthew 13: 25. Sowing *zizania* among Another's Wheat: Realistic or Artificial?" *JournTheolStud* 48 (1, '97) 108-109.

The Roman legal evidence that there were problems about sowing noxious or poisonous plants in NT times lends some support to those who think that Mt 13:25 ("an enemy came and sowed weeds among the wheat") is realistic rather than artificial.—D.J.H.

215. G. Schwarz, "'Verbarg es in drei Sea Mehl'? (Matthäus 13,33/Lukas 13,20.21)," *BibNotiz* 86 ('97) 60-62.

In Mt 13:33/Lk 13:21 the Greek verb ἐνέκρυψεν should be translated "mixed in" rather than "hid." Moreover, the Greek expression σάτα τρία ("three measures") reflects a misreading of the Aramaic *taltā'* ("a third") as *tĕlāt* ("three").—D.J.H.

Mt 14:3-12, § 42-237.

216. M. W. Dube, "Readings of *Semoya:* Batswana Women's Interpretations of Matt 15:21-28," *Semeia* 73 ('96) 111-129.

Semoya is a Setswana (spoken in Batswana) word that means "of the Spirit." The article reports on some interpretations of Mt 15:21-28 by Batswana women readers, and employs a postcolonial feminist perspective to ask what are the useful models of reading to be drawn from their interpretations. Reading from a *Semoya* perspective is an act of reading the written word for healing and hearing the word of the Spirit for empowerment.—D.J.H.

Mt 15:21-28, § 42-239.

217. [Mt 16:5-12] R. C. Newman, "Breadmaking with Jesus," *JournEvangTheolSoc* 40 (1, '97) 1-11.

In Jesus' prophetic warning to beware of the leaven of the Pharisees and the Sadducees (Mt 16:5-12), the two groups represent two sorts of attitudes and behaviors by which we may diverge from the straight path that Jesus marked out. Throughout the centuries the church has faced the twin temptations: to follow the Sadducees in assimilating to the power structures of society, or to follow the Pharisees in withdrawing into a Christian ghetto.—D.J.H.

218. H. F. Knight, "The Transfigured Face of Post-Shoah Faith: Critical Encounters with Root Experiences - Ex. 24: 12-18 and Mt. 17: 1-9," *Encounter* 58 (2, '97) 125-149.

With reference to Exod 24:12-18 and Mt 17:1-9, the article reflects in the post-Shoah context on the gift of the Torah at Sinai with its covenantal realities and experiences, and on the confession in the transfiguration story that Jesus is "God with us." For Matthew, Jesus is disclosed and illumined by the event at Sinai. A representative Christology rooted in the traditions of Sinai leads to understandings that emphasize the covenantal traditions of Israel.—D.J.H.

Mt 17:4, § 42-241.

Mt 19:1-9, § 42-206.

Mt 19:9, § 42-207.

219. [Mt 24:31, 40-41] R. L. Penney, "Why the Church is not Referenced in the Olivet Discourse," *Conservative Theological Journal* [Fort Worth, TX] 1 (1, '97) 47-60.

The larger context, the narrower context, and the immediate context of the verses normally seen as containing the rapture of the church (Mt 24:31, 40-41) argue strongly against the church in general and the doctrine of the rapture appearing in the Olivet discourse. Jesus' concern was Jewish expectation based on OT prophecy and God's program for the earth rather than the church as the body of Christ.—D.J.H.

220. [Mt 25:14-30] J. B. Carpenter, "The Parable of the Talents in Missionary Perspective: A Call for an Economic Spirituality," *Missiology* [Scottdale, PA] 25 (2, '97) 165-181.

After a brief introduction to the interpretation of the parable of the talents in Mt 25:14-30, the article focuses on the talents as money and highlights v. 29 as the key verse of the parable. Then emphasizing that the parable does not allow for the categorization of any legitimate part of life as "secular" for the Christian, it proposes a spirituality of economic development as a proper application of the parable to the missionary enterprise.—C.R.M.

Mt 26:6-13, § 42-251.

Mt 27:25, § 42-519.

221. D. Kuske, "The Meaning of μαθητεύσατε in Matthew 28:19," *Wisconsin Lutheran Quarterly* [Mequon, WI] 94 (2, '97) 115-121.

In determining the meaning of μαθητεύσατε in Mt 28:19 one must examine the cognates, the other NT uses of μαθητεύω (Mt 13:52; 27:57; Acts 14:21), and the context of Mt 28:19. The term μαθητεύσατε in Mt 28:19 is best rendered "make disciples" and understood as embracing the preaching of the gospel and the results of that preaching (coming to faith, growing in faith, faith-born love).—D.J.H.

222. K. Chamblin, "*Euangelion* in Mark: Willi Marxsen Revisited," *WestTheolJourn* 59 (1, '97) 31-40.

After a summary of Marxsen's reading of Mk and its use of εὐαγγέλιον, the article re-examines the employment of εὐαγγέλιον in Mk with respect to the Gospel's language, structure, eschatology, Christology, and proclamation of the cross. While one may affirm Marxsen's contention that Mark fashioned his Gospel as an address of comfort and encouragement from the risen Christ to the Markan community, one must also insist that Mark is actually reporting on the course of Jesus' ministry and final days in Jerusalem.—C.R.M.

223. S. Davies, "The use of the Gospel of Thomas in the Gospel of Mark," *Neotestamentica* 30 (2, '96) 307-334.

The article first reviews 36 sayings of Jesus in Mk 1–8 and 11–12 and notes that 21 of these have parallels in *Gospel of Thomas*. Next it argues that at least two examples of sayings that occur in *Thomas* and Mk are specific to *Thomas* and were redacted by Mark (*Thomas* 65-66/Mk 12:1-12; *Thomas* 13/Mk 8:27-33). Then it suggests that Mark revised *Thomas* 22 into the moralistic passage in Mk 9:43-48, and compares the *imitatio Christi* theme in Mk and *Thomas*. It concludes that Mark made use of some sayings of *Thomas* in the construction of narratives and discourses in Mk 1–8 and 11–12.—C.R.M.

224. J. Delorme, "Évangile et Récit. La narration evangélique en Marc," *NTStud* 43 (3, '97) 367-384.

This consideration of the relation between gospel and narrative as two modes of discourse in Mk in the light of recent studies in linguistics and speech-act theory treats three texts in which τὸ εὐαγγέλιον appears in connection with a narrative mode of discourse: 14:9; 1:14-15; and 1:1-4. In each case it distinguishes and analyzes two operations of language signaled by two manners of organizing the discourse: the "narrative voice" and the "evangelical voice" (the latter referring to a certain quality of announcing rather than a certain content). It concludes that the narrative voice in Mk makes itself the bearer of the evangelical voice.—C.R.M.

225. S. P. Kealy, "Mark: the Conversation Continues," *Scripture in Church* [Dublin] 27 (107, '97) 376-384.

After discussing the need to respect the Evangelists' distinctive achievements, the article considers (with reference to modern scholarship) Mark's story, purpose, development of the theme of suffering discipleship, portrait of Jesus, ending, and emphasis on mission.—D.J.H.

226. W. F. McInerny, "An Unresolved Question in the Gospel Called Mark: 'Who is this whom even wind and sea obey?' (4:41)," *PerspRelStud* 23 (3, '96) 255-268.

The masterfully posed question about Jesus in Mk 4:41 is unanswered by the Gospel's content. Analysis of seven passages (Mk 1:1; 4:35-41; 6:45-52; 8:27-33; 14:53-62; 15:22-39; 16:1-8) shows how the reader is continually teased (perhaps compelled) by Mark's story to solve the central riddle. Though the content of the story does not offer a clear portrayal of Jesus' identity, it does suggest two directions for the reader's interpretation of Jesus to take: (1) Faith is required to initiate one's journey to "Galilee," and (2) one must seek out and see Jesus within the ordinary.—D.J.H.

227. T. Onuki, "The Minjung Theology of Mark. A Dialogue with Ahn Byung Mu," *Ann JapanBibInst* 22 ('96) 31-85.

The article enters into critical dialogue with Ahn Byung Mu, one of the leaders of the Korean Minjung theology movement, concerning his NT exegesis. It first considers his approach to Jesus and the Minjung in Mark's Gospel with reference to methodological problems, the people, people-experience, and the message of Mark. Then it takes up his views on the kerygma tradition and the people's tradition, the "theology of the cross" of Paul, and the passion story by Mark.—D.J.H.

228. R. J. Taylor, "St Mark: Facing conflict," *Priests & People* 11 (5, '97) 196-201.

Mark introduces conflict in the earliest verses of the Gospel, and this theme is a consistent part of the narrative right up to the end. Discipleship involves addressing conflicts over exclusivity, greed, guilt, and fear the way Jesus did and living selflessly with him.—C.R.M.

Mk, § 42-180.

229. D. Dormeyer, "Mk 1,1-15 als Prolog des ersten Idealbiographischen Evangeliums von Jesus Christus," *BibInt* 5 (2, '97) 181-211.

This study of the prologue to Mark's Gospel in 1:1-15 utilizes 20th-century narrative methods as well as ancient rhetorical techniques to show how the prologue guides the reader in approaching the rest of the work. It first presents an extended examination of the form and content of Mk 1:1-15. Next it briefly considers the tradition history of the passage. Then it surveys contemporary literature and shows that the Markan prologue fits the standard form of an ancient prologue, especially that of the Hellenistic ideal biography. Finally it demonstrates the blending of the OT prophet's role with those of the Suffering Servant of God, the messianic Son of God, the wise interpreter of the Law, and the Hellenistic itinerant philosopher in both the prologue and the body of Mark's Gospel.—C.R.M.

230. [Mk 1:9-11] M. Welker, "Revolutionäre Demut. Mit Jesu Taufe erfüllt sich Gottes Gerechtigkeit," *Evangelische Kommentare* [Stuttgart] 30 (5, '97) 280-282.

In being baptized by John (see Mk 1:9-11 parr.), Jesus showed solidarity with sinners and performed an exemplary act of humility. His revolutionary humility was born of freedom and sensitivity to the sufferings of others. His baptism broke down divisions between heaven and earth, and made possible direct encounter with God.—D.J.H.

231. [Mk 1:9-13] E. van Eck, "The baptism of Jesus in Mark: a status transformation ritual," *Neotestamentica* 30 (1, '96) 187-215.

Jesus' baptism in Mk 1:9-11, combined with his temptation in 1:12-13, can be understood as a rite of status transformation (status reversal), a rite in which Jesus is appointed by the patron as the broker of the kingdom of God, that is, the broker of the household of God where God is available to all his clients including the so-called expendables in society. Jesus' baptism resulted both in his own status reversal and in a change of the social structures of his time.—D.J.H.

232. D. Graziani, "Mc 2,18-20: la gioia incompiuta dell'incontro nell'attesa/II," *Vivarium* [Catanzaro] 5 (1, '97) 17-37.

This installment [see § 41-1591] first considers the meaning and significance of the term νυμφίος along with ἀπαρθῇ and νηστεύειν in Mk 2:18-20. Then it takes up the question of the historicity and historical value of the text, and highlights its central theme of great joy in the presence of the Messiah.—D.J.H.

Mk 4:41, § 42-226.

233. A. Gabriel, "The Gerasene Demoniac (Mk 5:1-20): A Socio-Political Reading," *Biblebhashyam* 22 (4, '96) 167-174.

In Mark's Gospel the principal opponents of Jesus' mission (the actualization of God's kingdom) are supernatural forces with a human face. After tracing this theme in Jesus' exorcism of the Gerasene demoniac (Mk 5:1-20), the article discusses Jesus' exorcisms as a liberative movement and Jesus' vision of liberation in view of wholeness.—D.J.H.

234. D. H. Juel, "Plundering Satan's House. Mark 5:1-20," *WordWorld* 17 (3, '97) 278-281.

The article retells and paraphrases the story of Jesus and the Gerasene demoniac (Mk 5:1-20) as a way of doing biblical theology and interpreting the story that lies between exegesis and preaching.—D.J.H.

235. [Mk 5:25-34] P. Ellis, "'Courage, my daughter . . . ,'" *Month* 30 (5, '97) 199-203.

After reflecting on women's experience of menstruation, the article considers Jesus' healing of the woman with the flow of blood (Mk 5:25-34; Mt 9:20-22) as a paradigm of contact with God. In this narrative Jesus rejects the idea that there is something shameful about the female half of the Father's creation. He also shows that what we most wish to conceal from others, is the very thing that God most wishes to heal if only we have the courage to lay it before him.—D.J.H.

236. D. Marion, "Textes évangéliques sur l'Eucharistie. Marc *6,* 6 - *8,* 33: La section des pains. L'Eucharistie - lieu de la révélation en acte de Jésus," *EspVie* 107 (10, '97) 145*-154*.

After noting the links between Mk 6:14-16 and 8:27-29, the article reflects on the structure of the intervening material, and calls attention to the theme of opening (and closing) with regard to the body, behavior, the people, and creation, respectively. Then it discusses the eucharistic implications of the sequence, especially the role of the Eucharist in creating unity.—D.J.H.

237. [Mk 6:17-29] A. Bach, "Calling the Shots: Directing Salomé's Dance of Death," *Semeia* 74 ('96) 103-126.

One of the figures who most completely engaged the late 19th-century male imagination was Salome. The article compares the biblical texts in which Salome is not even named (Mk 6:17-29; Mt 14:3-12) with the cinematic versions in which she is constructed as a major bibli-

cal virago. The figure of Salome can be regarded as a place-holder for all the biblical literary figures caught in the tropes of wine, women, and death.—D.J.H.

238. D. Marion, "Textes évangéliques sur l'Eucharistie. Marc *6*, 30-44: Le signe des Pains. Qui donc est celui-la qui nourrit la foule?" *EspVie* 107 (9, '97) 129*-138*.

After a literary analysis of Mk 6:30-44 (structure, keywords, etc.), the article moves from the text to the event behind the text: Markan interventions, pre-Markan tradition, the primitive account, and the primitive event. Then it considers the successive rereadings of the event in the primitive tradition (an act of compassion, with messianic and eschatological overtones), in the primitive catechesis (the eucharistic interpretation), and by Mark (christological and ecclesial perspectives).—D.J.H.

Mk 6:52-53, § 42-88.

239. [Mk 7:24-30] R. W. Dahlen, "The Savior and the Dog: An Exercise in Hearing," *WordWorld* 17 (3, '97) 269-277.

The stories of Jesus and the Canaanite woman (Mk 7:24-30; Mt 15:21-28) and of Joshua and Caleb (Numbers 13–14; Josh 14:6-15; 15:13-19) are linked by images of "saviors" and "dogs." The article explores the poetic and metaphoric unity between these stories in five scenes, and shows how they reflect the larger narrative unity of Scripture.—D.J.H.

Mk 8:27-33, § 42-278.

240. P. Kasiłowski, "Zapowiedź śmierci Jezusa a postawy uczniów w Mk 8,27-10,52 (L'annonce de la Mort de Jésus et les attitudes des disciples [Mc 8,27-10,52])," *Bobolanum* [Warsaw] 8 ('97) 111-125.

The article first focuses on the negative reactions of the disciples to Jesus' passion predictions in Mk 8:27–10:52: the emotional protest by Peter (8:31-33), the theological dispute with Jesus about the necessity of his death (9:9-13), and the disciples' fear of asking Jesus at all (9:32). Then it considers the contrast between Jesus and the disciples in various other episodes, and calls attention to the two giving-of-sight stories (8:22-26; 10:46-52) that bracket the passage.—D.J.H.

241. [Mk 9:5] R. E. Otto, "The Fear Motivation in Peter's Offer to Build Τρεῖς Σκηνάς," *WestTheolJourn* 59 (1, '97) 101-112.

The Sinaitic background to the Synoptic transfiguration accounts makes it particularly difficult to understand the common interpretation of Peter's remark regarding the building of τρεῖς σκηνάς (Mk 9:5; Mt 17:4; Lk 9:33) as a longing to prolong the experience through the building of booths used in the celebration of the feast of Booths. The article contends that the fear that the transfiguration scene generated in Peter could only have brought to mind the tabernacle in the wilderness, thus eliciting his offer to build τρεῖς σκηνάς as a means of protection from the display of divine glory.—C.R.M.

Mk 10:1-12, § 42-206.

242. G. Mangatt, "Jesus and Children (Mk 10:13-16)," *Biblebhashyam* 23 (1, '97) 14-26.

After considering the structure of Mk 10:13-16, the article discusses the original meaning of the text (children and the kingdom of God), the shift brought about by the saying in v. 15 (the necessity of receiving God's kingdom with a childlike spirit), and the place of the passage in the section on discipleship (Mk 8:22–10:52).—D.J.H.

243. D. Landgrave Gándara, "Mc 10,19: Mandamientos en clave de alianza liberadora," *QOL* [Tlalpan, Mexico] 13 ('97) 9-21.

The commandments quoted by Jesus in Mk 10:19 are taken from Exod 20:12-16 and Deut 5:16-20 apart from μὴ ἀποστερήσῃς. After discussing the Sinai covenant, the article makes general comments on Mk 10:19 and focuses on the OT roots of and NT parallels to "do not defraud." It concludes by comparing the new covenant in Jesus and the Sinai covenant.—D.J.H.

244. J. C. Okoye, "Reconciliation: Biblical Reflections. II. With Persecutions—Mark 10:30," *NewTheolRev* 10 (2, '97) 31-38.

Mk 10:29-30 is curious on three counts: It includes persecutions in a list of blessings, seems to promise earthly and material rewards for attachment to Jesus, and appears to self-destruct its very promise of brothers and sisters everywhere. Beginning at the face-to-face level of basic Christian communities, even with loud cries and persecutions, Christians will in their body kill the enmity (see Eph 2:16) to discover the promise of Christ of a new and universal kinship, a reconciled and reconciling community.—D.J.H.

245. M. J. Hassold, "The Measure of Greatness. Reflections on Mark 10:35-45," *Luth TheolJourn* 31 (2, '97) 76-81.

In Mk 10:35-45 Jesus defines greatness in terms of service. The anger of the ten (v. 41) over the request of James and John indicates that they measured greatness in terms of rank, privilege, and power over others. Jesus points to his own role as the servant of God (v. 45) to show that true greatness is paradoxically lowly and humble service.—C.R.M.

246. H.-J. Eckstein, "Markus 10,46-52 als Schlüsseltext des Markusevangeliums," *ZeitNT Wiss* 87 (1-2, '96) 33-50.

The study first demonstrates that with regard both to the form-critical situation and the peculiarities of the narrative, Mk 10:46-52 should be treated as a linguistic unity, explained in its present form, and interpreted with reference to its placement in Mk. Next it sets out the structure of the passage (introduction: v. 46; main part: vv. 47-52a; conclusion: v. 52b) and presents detailed exegetical observations, concluding that the passage is based on an old tradition. Finally it assesses the significance of the passage in its present context and the function that it fulfills within the Second Gospel. For the Evangelist the point is not the use of the title Son of David but that a blind man who can only hear Jesus nevertheless believes in him. According to Mk 10:46-52, knowledge of Christ does not result primarily from following but rather is its presupposition.—C.R.M.

247. [Mk 11–16] J. P. Heil, "The Narrative Strategy and Pragmatics of the Temple Theme in Mark," *CathBibQuart* 59 (1, '97) 76-100.

This examination of the narrative strategy and pragmatics of the Temple theme in Mark

treats Jesus' teaching about the Temple after entering it (Mk 11:1–12:44), after leaving it (13:1-37), and his death and resurrection in relation to the Temple (14:1–16:8). The role that the Temple plays in the narrative progression of Mark's Gospel invites the audience to become the community that supplants and surpasses the Temple by implementing in their lives Jesus' teaching within and outside the Temple, but indicates that they are able to do so only with the empowerment of Jesus' death and resurrection.—C.R.M.

248. [Mk 12:41-44] D. D. Jensen, "The Widow's Mite," *WordWorld* 17 (3, '97) 282-288.

The article retells and reinterprets the story of the widow's offering (Mk 12:41-44) in a contemporary story in which a grieving widow finds freedom to live anew by releasing her hold on the past.—D.J.H.

249. G. Smith, "A Closer Look at the Widow's Offering: Mark 12:41-44," *JournEvang TheolSoc* 40 (1, '97) 27-36.

Mark's placement of the account of the widow's offering (12:41-44) between the condemnation of the scribes (12:40) and Jesus' announcement of the Temple's destruction (13:1-2) forms a thematic bridge between scribal avarice and the pronouncement of ultimate curse on the nation. Examination of 12:41-44 in context reveals the convergence of two themes: the true piety that characterizes the remnant in Israel, and the scandal of Israel's apostasy (evidenced in the widow's impoverished circumstances).—C.R.M.

250. A. Yarbro Collins, "The Apocalyptic Rhetoric of Mark 13 in Historical Context," *BibRes* 41 ('96) 5-36.

The rhetoric of the first part of Jesus' eschatological discourse (Mk 13:5b-27) is characterized by mythic-realistic prediction by means of an authoritative actualization of Scripture. The rhetoric of the second part (13:28-37) is characterized by the argumentative mode and the use of proofs, though authoritative pronouncement recurs here also. The speech is best understood as addressing a situation during the first Jewish war with Rome after the summer of A.D. 66, when Menahem emerged as a messianic leader, and before the destruction of the Temple in A.D. 70.—D.J.H.

Mk 13, § 42-160.

251. G. Wagner, "L'onction de Béthanie. Essai sur la genèse du récit de Marc 14/3-9 et sa reprise par Matthieu, Luc et Jean," *ÉtudThéolRel* 72 (3, '97) 437-446.

After sketching the narrative presented in Mark's Gospel as a whole, the article considers how each account of the anointing of Jesus reflects the Evangelist's situation and intention: catechetical (Mk 14:3-9), hortatory (Mt 26:6-13), and apologetic (Lk 7:36-50; Jn 12:1-8).—D.J.H.

252. H. M. Jackson, "Why the Youth Shed His Cloak and Fled Naked: The Meaning and Purpose of Mark 14:51-52," *JournBibLit* 116 (2, '97) 273-289.

The shared experience of daily life was enough to commend Mark's inclusion of the shed garment and naked flight in his account of the youth in Mk 14:51-52. Ancient cloaks or mantles were simple (i.e. sleeveless) rectangles of cloth and as such were prone to be thrown

off with any sudden violent action. Capping the account of Jesus' arrest, the motif's vivid picture of abject terror and shameful nudity in cowardly flight admirably reinforced a scene in which the ruling emotion was the desperate impulse to save one's own skin. By use of this motif Mark ensured that the desertion of Jesus was given a hard-hitting climax with a powerful visual of universal personal appeal.—D.J.H.

253. G. Schwarz, "Sie 'kauften . . . Kräuteröle'? (Markus 16,1)," *BibNotiz* 85 ('96) 22-23.

The Old Syriac versions of Mk 16:1 state that the women "bought oil and fragrant herbs." In the translation from Aramaic into Greek, the word *mišḥa'* ("oil") dropped out.—D.J.H.

Luke

254. P. L. Dickerson, "The New Character Narrative in Luke-Acts and the Synoptic Problem," *JournBibLit* 116 (2, '97) 291-312.

Whenever Luke introduces new characters, he employs variations of a typical phrase. After the introduction he describes the new character, and then proceeds with the story. The article presents a full discussion of the elements (introduction, description, story) of this narrative device designated "new character narrative," which occurs 31 times in Lk and 25 times in Acts. It demonstrates that no traces of the "new character" introduction are found in Mt or Mk, and that the specific characteristics of both the new character introduction and description are best explained on the hypothesis that Luke used Mk rather than Mt as his source. These arguments support the Markan hypothesis rather than the Griesbach hypothesis.—C.R.M.

255. I. J. du Plessis, "Applying the results of social-historical research to narrative exegesis: Luke as case study," *Neotestamentica* 30 (2, '96) 335-358.

The article discusses some passages from Lk where the consequences of using or integrating information from social-historical readings into literary study can be demonstrated. After asking who the reader of Lk-Acts is and what he or she knows, it treats the significance of the prologue (Lk 1:1-4), the correct use of social-historical information (12:16-21 and 1:39-45), the optimal outcome of using both social-historical and literary analysis (7:1-10; 1:24-25; 11:5-8), and some problems when using social-historical information in a literary approach (7:36-50; 15:11-32). Knowledge of the social conditions at the time of the text's production can help us get a better perspective on the text and its ideological point of departure, which can greatly assist our understanding of the text.—C.R.M.

256. H. Kayama, "Believers Who Belonged to the Sect of the Pharisee (Acts 15:5). Towards an Understanding of Luke's Picture of the Pharisees," *AnnJapanBibInst* 22 ('96) 86-109.

This examination of the seemingly contradictory picture of the Pharisees in the Third Gospel and in Acts first considers the time of Luke (a vantage point). Then it treats the Jews in Lk-Acts, the Pharisees in Lk-Acts (overview), and the Pharisaic Christians and Jesus' criticism of the Pharisees. The Pharisees are portrayed as favorable and friendly to the Christian community in Acts with the exception of Acts 15:5, which should be read retrospectively into the critical portrayal of the Pharisees in the Gospel. What lies at the bottom of Luke's portrayal is the issue of table fellowship rooted in laws of purity and impurity, a matter substantially related to the message of the kingdom of God.—C.R.M.

257. F. Pérez Herrero, "La obra de San Lucas y su mensaje para el cristiano de hoy," *Burgense* 38 (1, '97) 11-31.

With reference to various texts in Lk-Acts, the article first considers Jesus as the unique savior of the world: Jesus as the savior today, as the savior who pardons, as savior for all, and as a savior who makes demands and challenges. Then it considers the church as the instrument of salvation for all peoples: a church that proclaims under the impulse of the Spirit, that preaches in hierarchical and responsible collaboration, that enhances its preaching with a common life, and that respects in its preaching the diversity of its listeners.—D.J.H.

258. P. A. Sampathkumar, "The Rich and the Poor in Luke-Acts," *Biblebhashyam* 22 (4, '96) 175-189.

A double trend runs through Luke's treatment of the poor and the rich: eschatological reversal (e.g. Lk 6:20-22; 14:12-24), and social concerns (e.g. 16:1-13; 6:27-36; 19:1-10). The God of Jesus is the God of the poor and lowly. The coming of the new age features a reversal of conditions between the rich and the poor. The present hope for the poor lies in the justice of the fellowship of a new community.—C.R.M.

259. F. Stagg, "Luke's Theological Use of Parables," *RevExp* 94 (2, '97) 215-229.

This essay focuses upon Luke's theological utilization of parables. It first offers an extended treatment on the nature and purpose of parables as indicated by the parable of the sower (Lk 8:4-15) and related texts. Then it treats the parables of the two debtors (7:36-50), the good Samaritan (10:25-37), the rich fool (12:13-21), etc. [The same issue contains expository articles on parables in Lk by J. B. Chance on Lk 15 (pp. 249-257), R. A. Foster and W. D. Shiell on Lk 8:1-10 (pp. 259-267), M. Graves on Lk 10:25-37 (pp. 269-275), G. W. Knight on Lk 16:19-31 (pp. 277-283), and R. W. Stacy on Lk 12:13-21 (pp. 285-292).]—C.R.M.

260. G. J. Steyn, "Luke's Use of μίμησις? Re-opening the Debate," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 78 (1, '96) 26-34.

With particular reference to the work of T. L. Brodie, the article asks whether or not Luke made use of the ancient rhetorical technique of μίμησις in his Gospel. After considering μίμησις as an ancient technique, it examines possible traces of μίμησις in the motif of infertility (Genesis 11–18/Lk 1:5-25; Judg 13:2-5, 24-25/Lk 1:7-80), the motif of God testing his Son (Deuteronomy 6–8/Lk 4:1-11), the motif of another Elijah (1 Kgs 17:17-24/Lk 7:11-17), the motif of the "Spirit of God" from Isaiah, and the motif of Sir 48:1-16. It concludes that more work needs to be done before an objective, measured, and controlled choice can be made with regard to the problem of whether Luke used μίμησις or not.—C.R.M.

Lk, § 42-182.

261. [Lk 1:1-4] P. W. Felix, "Literary Dependence and Luke's Prologue," *MastSemJourn* 8 (1, '97) 61-82.

Luke's prologue tells the context of the author's writing project (Lk 1:1-2) and gives a commentary on the writing project (1:3-4). The use of Lk 1:1-4 to support the idea that a relationship of literary dependence exists among the Gospels written by Matthew, Mark, and Luke is quite improbable. Luke depended on many sources, mainly oral reports from "eyewitnesses and servants of the word."—D.J.H.

Lk 4:1-2, § 42-186.

262. [Lk 4:1-13] C. Myers, "A biblical vision of justice," *Priests & People* 11 (5, '97) 171-176.

With reference to the temptation narrative in Lk 4:1-13, the article shows how four narrative trajectories from the OT inform the practice of Jesus in the NT: Jesus on a vision quest (Lk 4:1-2), the economics of debt versus redistribution (4:3-4), the politics of domination versus decentralization (4:5-8), and the culture of idolatry versus non-objectification (4:9-13). Choosing exodus over progress means summoning the courage to face our dominant cultural pathologies and to repent; this invitation lies at the heart of a truly biblical theology of justice.—D.J.H.

263. J. B. Gibson, "A Turn on 'Turning Stones to Bread.' A New Understanding of the Devil's Intention in Q 4:3," *BibRes* 41 ('96) 37-57.

After presenting three considerations that call into question the view that Lk 4:3/Mt 4:3 stands in Q as a challenge to Jesus to act as a thaumaturge, the article offers five arguments to support taking Q 4:3 as a demand from the devil that Jesus order God to perform a miracle on his behalf. On this interpretation the devil's petition is aimed at getting Jesus to deny that the particular pattern of sonship that he is following at the time of his temptation is really what God wants of him.—C.R.M.

264. H. Klein, "Am ersten Sabbat. Eine Konjektur zu Lk 6,1," *ZeitNTWiss* 87 (3-4, '96) 290-293.

Nothing stands in the way of the supposition that Luke himself wrote ἐν σαββάτῳ πρώτῳ at Lk 6:1, since 5:1 represented a significant break for him. From this original reading all other variants may be explained. A later copyist on the basis of 4:16 or 4:31 corrected the text with δευτέρῳ, while a third corrector from the combination of both texts originated the neologism δευτερόπρωτος. —C.R.M.

Lk 6:20, § 42-12.

Lk 7:36-50, § 42-251.

265. P. Kariamadam, "Transfiguration and Jesus' Ascended Glory (An explanation of Lk. 9:28-36)," *Biblebhashyam* 23 (1, '97) 1-13.

As a way of highlighting the ascension/exaltation motif in Luke's transfiguration story (Lk 9:28-36), the article first considers the concepts of ἀναβαίνω ("ascend") and prayer, the themes of δόξα and ἔξοδος, the tent and the cloud, and the divine proclamation. Then it characterizes Lk 9:27 as a passage concerning the seeing of the kingdom, and reflects on the parallels between Lk 9:28-36 and Lk 18:31-34; 24:1-9; and Acts 1:9-14, respectively.—D.J.H.

Lk 9:33, § 42-241.

266. J. L. North, "ὀλίγων δέ ἐστιν χρεία ἢ ἑνός (Luke 10.42): Text, Subtext and Context," *JournStudNT* 66 ('97) 3-13.

Verbal, syntactic, and contextual similarities between a line found in the *Philetaeros* (a

2nd- to 5th-century Greek phrase book) and the reading ὀλίγων δέ ἐστιν χρεία in Lk 10:42 support the view that more than food is involved in the Lukan context. Luke is saying that Mary needs only a little more instruction before she is a true disciple of Jesus; she is "almost" there. Mary is contrasted not only with Martha and the lawyer (10:25-37), but also, like the Samaritan, probably with the priest and Levite in Jesus' story (10:31-32). In Luke's eyes she is the model inquirer and convert.—C.R.M.

Lk 11:2-4, § 42-208.

267. C. W. Hedrick, "Prolegomena to Reading Parables: Luke 13:6-9 as a Test Case," *RevExp* 94 (2, '97) 179-197.

After noting that no consensus exists among scholars on what a parable is or how it functions, the article examines Luke's understanding of the story of the barren fig tree in Lk 13:6-9 and fourteen 20th-century interpretations of the parable with attention to the assumptions and methods leading to these interpretations. It concludes that there is no final and authoritative reading, and that within a certain range many readings might be plausible and valid.—C.R.M.

Lk 13:20-21, § 42-215.

268. [Lk 15:11-32] G. Keillor, "Prodigal Son," *WordWorld* 17 (3, '97) 289-294.

In this dramatic version of Lk 15:11-32, the prodigal son finds not only a gracious father but also some other unexpected characters.—D.J.H.

269. G. Schwarz, "'Er hängte sich an einen Bürger'? (Lukas 15,15a)," *BibNotiz* 85 ('96) 24-25.

The Greek verb ἐκολλήθη in the description of the prodigal son in Lk 15:15a reflects a mistranslation of the Aramaic verb *ʾittĕgar* ("he hired himself out as a laborer") from the root *ʾgr*.—D.J.H.

270. H. J. B. Combrink, "A social-scientific perspective on the parable of the 'unjust' steward (Lk 16:1-8a)," *Neotestamentica* 30 (2, '96) 281-306.

After some background information on the sociological interpretation of the NT, the study reviews the problems encountered in the interpretation of the parable of the unjust steward in Lk 16:1-8a (limits of the parable, whether the steward is honest or dishonest, the master's praise) and then offers a social-scientific approach to their solution (honor and shame, the patronage system, "limited good," peasant household economics). Then it presents an interpretation of the parable. In this parable we see a threat to the honor of a rich landowner by the clever actions of his steward. The master shatters the stereotyped expectations of the audience by praising a social inferior who had threatened his reputation.—C.R.M.

271. R. Krüger, "Lucas 16,1-13. La opción decisiva: por la ley de Dios o por la ley del capital," *Cuadernos de Teología* [Buenos Aires] 15 (1-2, '96) 97-112.

After brief remarks on the relation of the modern church to contemporary economic realities, the article notes the prominent place given to the relation between rich and poor in Luke

and presents an exegetical analysis of 16:1-13. The parable of the clever manager is read in light of the symmetrical structuring of chapter 16 (which finds its center in vv. 14-15), and its relation to other thematically related parables and commands: a—12:13-21 (negative parabolic example), b—12:33-34 (positive command), c—16:1-8 (positive parabolic example), b' (positive command), a' 16:19-31 (dramatic parabolic example).—C.R.M.

272. J. S. Ukpong, "The Parable of the Shrewd Manager (Luke 16:1-13): An Essay in Inculturation Biblical Hermeneutic," *Semeia* 73 ('96) 189-210.

After defining the inculturation biblical hermeneutic (developed from popular approaches to the Bible reinforced with Western critical insights), the study proposes to read the parable of the shrewd manager in Lk 16:1-13 against the background of rural West Africa, specifically that of the palm producers and cocoa farmers. It reviews three mainline interpretations of the parable, presents a textual analysis of it, probes the economic situation in Palestine reflected in the parable, and rereads the parable from the perspective of the peasant farmers in the story and West African peasant farmers. It concludes that the parable is a critique of the exploitative economic system of that time and today.—C.R.M.

273. P. van Staden, "Role Playing and Intertextuality as Clue: The Story of the Unjust Steward (Luke 16:1-15)," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 78 (1, '96) 1-25.

This study contends that by applying role theory and by analyzing the intertexts (Psalm 49; 2 Cor 5:1-10) applicable to Lk 16:1-15, the dilemma posed by the parable of the unjust steward can be solved by interpreting it in terms of the emotive categories of irony and sarcasm. The master's reaction in 16:8 should be taken as one of irony and disdain. Jesus' advice in 16:9 to make friends with unjust mammon so that they may welcome you into eternal habitations is also ironic, implying that God will provide no such welcome.—C.R.M.

274. M.-L. Rigato, "'Mosè e i profeti' in chiave cristiana: un pronunciamento e un midrash (Lc 16,16-18 + 19-31)," *RivistBib* 45 (2, '97) 143-177.

When Lk 16:16-18 is taken as an introduction to 16:19-31, the reference to "the Law and the prophets . . . until John" forms an inclusion with 16:29 and 31 ("Moses and the prophets") and illuminates greatly the perspective of the narrative about the rich man and Lazarus. This midrash on the normativity of "Moses and the prophets" would have reassured Jewish Christians about the permanent value of the Torah and warned Gentile Christians not to forget the Jewish roots of the faith, while at the same time insisting on the equal dignity of all disciples of Jesus (including women, see 16:18).—D.J.H.

Lk 16:18, § 42-206.

275. F. J. Gaiser, "'Your Faith Has Made You Well': Healing and Salvation in Luke 17:12-19," *WordWorld* 16 (3, '96) 291-301.

The treatments of the nine and the one (Samaritan) in the story of the ten lepers in Lk 17:12-19 invite comparison with regard to the approach to Jesus, seeing, lament and praise, the identity of the lepers, and the command to "go." Although what happens to the nine is not belittled, the Samaritan receives full healing in addition to physical cure.—D.J.H.

276. L. D. Chrupcała, "'Il regno di Dio non verrà μετὰ παρατηρήσεως' (Lc 17,20b)," *Antonianum* 72 (1, '97) 39-52.

The exact meaning of the peculiar expression οὐκ . . . μετὰ παρατηρήσεως ("not . . . with observation") in Lk 17:20b with reference to the coming kingdom of God has long been a topic of scholarly debate. The article discusses the positive and negative elements in four exegetical proposals regarding its meaning: on the night of Passover (see Exod 12:42), in secret, with legalistic observance, and in a spectacular way.—D.J.H.

277. T. Holmén, "The Alternatives of the Kingdom. Encountering the semantic restrictions of Luke 17,20-21 (ἐντὸς ὑμῶν)," *ZeitNTWiss* 87 (3-4, '96) 204-229.

This study aims to show that the preferred understanding of ἐντός in Luke 17:20-21 as "in the midst of" cannot withstand critical examination and in this way to motivate the quest for a new kind of interpretation. After a grammatical and lexical analysis of ἐντός, it reviews passages (Herodotus, Xenophon, Plato, Josephus, Arrian, Aquila, Symmachus) quoted to prove the denotation "in the midst of" and demonstrates that not one is suited for this purpose. Then it surveys the early Fathers from Irenaeus to Ambrose who can be verified to have cited or alluded to Lk 17:20-21 and shows that they all understand ἐντός in the sense "within." It concludes that "within" is the rendering of ἐντός on which we ought to base our interpretation of Lk 17:20-21.—C.R.M.

278. [Lk 19:1-10] H. D. Lance, "Some Thoughts on Maintaining Fellowship," *American Baptist Quarterly* [Valley Forge, PA] 16 (2, '97) 154-160.

By seeking fellowship with Zacchaeus (see Lk 19:1-10) and maintaining it with Peter (see Mk 8:27-33), Jesus did not compromise who he was. Jesus was not concerned about what the religious leaders would say about treating Zacchaeus as a social equal. Even though his difference with Peter was deep ("Get behind me, Satan!"), Jesus did not therefore cut off fellowship with him.—D.J.H.

279. L. Guy, "The Interplay of the Present and Future in the Kingdom of God (Luke 19:11-44)," *TynBull* 48 (1, '97) 119-137.

While Lk 19:11 alone might seem to provide a clear-cut message about the timing of the kingdom's appearance, the interrelation between the parable (19:12-27) and the subsequent material (19:28-44) shows a far more nuanced understanding of the kingdom of God. Thus although 19:11 clearly indicates futurity, 19:28-44 indicates a present coming of the king and the kingdom.—C.R.M.

280. K. L. Cukrowski, "'Blessed Is the King': Roman Triumph and Jesus' Triumphal Entry in Luke 19:37-40," *Bulletin of the General Theological Library of Bangor Theological Seminary* [Bangor, ME] 87 (3, '97) 3-14.

After discussing various aspects of the Roman triumph (practice, route, procession, response of the populace), the article suggests that the Lukan use of the triumph motif can explain the three redactional elements in Lk 19:37-40: the addition "Now as he was drawing near, at the descent of the Mount of Olives" in 19:37a; the insertion of the word "king" in 19:38; and the Lukan *Sondergut* in 19:39-40.—D.J.H.

281. V. Sebastian, "Jesus' Teaching on Offering. Lk. 21:1-4," *Biblebhashyam* 22 (3, '96) 108-119.

In Lk 21:1-4 Jesus uses the occasion of a widow's offering in the Temple to teach about self-sacrifice, renunciation, faith, and commitment. After considering the context and genre (pronouncement story) of Lk 21:1-4, the article deals with its text, structure, content, and theology.—D.J.H.

Lk 24:13-35, § 42-306.

John

282. Anon., "Dio nel Quarto Vangelo," *CivCatt* 148 (3526, '97) 319-332.

According to John's Gospel, God is a mystery who can be known only through Jesus, is made present and visible in Jesus, is a trinity of persons (Father, Son, and Holy Spirit), and is love.—D.J.H.

283. J. Barreto, "Señales y discernimiento en el evangelio de Juan," *RevistLatAmTeol* 14 (40, '97) 41-59.

John's Gospel not only presents the works of Jesus as "signs" but also offers some keys for interpreting them. With particular attention to the signs and their interpretations in Jn 5 and 9–10, the article considers the criteria for discerning in the actions of Jesus the experience of God revealed through him.—D.J.H.

284. J. Beutler, "Die Stunde Jesu im Johannesevangelium," *BibKirch* 52 (1, '97) 25-27.

After discussing the themes of resurrection, judgment, and eternal life in John's Gospel, the article considers the motif of the "hour" of Jesus as the consummation of his mission and as including not only his death, resurrection, ascension, and the sending of the Spirit, but also the parousia and believers participating in the vision of God. It concludes with reflections on the relevance of this Johannine concept.—D.J.H.

285. M. Cimosa, "La traduzione greca dei Settanta nel Vangelo di Giovanni," *BibOr* 39 (1, '97) 41-55.

This examination of the use of the Septuagint version of the OT by the Fourth Gospel analyzes explicit quotations of the LXX in Jn (Jn 2:17/Ps 68[69]:10; Jn 10:34/Ps 81[82]:6; Jn 12:38/Isa 53:1; Jn 19:24/Ps 21[22]:19) with attention to their divergence from the MT, presents some examples of the influence of the LXX on John's narrative (Jn 12:13/Ps 117[118]:25-26; Jn 19:37/Zech 12:10), and demonstrates the particular linguistic influence of the LXX on Jn 5:39 and 7:52 with respect to the use of the verb ἐραυνάω.—C.R.M.

286. L. Devillers, "Les trois témoins: une structure pour le quatrième évangile," *RevBib* 104 (1, '97) 40-87.

Recently the consensus that the Fourth Gospel is composed of two main parts (1:19–12:50 and 13:1–20:31), preceded by a prologue (1:1-18) and concluded by an appendix (21:1-25), has been called into question. Certain synchronic studies assert the unity of the Fourth Gospel, and as a corollary, a return to the traditional attribution of the Gospel to the son of Zebedee. The present study contends that the classic division of the Gospel into two main

sections better accounts for the evidence of the text and questions of a diachronic nature ignored by the new approach. It proposes a complementary structure, alongside the classical structure, that centers on two figures at the Gospel's extremities—John the Baptist and the beloved disciple, and one at the center—Lazarus. These three are the only individuals said to be beloved by Jesus. The Fourth Gospel's important theme of witness is crystallized around these three figures.—C.R.M.

287. J. A. du Rand, "Repetitions and variations—experiencing the power of the Gospel of John as literary symphony," *Neotestamentica* 30 (1, '96) 59-70.

The Fourth Gospel as narrative can be understood in musical terms as a composition having several movements that are related in subject but with variations in form and content. The Johannine plot forces the reader to become affectively involved. In the Johannine model of relationships, affective meaning flows from the Father through the Son and Paraclete to come to fulfillment in the relationships of the disciples.—D.J.H.

288. T. D. Lea, "Who Killed the Lord? A Defense against the Charge of Anti-Semitism in John's Gospel," *CriswellTheolRev* 7 (2, '94) 103-123.

In John's Gospel the expression οἱ Ἰουδαῖοι can refer to an ethnic group, the residents of Judea, people hostile to Jesus, or the hostile Jewish authorities in Jerusalem. Plenty of historical evidence exists to prove Jewish (as well as Roman) involvement in Jesus' crucifixion and Jewish opposition to Christians. The Fourth Gospel should not be branded "anti-Semitic" for using the term "the Jews."—D.J.H.

289. D. A. Lee, "Abiding in the Fourth Gospel: A Case-study in Feminist Biblical Theology," *Pacifica* 10 (2, '97) 123-136.

The Johannine notion of "abiding" provides an example of a biblical theology that is sensitive to women's experience and theological reflection. It is focused on the centrality of relationship, intimacy, and reciprocity, and challenges Enlightenment individualism and subject-object bifurcation.—D.J.H.

290. V. Mathai, "Paraclete and Johannine Christology," *Biblebhashyam* 22 (3, '96) 120-138.

This examination of the relation between the Spirit-Paraclete and Christology in the Fourth Gospel and of the role of the Paraclete as experienced by the Johannine community deals with the unity of Christ and the Spirit-Paraclete, the person of the Paraclete, the problem of the parousia, the Paraclete as the new presence of Christ, and the Spirit-Paraclete and mission. The Johannine church experienced the Paraclete as the new presence of Christ in the midst of the realities of its life-situation.—D.J.H.

291. S. Motyer, "Method in Fourth Gospel Studies: A Way Out of the Impasse?" *Journ StudNT* 66 ('97) 27-44.

The article first reviews attempts by such scholars as M. Stibbe and M. de Boer to resolve the impasse in Johannine studies between synchronic (narrative-critical) and diachronic (historical-critical) interpretations. Then it proposes two arguments—one from "speech act" theory, and the other from the notion of "ownership"—to suggest that a meeting of minds is possible, and observes that proponents of the narrative approaches will have to acknowledge that the Fourth Gospel makes an inescapable historical claim.—D.J.H.

292. D. Muñoz León, "Jesucristo, don del Padre a la humanidad. Perspectiva del Cuarto Evangelio," *ScriptTheol* 29 (2, '97) 493-510.

Taking Jn 3:16 as its starting point, the article considers the Johannine theme of Jesus Christ as the Father's gift to humankind according to three major headings: the dialogue with Nicodemus as a synthesis of the redemptive mystery—the proclamation of God's love in the gift of the Son (Jn 3:1-21), other texts in the Fourth Gospel in which Jesus appears as the Father's gift to humankind (4:10; 6:32-33), and the gifts of the Redeemer—"of his fullness we all have received" (1:16).—D.J.H.

293. J.-R. Ndombi, "Le Langage des lieux dans L'Évangile de Jean," *Hekima Review* [Nairobi] 17 ('97) 53-65.

After surveying the scholarly discovery of the importance of places in John's Gospel, the article discusses the geographical framework of the Gospel as a whole and the four topographical cycles (Jn 1:19–3:21; 3:22–5:47; 6:1–10:39; 10:40–20:30) proposed by B. Olsson. Then it considers how John's Gospel treats Judea, Galilee, and Samaria, respectively, and reflects on their theological significance.—D.J.H.

294. K. Niederwimmer, "Zur Eschatologie im Corpus Johanneum," *NovTest* 39 (2, '97) 105-116.

The statements about "future" and "present" eschatology in John's Gospel and Letters are not explained completely on history-of-religions or literary grounds. Indeed, these texts are better described as reflecting categorial eschatology (*nunc existentiale*) and transcategorial eschatology (*nunc aeternum*). They are complementary rather than opposed, and form a synthesis of two eschatological conceptions found elsewhere in the canon.—D.J.H.

295. V. Pasquetto, "Il lessico antropologico del Vangelo e delle Lettere di Giovanni (II)," *Teresianum* 47 (2, '96) 493-535.

The second installment [see § 41-973] in a study of Johannine anthropological terminology deals with the theme of the person "in relation with," and so considers the words associated with the Christian's divine filiation (τέκνα θεοῦ, γεννηθῆναι ἐκ τοῦ θεοῦ, εἶναι ἐκ τοῦ θεοῦ, etc.), communion (κοινονία, εἶναι ἐν, μένειν ἐν), and sin (ἁμαρτία, ἀδικία, ἀνομία). It surveys the relevant texts, offers general comments on the theme, and explores the theological links among the various terms.—D.J.H.

296. L. A. Sánchez Navarro, "Acerca de ΄ΟΡΑΩ in Jn," *EstBib* 55 (2, '97) 263-266.

The uses of ὁράω and θεωρέω (as well as βλέπω) in John's Gospel are better explained in terms of Greek dialectical development than as vehicles for precise theological distinctions.—D.J.H.

297. L. A. Sánchez Navarro, "΄ΟΡΑΩ no existe en Jn," *Burgense* 37 (2, '96) 579-581.

The correspondence in Jn of the present stem of θεωρέω with the future, aorist, and perfect of ὁράω appears to result from a dialectal influence. When the lexical peculiarities of the verbs of vision in Jn are considered in this light, one may avoid engaging in misguided attempts to oppose θεωρέω to ὁράω in Jn.—C.R.M.

298. K. Scholtissek, "'Mitten unter euch steht er, den ihr nicht kennt' (Joh 1,26). Die Messias-Regel des Täufers als johanneische Sinnlinie – aufgezeigt am Beispiel der relecture der Jüngerberufungen in der Begegnung zwischen Maria von Magadala und Jesus," *MünchTheolZeit* 48 (2, '97) 103-121.

After reflecting on narrated communication and communication through narration and on the mystagogy of Jesus and the Evangelist, the article focuses on John the Baptist's "rule" about the Messiah: "Among you stands one whom you do not know" (Jn 1:26). Then it shows how the Easter encounter between Jesus and Mary Magdalene (Jn 20:1-2, 11-18) is a rereading of the account of Jesus' call of his first disciples (Jn 1:35-51). It concludes by describing the Fourth Gospel as the Gospel of encounter.—D.J.H.

299. D. Wenham, "The Enigma of the Fourth Gospel: Another Look," *TynBull* 48 (1, '97) 149-178.

After raising doubts about the Fourth Gospel's emergence from a painful post-Jamnia situation, the article presents evidence indicating that the Gospel's distinctive features are rooted very early in the history of Christianity: the Johannine thunderbolt in Q (Mt 11:25-27/Lk 10:21-22), the Markan saying about the purpose of parables (Mk 4:11-12), the "Johannine flavor" of the Synoptic baptism and transfiguration accounts, and evidence from Paul (1 Thess 2:13-16; 1 Corinthians 1–4; Christology; "love one another"). It concludes that the Fourth Gospel's claim to be based on the eyewitness testimony of the beloved disciple deserves more respect than it is sometimes given.—C.R.M.

300. J. L. P. Wolmarans, "Peter in the Gospel of John: A Study of Character," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 77 (1, '95) 22-31.

In the light of the codes that existed in the late 1st and early 2nd centuries A.D. for the delineation of character, the article attempts to describe the character of Simon Peter as he appears in the Fourth Gospel (1:35-42; 6:60-71; 13:1-11; 13:36-38; 18:10-11; 18:15-27; 20:1-10; 21:1-23). It aims to determine the techniques used to portray Peter; to determine whether Peter is depicted as an agent, type, or character; and to establish whether or not the character of Peter is verisimilarly consistent. It concludes that the character of Peter is described through available conventions that are transformed because of new content.—C.R.M.

301. J. Zumstein, "Zur Geschichte des johanneischen Christentums," *TheolLitZeit* 122 (5, '97) 417-428.

The article traces backward the history of Johannine Christianity in five steps: the reception of John's Gospel in 2nd-century Christianity, the Johannine letters and the reception of the Gospel, the final redaction of the Gospel, the Johannine Gospel, and before the Gospel's redaction.—D.J.H.

Jn, §§ 42-103, 746.

Jn 1:7, § 42-315.

Jn 1:26, § 42-298.

302. S. J. Nortjé, "Lamb of God (John 1:29): an explanation from ancient Christian art," *Neotestamentica* 30 (1, '96) 141-150.

The various literary explanations of the title "Lamb of God" in Jn 1:29, 36 (the apocalyptic lamb, the Suffering Servant of Isaiah 53, the paschal lamb, etc.) are not convincing. Attention to depictions of John the Baptist and the lamb in ancient Christian art indicates that the meaning of ὁ ἀμνὸς τοῦ θεοῦ is situated in Jesus' identity as the μονογενής (see Jn 1:18) in the bosom of the Father, i.e. in the special relationship between God and his Son. That Jesus would take away the sin of the world is part of his mission to this world and the instruction that he received from the Father.—D.J.H.

Jn 1:36, § 42-302.

303. [Jn 2:13-22] P. Trudinger, "The Cleansing of the Temple. St John's Independent, Subtle Reflections," *ExpTimes* 108 (11, '97) 329-330.

This brief analysis of the interpretative style of John's account of the cleansing of the Temple in Jn 2:13-22 concludes that it is substantially different from, though in no way contradictory of, the Synoptic accounts. It is richer, fuller, and deeper, illustrating the reflection-in-depth characteristic of the whole Gospel.—C.R.M.

Jn 3:16, § 42-292.

304. J. W. Pryor, "John the Baptist and Jesus: Tradition and Text in John 3.25," *Journ StudNT* 66 ('97) 15-26.

In Jn 3:25 the plural reading μετὰ Ἰουδαίων was a secondary attempt to smooth out the awkwardness of μετὰ Ἰουδαίου. However, the tradition that the Evangelist used referred to Jesus. Since he wanted to avoid the merest hint of controversy between John and Jesus, he changed Ἰησοῦ to Ἰουδαίου.—D.J.H.

305. R. Infante, "La voce dello sposo: Gv 3,29," *VetChrist* 33 (2, '96) 301-308.

In conversation with E. Lupieri, the article seeks to clarify [see § 28-157] various aspects of Jn 3:29: the Jewish background of the "friend of the bridegroom," the relevance of the prayer in *b. Ketubot* 7b-8a, the "voice of the bridegroom," the relationship between the friend and the bridegroom, and possible biblical roots.—D.J.H.

306. [Jn 4:1-42] T. Okure, "Von Bogata nach Hongkong — von Emmaus nach Sychar. Gedanken zu Lk 24 und Joh 4 aus afrikanischer Perspektive," *BibKirch* 52 (2, '97) 74-79.

Jesus' encounter with the Samaritan woman (Jn 4:1-42) was the key text for the 1996 meeting of the Catholic Biblical Federation in Hong Kong (whose theme was God's word as the source of life), while the Emmaus pericope (Lk 24:13-35) was the key text of the 1990 meeting in Bogata (whose theme was the new evangelization). After noting similarities between the two texts, the article reflects on various aspects of Jn 4:1-42: how Jesus contributes to the woman's life, how he breaks through barriers (sexism, racism, religion), and how he calls people to be co-workers and bearers of God's word. It concludes with applications to the African context.—D.J.H.

307. J. du Rand, "Does ὁ ὄχλος Refer to the 'Am Ha'Ares in John 7:49?" *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 77 (1, '95) 32-38.

In Jn 7:49 ("the crowd which does not know the Law") there may well be a reference to the perception of Jesus' followers as "people of the land" (*ʿam hā-ʾāreṣ*). But to posit that the early Christians were exclusively from the *ʿam hā-ʾāreṣ* would be wrong.—D.J.H.

308. M. Rodríguez-Ruiz, "Significado cristológico y soteriológico de Jn 11,25-27," *EstBib* 55 (2, '97) 199-222.

Martha's confession in Jn 11:27 ("I believe that you are the Messiah, the Son of God who was to come into the world") marks the climax of the formulas of faith expressed during Jesus' public ministry. Her confession and Jesus' revelation of himself as the resurrection and the life in Jn 11:25-26 constitute the christological summit of the story of his raising Lazarus from death. There is no reason to make Johannine Christology depend on a hypothetical gnostic or gnosticizing dualism.—D.J.H.

309. [Jn 12:1-8] T. Beattie, "A discipleship of love: Mary of Bethany and the ministry of women," *Month* 30 (5, '97) 171-175.

There is a connection between the two footwashing scenes in Jn 12:1-8 and 13:1-16. Mary of Bethany in 12:1-8 performs a prophetic gesture and gives an example that Jesus in 13:1-16 emulates as the perfect expression of the mutual love between himself and his faithful disciples. It is interesting to contrast Mary's intuitive extravagance with Peter's incomprehension at the Last Supper.—D.J.H.

Jn 12:1-8, § 42-251.

Jn 13:1-16, § 42-309.

310. D. Cerbelaud, "'Et, trempant la bouchée . . .' (*Jn* 13:26): une curieuse exégèse des Pères syriens," *Muséon* 110 (1-2, '97) 73-80.

According to Syriac patristic traditions associated with Jn 13:26, Jesus dipped the morsel intended for Judas into water. This exegesis reflects the debate whether Judas took part in the eucharistic banquet at the Last Supper.—D.J.H.

311. A. J. Panning, "'What You Are Doing, Do (More?) Quickly' John 13:27," *Wisconsin Lutheran Quarterly* [Mequon, WI] 94 (3, '97) 203-205.

There are good and valid grounds for retaining the comparative force of the adverb τάχιον in Jn 13:27: "What you are doing, do more quickly." Standard Greek usage allows the comparative meaning, the context suggests it, and such an understanding gives assurance regarding Jesus' divine control over the timetable of God's plan of salvation.—D.J.H.

312. B. W. de Wet, "Unity in John 17 and in 1QS I-IX: A comparative study," *SkrifKerk* 18 (1, '97) 34-51.

This comparative study of John 17 and *Rule of the Community* i–ix focuses on various aspects of the theme of unity: within a social framework, within a framework of revelation, within a functional framework, and within a missionary framework. The comparison shows

that, even though John moved from within a Jewish community, he was "driven" by a radical and uniquely Christian set of dynamics.—D.J.H.

313. [Jn 19:19] J. Geiger, "Titulus Crucis," *Scripta Classica Israelica* [Jerusalem] 15 ('96) 202-207.

The contention in Jn 19:19 that Pilate composed the inscription placed above Jesus' head in three languages is surprising. However, the use of the Greek form τίτλος for the Roman term *titulus* lends credibility to the claim.—D.J.H.

314. J. Zumstein, "Johannes 19,25-27," *ZeitTheolKirch* 94 (2, '97) 131-154.

After suggesting that Jn 19:25-27 should be read as a symbolic text, the article presents a diachronic analysis of the passage, considers its narrative logic, examines its context, and highlights the intertextual references that it supports. Jn 19:25-27 should be viewed as a symbolic text that deals with the future of the members of Jesus' family after the "lifting up."—C.R.M.

315. L. Cardellino, "Testimoni che Gesù è il Cristo (Gv 20,31) affinché tutti credano δι' αὐτοῦ (Gv 1,7)," *RivistBib* 45 (1, '97) 79-85.

The testimony that Jesus is the Christ and that believing in him brings life (Jn 20:31) confirms that δι' αὐτοῦ in Jn 1:7 refers not to John the Baptist but rather to the Logos. Thus Jn 20:31 and 1:7 (with 1:4, 12-13) constitute an inclusion for the entire Gospel.—D.J.H.

316. P. Béré, "Pourquoi Pierre est-il Peiné? Une lecture exégétique et théologique de Jean 21,15-19," *Hekima Review* [Nairobi] 17 ('97) 66-80.

In order to clarify the meaning of the verb ἐλυπήθη applied to Peter in Jn 21:17, the article surveys various translations (French, English, Latin), presents a structural and literary analysis of Jn 21:15-19, and offers a theological commentary. Peter's sadness did not arise from the memory of his triple denial but rather is to be associated with the themes of love, abnegation of will, and death/μαρτυρία that give coherence to Jn 21:15-19 as a whole.—D.J.H.

Acts of the Apostles

317. J. M. Caballero Cuesta, "La oración en la Iglesia Primitiva. Estudio sobre el libro de los Hechos de los Apóstoles," *Burgense* 38 (1, '97) 33-65.

This study of prayer in the early church as recorded in Acts first reviews presuppositions: belief in God, the presence of Jesus, and the action of the Spirit. Next it offers a description of prayer in Acts (terminology, Jewish roots, place, time, mode) and a classification (praise, renunciation, thanksgiving, repentance, petition). Then it examines the three explicit prayers contained in Acts: the prayer preceding the election of Matthias (1:24-25), the prayer of the faithful in 4:24-30, and Stephen's prayer at 7:59-60.—C.R.M.

318. L. D. Franklin, "Spirit-Baptism: Pneumatological Continuance," *RevExp* 94 (1, '97) 15-30.

According to Acts, an obvious benefit of Spirit-baptism is empowerment in facing opposition. That Spirit-baptism is a subsequent experience for those who had received God's word

is supported by various texts in Acts: a sequential doctrine (2:38), a significant time-lapse (8:15-16), acceptance through continuity (11:17), early church routinization (19:4-6; cf. 2:38), and a confirmation of apostolic empowerment (9:17). Spirit-baptism was and is normative for all generations after Pentecost.—D.J.H.

319. J. Goldingay, "Are They Comic Acts?" *EvangQuart* 69 (2, '97) 99-107.

Humor is used throughout Acts as a means of insight and of rhetorical effectiveness. Its humor makes fools of outsiders—unbelieving Jews, pagans, and imperial authorities (e.g. 2:13; 4:13-22; 5:17-26; 12:6-11; 23:6-10), gently mocks insiders—great leaders and ordinary believers (e.g. 1:6-8; 1:11; 2:15; 12:12-17; 20:9), and both adds to the portrayal of joy (3:2-8; 8:26-40) and tempers the portrayal of gloom (1:18; 5:1-11; 12:19; 12:23).—C.R.M.

320. J. Heimerdinger, "Word Order in Koine Greek. Using a Text-Critical Approach to Study Word Order Patterns in the Greek Text of Acts," *FilolNT* 9 (18, '96) 139-180.

After discussing the importance of studying word order and reviewing factors affecting word order, the study compares the texts of Codices Sinaiticus, Vaticanus, and Bezae for Acts, noting every instance where one of the manuscripts differs in any respect from the others. Then it focuses on variation within the noun phrase: pairs of words, words in apposition, ὀνόματι, general adjectives and noun/noun phrase, cardinal numbers, ordinal numbers, πᾶς, τὶς, demonstratives, and possessive or partitive genitive. It concludes that differences in word order in the noun phrase in these manuscripts can generally be accounted for in the wider context of Acts by a difference in the overall perspective of the editor. There may be evidence that the text of Codex Bezae pre-dates that of the Alexandrian manuscripts, and that the subsequent editors have toned the Bezan account down.—C.R.M.

321. D. Marguerat, "Magie, guérison et parole dans les Actes des apôtres," *ÉtudThéolRel* 72 (2, '97) 197-208.

In Luke's view, far from being essential, healings accomplished by the apostles were in danger of being misunderstood. Conscious of the risk of an assimilation of miracle to magic in the syncretistic Greco-Roman world, Luke developed a hermeneutic that firmly attached the miraculous to Christology. He instituted between healing and faith a dialectical relation in which the word of witness takes a decisive role. The discussion proceeds with reference to numerous texts in Acts (e.g. 3:1-16; 8:9-24; 10:26; 13:4-12; 14:8-18; 16:16-34; 28:1-6).—C.R.M.

322. D. A. Pauw, "The Influence of Emotions Upon Events in the *Acts of the Apostles,*" *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 77 (1, '95) 39-56.

The study examines 101 instances in Acts in which emotions are associated with events in a causal sense. It treats representative examples in order of frequency under the following headings: anger, fear, hatred and envy, amazement, joy, dismay and despondence, frustration, pride and contempt, and other emotions. It concludes that emotions not only figured strongly in the early years of the church but evidently exerted an indisputable influence upon the course of events.—C.R.M.

Acts, §§ 42-66, 254, 256–258, 358.

323. [Acts 2:16-21] D. J. Treier, "The Fulfillment of Joel 2:28-32: A Multiple-Lens Approach," *JournEvangTheolSoc* 40 (1, '97) 13-26.

We can arrive at a proper understanding of Joel 2:28-32 (LXX 3:1-5) in Acts 2:16-21 only as we examine it through the different interpretive lenses of the prophet Joel, Peter the speaker, and Luke the writer. Some kind of *sensus plenior* must help to account for the divergence between the expectations of Peter and Joel (which are natural in their historical context) and the reality of God's expanding redemptive program.—D.J.H.

Acts 2:22-36, § 42-334.

324. [Acts 3:1–15:35] P. Richard, "El movimiento de Jesús después de su resurrección y antes de la Iglesia. Claves hermenéuticas para interpretar los Hechos de los apóstoles (II)," *RevistLatAmTeol* 14 (40, '97) 61-82.

This installment [see § 41-1644] concludes the exposition of the pericopes about the early Christian community in Jerusalem (Acts 3:1–5:41). Then it traces the development of the Jesus movement from Jerusalem to Antioch as this is portrayed in various passages in Acts 6:1–15:35.—D.J.H.

325. J. Rius-Camps, "Las variantes de la Recensión Occidental de los Hechos de los Apóstoles (VIII) (Hch 4,1-22)," *FilolNT* 9 (18, '96) 201-216.

This installment [see § 41-996] of the ongoing comparative review of the textual variants of the Western and Alexandrian texts of Acts presents philological and theological notes on the readings in Acts 4:1-22. It completes the analysis of the variants in the ascending section of the macro-sequence 3:1–4:22, beginning with 4:1-3 (C). Then after briefly looking at the variants in the center of the sequence (4:4—D), it surveys the descending sections: 4:5-7—C'; 4:8-12—B'; and 4:13-22—A'.—C.R.M.

326. [Acts 7:2-53] J. Njoroge wa Ngugi, "Stephen's Speech as Catechetical Discourse," *Living Light* [Washington, DC] 33 (4, '97) 64-71.

After comments on Lukan catechesis and Luke's intended audience, the article considers the addressees of Stephen's speech in Acts 7:2-53, its content, Stephen's vision, the theme of promise and fulfillment, and Stephen's martyrdom. Stephen's speech has the character of a catechetical instruction that grounds the foundation of Christianity on the OT and explains its eschatological character by identifying the Righteous One with Jesus of Nazareth.—C.R.M.

327. P. L. Dickerson, "The Sources of the Account of the Mission to Samaria in Acts 8:5-25," *NovTest* 39 (3, '97) 210-234.

After a review of previous scholarship, this paper seeks to reconstruct the sources utilized by Luke in Acts 8:5-25. It includes discussion of the source for 8:5-13, the insertion of 8:10b from the source of 8:14-25, the conflicting view of the relation between baptism and Spirit reception in 8:5-13 and 8:14-24, the conflicting portraits of Simon in 8:5-13 and 8:14-24, and the source of 8:12 versus 8:14-16. It concludes that Luke has joined three sources that recounted (1) Philip converting the Samaritans and Simon (8:5-13), (2) Peter and John laying hands on some disciples who had been baptized εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ (8:14-17), and (3) Peter defeating Simon.—C.R.M.

328. [Acts 9:1-19] J. D. Bullock, "Was Saint Paul Struck Blind and Converted by Lightning?" *Survey of Ophthalmology* [Baltimore, MD] 39 (2, '94) 151-160.

The story of Paul's conversion in Acts 9:1-19a (see 22:6-16 and 26:12-18) describes the best known instance of acute loss and recovery of vision ever recorded. After constructing a set of nineteen criteria from the narratives in Acts and passages in Paul's letters that must be met by any scientific theory attempting to explain the cause of Paul's blindness, the article proposes that if Paul were struck by lightning, the events recorded in the Bible could have occurred exactly as reported.—C.R.M.

329. [Acts 9:1-19] B. Ndiaye, "La conversion de Paul," *Spiritus* [Paris] 147 ('97) 115-125.

The article reviews the texts that relate to Paul's experience of a Christophany on the way to Damascus in order to take note of some suggestive orientations on the profound transformation that it inaugurated for Paul. It first surveys the three Lukan accounts in Acts 9:1-19; 22:3-21; and 26:9-18. Then it considers Paul's more or less explicit allusions to the Damascus event in 1 Cor 9:1; 15:8-10; Gal 1:11-23; and Phil 3:4-14.—C.R.M.

330. [Acts 9:3-4] C. T. Dougherty, "Did Paul Fall Off a Horse?" *BibRev* 13 (4, '97) 42-44.

When asked whether Paul fell off a horse at the moment of his conversion (see Acts 9:3-4), Catholic students usually say that he did whereas Protestant students say that he was afoot. Italian Renaissance artistic representations of Paul's conversion have colored modern Catholics' understanding of the event.—D.J.H.

331. R. F. O'Toole, "Εἰρήνη, an Underlying Theme in Acts 10,34-43," *Biblica* 77 (4, '96) 461-476.

This examination of the meaning of εἰρήνη in Acts 10:36 contends that "peace" underlies the whole of Peter's speech to Cornelius in 10:34-43. In addition to God's universality (Lk 2:14, 29-32; 12:51; Acts 7:26; 15:33; 16:36), forgiveness of sins (Lk 1:76-79; 7:47-50), the message about Jesus (Lk 10:5-6; 24:36), his "doing good" (Lk 19:42; Acts 9:31) and miraculous activity (Lk 8:47-48; 19:48), peace in this speech is God's salvific action (Acts 10:34-36; cf. Lk 1:68-79; 2:14, 29-32), which is messianic since it is achieved through Jesus. For Luke "peace" is not only a result of salvation but another expression for it.—C.R.M.

332. J. J. Kilgallen, "Acts 13:4-12: The Role of the *magos*," *EstBib* 55 (2, '97) 223-237.

The hermeneutical key to writing and understanding the contest between Paul and Bar-Jesus in Acts 13:4-12 seems incontrovertibly to be the Jewish experience with God. When the larger world of Lukan writing is considered, the μάγος story reads more naturally as a struggle between Christianity and Judaism than as a struggle between Christianity and paganism. Hardly anti-Jewish, but surely in contestation with a Jew who tries to frustrate the plan of God, the story tells in ancient Jewish prophetic symbolism the crippling punishment God visits on those who stand in God's way.—C.R.M.

Acts 13:16-41, § 42-334.

Acts 15–18, § 42-415.

Acts 15:5, § 42-256.

Acts 16, § 42-685.

333. [Acts 16:6-8] R. Jewett, "Mapping the Route of Paul's 'Second Missionary Journey' from Dorylaeum to Troas," *TynBull* 48 (1, '97) 1-22.

Although no recent studies or maps of Greco-Roman roads in Anatolia show a validated east-west route that matches the description of Paul's journey through Galatia to Troas in Acts 16:6-8, examination of the evidence in Acts and a consideration of travel conditions and urban development in the Roman period suggest the possibility that there were well-maintained roads on the route from Dorylaeum to Troas. There is a need to survey the evidence on the ground in northwestern Turkey to determine whether there were roads in this region during the Roman period along a route extending somewhere between 400-450 kilometers. A map of the proposed route from Dorylaeum to Troas is included.—C.R.M.

334. [Acts 17:2-3] T. Holtz, "Geschichte und Verheissung. 'Auferstanden nach der Schrift,'" *EvangTheol* 57 (3, '97) 179-196.

Although Luke's portrayal in Acts 17:2-3 of Paul's missionary preaching in Thessalonica of the scriptural necessity of Christ's passion and resurrection is a fictional one, the fundamental elements of the scene are quite correct. Luke does not provide the details of the scriptural proof utilized by Paul at Acts 17:2-3, since this has already been done in 13:16-41 and 2:22-36. The article presents a thorough investigation of the scriptural proof for the resurrection in the latter two passages with particular attention to the influence of Ps 15(16):10. It concludes with biblical-theological reflections on understanding the resurrection within the context of the one God's action among his people and in the world (e.g. the connection of the faith of Abraham with that of the one who believes in Jesus—Rom 4:17-24).—C.R.M.

Acts 17:16-31, § 42-18.

335. [Acts 18:18-22] F. W. Horn, "Paulus, das Nasiräat und die Nasiräer," *NovTest* 39 (2, '97) 117-137.

This study seeks to illuminate the historical issues connected with the Lukan reports of Paul's nazirite vow and the redemption of the four nazirites in Acts 18:18-22 and 21:15-27, respectively. For each passage it examines the Lukan statements, compares them to contemporary Jewish evidence concerning the nazirites, and then considers the historical connections of the Lukan passages. It concludes that it is probable that Paul on the second missionary journey entered into a nazirite vow on his own accord, and that later in Jerusalem on the advice of James and the elders assumed the consecration costs of four nazirites. The Lukan report attests positively that Paul in this situation did not exercise an absolute break with Torah and Jewish piety.—C.R.M.

Acts 21:15-27, § 42-335.

Acts 22:3-21, § 42-329.

Acts 22:6-16, § 42-328.

Acts 26:9-18, § 42-329.

Acts 26:12-18, § 42-328.

336. [Acts 28:30-31] J. WINANDY, "La finale des Actes: Histoire ou théologie," *EphTheol Lov* 73 (1, '97) 103-106.

The last verses of Acts (28:30-31) are commonly understood either historically as an indication of the date of the composition of Acts (ca. A.D. 63) or theologically as the ultimate conclusion of the book. But this ending accords so poorly with the plan to announce the gospel to the "ends of the earth" (1:8) that one may reasonably revive the hypothesis of T. Zahn that Luke intended to continue his account in a third book. At Acts 28:30-31 the narrative remains unfinished. These final verses appear to be another manifestation of the short interruptions and provisional summaries throughout Lk-Acts that often mark a pause before a new departure.—C.R.M.

EPISTLES—REVELATION

Paul

337. J.-B. BRUNON, "Étude de saint Paul: Les lettres de Paul (suite). VI - Les épîtres de la captivité: Philippiens, Ephésiens, Colossiens, Philémon (57-58 jusqu'à 67); VII - Les épîtres pastorales," *EspVie* 107 (8, '97) 113*-121*.

This installment [see § 42-374] first considers the reasons for the four captivity epistles, and discusses the historical setting and content of the letters to the Philippians, Philemon, and Colossians and Ephesians, respectively. Then it deals with the Pastorals: historical context, psychological context, characteristics, principal themes (priesthood, family), addressees, and authenticity.—D.J.H.

338. B. BYRNE, "Christ's Pre-Existence in Pauline Soteriology," *TheolStud* 58 (2, '97) 308-330.

After some preliminary clarifications bearing on pre-existence and the controversy surrounding it, this study argues that the interpretation of certain Pauline texts (Phil 2:6-8; 2 Cor 8:9) requires Christ's pre-existence, that others make good sense in terms of it (Rom 8:3-4, 32; 15:3; Gal 4:4-5), and that the full force of Paul's soteriological thought is undercut if Christ did not emerge from the eternity of God in such a way that his personal human history is preceded by this existence with God. Detailed analysis of Rom 5:15-17 shows that the sense of Christ as the pre-existent Son whose entrance into the world represented a costly giving up on the part of the Father is an essential element of Paul's soteriological vision.—C.R.M.

339. S. BYRSKOG, "Co-Senders, Co-Authors and Paul's Use of the First Person Plural," *ZeitNTWiss* 87 (3-4, '96) 230-250.

Several letters in the Pauline corpus mention senders besides Paul, and some parts of the

Pauline letters are composed in the first-person plural. Although the co-senders were probably important discussion partners of Paul, there is not much evidence to suggest that they actively composed the letters together with him. The plurals ("we") are mostly real rather than literary, but the connection with the co-senders is seldom clear. Both features point to Paul as a leading figure in a group of associates, together with whom he discussed his theology and preached the gospel of Jesus Christ.—D.J.H.

340. A. B. DU TOIT, "Encountering grace: towards understanding the essence of Paul's Damascus experience," *Neotestamentica* 30 (1, '96) 71-87.

This investigation into the relevant Pauline references to the apostle's Damascus experience argues that the reality and profundity of God's grace in Jesus Christ belongs to the essence of this event. After distinguishing Pauline statements on the material content of the gospel (1 Cor 15:1-11) from statements on its essential character (Gal 1:11–2:21), the article focuses on Paul's Damascus encounter: important factors in Paul's personal religious universe before Damascus, the crucial event itself, and the reconstruction of his religious world as a result of the Damascus experience.—C.R.M.

341r. G. D. FEE, *God's Empowering Presence. The Holy Spirit in the Letters of Paul* [*NTA* 39, pp. 150-151; § 41-334r].

P. HEAD, "*God's Empowering Presence* by G D Fee: An Extended Review," *Churchman* 111 (1, '97) 62-73.—Written by one of the premier evangelical NT scholars of our generation, this magnificent and massive book constitutes the major work of its kind on Paul's theology of the Holy Spirit. After an overview of the shape of the book, the article summarizes Fee's general exegetical and theological conclusions, probing some areas where alternate readings of Paul's thought may be justified.—D.J.H.

342. R. GARCÍA MATEO, "San Ignacio de Loyola y San Pablo," *Gregorianum* 78 (3, '97) 523-544.

After reflecting on the place of Paul and his letters in the life of Ignatius Loyola, the article considers Pauline affinities and elements in Ignatius' *Spiritual Exercises,* Pauline affinities in his *Constitutions of the Society of Jesus,* and the distinctive character of Ignatian Paulinism in its historical context.—D.J.H.

343. A. GIGNAC, "Comment élaborer une 'théologie paulinienne' aujourd'hui? (2ème partie: essai d'application)," *SciEsp* 49 (1, '97) 25-38.

This installment [see § 41-1659] seeks to establish (or reestablish) the relevance of Paul today under the heading of Pauline theology as actualization. After reflecting on difficulties involved in accepting Paul today, the article proposes the establishment of a critical analogy between Paul and us as the solution to the problem of the contemporary appropriation of Paul, and discusses as an example of this analogy the "theology of Judaism" and election.—D.J.H.

344. M. J. JOSEPH, "Paul's Understanding of 'Economics' in Social Relations," *Biblebhashyam* 22 (4, '96) 190-199.

Pauline perspectives on economics are varied, but all of them are related to his overall understanding of the revelation of the righteousness of God and its implications for an ethical response. After discussing justice in action and cultic language in mission, the article treats

social accountability, redemption in economic language, eucharistic vision in relationships, freedom to relinquish (1 Cor 9:18), the Christian style of giving, and social transformation.—C.R.M.

345. E. Krentz, "Paul: All Things to All People—Flexible and Welcoming," *CurrTheol Miss* 24 (3, '97) 238-244.

This essay examines the seeming contradiction between rigid exclusivity and the welcoming of diversity by Paul, especially in 1 Corinthians (e.g. cf. 1 Corinthians 5 with 9:19-27). Paul's commitment to the universal gospel made him open and adaptable to different groups of people. This inclusive multiculturality is summed up in Rom 15:1-7.—C.R.M.

346. G. Langenhorst, "Paulus — Mann der bleibenden Widersprüche. Spurensuche in der modernen Literatur," *ErbAuf* 73 (2, '97) 119-137.

The article surveys modern portrayals of Paul ("a man of abiding contradictions") in drama (F. Werfel), novels (G. Messadié, G. Vidal), and poetry (E. Zeller, K. Weiss, Werfel).—D.J.H.

347. S. Légasse, "Saint Paul croyait-il à l'enfer?" *BullLittEccl* 98 (2, '97) 181-184.

Paul never mentions the torments of Gehenna as punishments for the wicked after death. His references to "loss," "destruction," "corruption," and so forth could refer to their annihilation. A survey of Jewish approaches to after-life punishments (hell versus annihilation) serves to highlight Paul's silence and lack of specificity on the topic.—D.J.H.

348. E. Lohse, "Rechtfertigung und Kirche," *KerDog* 43 (2, '97) 111-123.

The confessional confrontation in the 16th century became so hardened that it was impossible to find a common understanding of justification. But in the 20th century the ecumenical movement and Vatican II have inspired a new approach to Paul's theology and made it possible to see that in Paul's letters there is a close relation between justification by faith and ecclesiology. In the future biblical studies may help in developing a common interpretation of the doctrine of justification.—D.J.H.

349r. B. J. Malina and J. H. Neyrey, *Portraits of Paul* [*NTA* 41, p. 376].

P.-Y. Brandt, "Portraits de Paul," *RevThéolPhil* 129 (2, '97) 161-172.—After commenting on the context in which the work was written, the article reviews the plan and structure of the book, its examination of portraits of Paul in the light of *progymnasmata* and ancient rhetorical treatises, and its focus on models of personality (individualists and collectivists). Malina and Neyrey achieve their pedagogical goal of sensitizing readers to the cultural gulf that separates them from those who wrote the texts of the NT in a convincing manner. One may complain of certain imprecisions in their rhetorical analyses of the *encomium* and defense speeches, and in some cases their deliberations on the identity of Paul go against Paul's own statements. Nevertheless, every page of this stimulating book gives one something to think about.—C.R.M.

350. D. Marion, "Textes évangéliques sur l'Eucharistie. Communion: du christianisme en un seul mot," *EspVie* 107 (11, '97) 161*-170*.

The article considers various aspects of "communion" with reference to Pauline texts: the

call to communion with the Son (1 Cor 1:9), communion in faith (Phlm 6) and in the gospel (Phil 1:5-6), communion in the context of the collection (2 Corinthians 8–9), communion of the Holy Spirit (2 Cor 13:13) and in the Spirit (Phil 2:1), communion in the sufferings and in the glory of Christ (Phil 3:10-11), and communion in the body and blood of Christ (1 Cor 10:16-17).—D.J.H.

351. J. I. H. McDonald, "The Crucible of Pauline Ethics: A cross-cultural approach to Christian ethics-in-the making," *Studies in World Christianity* [Edinburgh] 3 (1, '97) 1-21.

The article explores two fundamental areas of Paul's moral teaching—virtue or moral excellence, and community—where attention to cultural context is essential to the interpretation, let alone the application, of the relevant texts. In the crucible of Pauline ethics we find possibilities of relating the Greek and Jewish traditions of virtue—a fusion which, when combined with critical input from Christian sources, represents a creative contribution to the elucidation of the concept. Likewise, Paul's teaching on community was shaped in the creative dialectic between the tradition that he received (people of God, body of Christ) and the empirical realities that confronted him in the communities he addressed.—D.J.H.

352. J. Murphy-O'Connor, "Pauline Commentaries," *RevBib* 104 (1, '97) 143-146.

Descriptions and evaluations of three recently published commentaries: G. D. Fee, *Paul's Letter to the Philippians* (1995); E. Richard, *First and Second Thessalonians* (1995); and B. Witherington, *Conflict and Community in Corinth* (1995).—D.J.H.

353. E. Paimoen, "The Importance of Paul's Missionary Team," *StulosTheolJourn* 4 (2, '96) 157-173.

After presenting an understanding of teamwork, the article treats various examples of team ministry from Paul's missionary career as documented by Acts and the Pauline letter corpus. Finally it reflects on the implications of Paul's team model for teamwork in church development.—C.R.M.

354. S. E. Porter, "Understanding Pauline Studies: An Assessment of Recent Research (Part Two)," *Themelios* 22 (2, '97) 13-24.

This installment [see § 41-1664] of a two-part survey and assessment of works on Paul and his writings published from 1991 to the present goes through the Pauline corpus book by book and comments on commentaries, monographs, and other studies: Romans, the Corinthian letters, Galatians, the prison epistles, and the Pastoral epistles. It concludes with a summary of some of the major themes and issues arising from the two-part survey: usefulness and content, lack of balance in attention to topics and books, the place of ancient rhetoric in recent Pauline studies, and work on Paul's world.—C.R.M.

355. J. Punt, "Paul, hermeneutics and the Scriptures of Israel," *Neotestamentica* 30 (2, '96) 377-425.

Paul's use of Scripture should be understood within the context of contemporary Jewish practices, which highlighted both the role of Scripture as literal text and its interpretation by inspired exegetes. Pauline hermeneutics arose within the context of the reinterpretation of Scripture by one who received divine revelation concerning Christ while also subscribing to

the traditions of Israel. Within this hermeneutic, Paul established a true dialogue between Scripture and his interpretation of it in the light of Christ.—D.J.H.

356. T. S. Reid, "Paul: A Pattern for Pastors, with special reference to the Corinthian Letters," *IrBibStud* 19 (2, '97) 65-80.

The article examines the Pauline letters to uncover Paul's aims in his pastoral work. Paul hoped that each individual would attain to maturity in Christ. For the church he hoped that as a body it might develop in unity and mutual love and care.—C.R.M.

357. K. S. Robichaux, "Christ the Firstborn," *Affirmation & Critique* [Anaheim, CA] 2 (2, '97) 30-38.

As a creature, Paul knew Christ as "the firstborn of all creation" (Col 1:15); as one who had been transferred from the old creation to the new (see 2 Cor 5:17), Paul knew Christ as "the firstborn from the dead" (Col 1:18); and as a child of God and member of his household, Paul knew Christ as "the firstborn among many brothers" (Rom 8:29). In using the term "firstborn" in each of these contexts, Paul was referring particularly to Christ's humanity, and affirming that God accomplishes all his economy, both in the old creation and the new, through Christ the firstborn.—D.J.H.

358. B. Rossing, "Models of *Koinonia* in the New Testament and Early Church," *Lutheran World Federation Documentation* [Geneva] 42 ('97) 65-80.

This essay focuses on issues of economic sharing, unity, and diversity as they relate to the theme of *koinonia* in Paul's letters and Acts. It deals with *koinonia* as economic sharing among Christians, sacramental participation as a plea for unity (1 Corinthians), and the handshake of *koinonia* and diversity in mission (Galatians).—D.J.H.

359. W. Schmithals, "Methodische Erwägungen zur Literarkritik der Paulusbriefe," *Zeit NTWiss* 87 (1-2, '96) 51-82.

It is important to take seriously J. Weiss's observation that we no longer possess copies of the original exemplars of the Pauline letters but rather are dependent on the form of the letters as they appeared in a church collection. The article reflects on some literary-critical implications of this observation, with reference to the artificial shape of the collection, the difficulty in using the letters as sources for Paul's missionary activity, the intention of the collector and the inclusion of glosses, whether the letters are literary unities or compilations, the question of Pauline authenticity, the validity in arguing for literary unity on the basis of a "historical situation," the value of purely literary criteria, and the presence of doublets of epistolary formulas within the same letter.—D.J.H.

360. W. Schrage, "Der gekreuzigte und auferweckte Herr. Zur *theologia crucis* und *theologia resurrectionis* bei Paulus," *ZeitTheolKirch* 94 (1, '97) 25-38.

Paul sometimes let the two events of Jesus' death and resurrection stand side-by-side, sometimes closely related them, and sometimes clearly distinguished them. Paul's *theologia resurrectionis* must never be equated with a *theologia gloriae.* Rather, it functions as part of a *theologia viatorum.* In understanding the lordship of Jesus the accent lies on the fact that the one who reigns since Easter approaches his final and universal victory, whereas Christians still live in a daily struggle under the sign of the cross and seek to keep hope alive. In this way

they are a sign of the final future of the reality of the resurrection and of the unbounded reign of Christ.—D.J.H.

361. M. Wolter, "Ethos und Identität in paulinischen Gemeinden," *NTStud* 43 (3, '97) 430-444.

After considering the relation between ethos and identity in general and in Hellenistic-Jewish Diaspora Judaism, the article investigates the topic in the Pauline communities with reference to minority status and eschatological orientation, gatherings for worship, everyday ethos, Pauline paraenesis, discrepancies, justification, and love. In the Pauline communities faith (πιστεύειν) represented the exclusive identity for Christians and carried with it a limiting function that goes along with the customary actions of the exclusive ethos of a social minority.—D.J.H.

362. D. S. Yeago, "Messiah's People: The Culture of the Church in the Midst of the Nations," *Pro Ecclesia* [Northfield, MN] 6 (2, '97) 146-171.

Paul regarded the church as a new public order in the midst of the nations but with its own distinctive culture. He believed that his Gentile converts were no longer Gentiles, and that the church, while dwelling peaceably within the order over which the Gentile state presided, was not part of that order. The "catholic" Christian communities of the 2nd century were distinguished by their lively sense of distinctive peoplehood. A church performing the Pauline script would have a distinctive and living communal culture.—D.J.H.

Paul, §§ 42-66, 156, 227, 328–330, 335, 735.

Romans, 1–2 Corinthians

363. P. R. Raabe, "Who Died on the Cross? A Study in Romans and Galatians," *ConcJourn* 23 (3, '97) 201-212.

The article reviews two ways that Paul refers to Christ's death in Romans and Galatians. The first treats Christ's death as an exclusive event, something that happened to him alone, while the second views it as an inclusive event in that the readers were included in Christ's death on the cross. Although the participatory motif has great importance in Pauline theology, it should not be considered the overarching and central perspective regarding the cross of Christ as E. P. Sanders has suggested.—C.R.M.

364. P. von Gemünden, "Image de Dieu - Image de l'être humain dans l'*Épître aux Romains*," *RevHistPhilRel* 77 (1, '97) 31-49.

The article explores the parallel established in Romans between the image of God and the image of the human being. Neither of these images is uniform throughout Romans; rather both are transformed in the course of the epistle. Whereas the image of the wrathful God is transformed between Rom 1:18–3:30 and Romans 8 into the image of a loving God, the image of human beings delivered over to their passions gives way over the same span of text to the image of loving people. This change comes about in each case through Christ by whom God manifests his justice and by whom human beings are justified. Thus, in Romans, Christology functions to open the way from wrath and sin to love and justice.—C.R.M.

Romans, § 42-659.

365. S. Byrskog, "Epistolography, Rhetoric and Letter Prescript: Romans 1.1-7 as a Test Case," *JournStudNT* 65 ('97) 27-46.

With reference to Rom 1:1-7, the article focuses on the possible interconnections between epistolary and rhetorical strategies in studying Paul's communicative techniques. (1) The recipients of Romans had to wait for the exact interpretative framework to emerge during the actual process of hearing/reading the text. (2) Their familiarity with epistolographic conventions provided only a partial understanding of the prescript. (3) Rhetorical categories helped them to fill out the gaps left by the epistolographic approach to Rom 1:1-7.—D.J.H.

366. [Rom 1:18-32] E. Adams, "Abraham's Faith and Gentile Disobedience: Textual Links between Romans 1 and 4," *JournStudNT* 65 ('97) 47-66.

The many textual links between Rom 1:18-32 and 4:1-25 suggest that Paul is setting Abraham's faith in opposition to Gentile disobedience. The contrast is probably based on a Jewish tradition that cast Abraham as a former idolator who reasoned from creation to the creator. This contrast scheme illumines several features of Paul's argument in Romans 4: Abraham as the exemplar of God's acceptance of the Gentiles, justification by faith as the reversal of the pattern of sin in Rom 1:18-32, and the continuity between God's revelation as creator and God's revelation as redeemer.—D.J.H.

367. H. Efferin, "A Study on General Revelation: Romans 1:18-32; 2:12-16," *StulosTheol Journ* 4 (2, '96) 147-155.

This examination of Rom 1:18-32 and 2:12-16 seeks to expound the meaning of general revelation itself and to determine whether it is present in Paul's theology. Thus it surveys the content of these passages and reflects systematically on its implications. It concludes that the most consistent view according to the Bible is that there is general revelation but no natural theology.—C.R.M.

Rom 2:12-16, § 42-367.

368. [Rom 3:22] P. Pollard, "The 'Faith of Christ' in Current Discussion," *ConcJourn* 23 (3, '97) 213-228.

The problematical phrase πίστις Χριστοῦ or its equivalent occurs eight times in the Pauline corpus (Rom 3:22, 26; Gal 2:16 [twice], 20; 3:22; Eph 3:12; Phil 3:9). The article surveys the early phase of the debate over whether Χριστοῦ is to be taken as a subjective or objective genitive, the new phase in the 1950s and 1960s, and the new wave from the 1980s to the present (with particular attention to the views of R. B. Hays and J. D. G. Dunn). It concludes with seven comments on the trends and directions that have emerged in the debate, and observes that πίστις Χριστοῦ may continue to be a "cipher" into which we pour our own ideas.—C.R.M.

Rom 4:1-25, § 42-366.

369. J.-N. Aletti, "Romains 5,12-21. Logique, sens et fonction," *Biblica* 78 (1, '97) 3-32.

Although much scholarly attention has been given to Rom 5:12-21 (especially the ἐφ' ᾧ

clause in 5:12), there is still need to investigate in more depth the interrelationship of its semantic and rhetorical elements. This article considers in turn the problems of its composition, vv. 12-14 and their function, the relation to Jewish traditions, the πρῶτον and the ἔσχατον in 5:12-19, and the rhetorical status of the passage.—D.J.H.

370. D. Hellholm, "Die argumentative Funktion von Römer 7.1-6," *NTStud* 43 (3, '97) 385-411.

This analysis of the argumentative function of Rom 7:1-6 proceeds in three steps: syntax, semantics, and pragmatics. After considering its connections (and lack thereof) with what proceeds and follows, the article deals with various aspects of the text's cohesion: individual concepts, antonyms, antonyms in the sphere of transformation, and antithetic parallelisms. Then it treats the coherence of the text first with reference to the argumentation in chapter 6, and then with regard to the various parts of 7:1-6 (vv. 1, 2-4, 5-6). Rom 7:1-6 serves as a thematic introduction to what follows in Romans, and takes up the theme of 5:20a and 6:14. Synopses of Romans 6–7 and of 6:20-22/7:5-6 are included on pp. 410-411.—D.J.H.

371. F. C. Rossow, "The Hound of Heaven, A Twitch upon the Thread, and Romans 8:31-39," *ConcJourn* 23 (2, '97) 91-98.

The inexorableness of God's love for us in Christ is celebrated not only in Rom 8:31-39 but also in F. Thompson's "The Hound of Heaven," and E. Waugh's *Brideshead Revisted.*—D.J.H.

372. G. Baldanza, "L'unione tra Giudei e Gentili: la metafora sponsale in Rom 9,23-26. Alcune riflessioni circa la Chiesa sposa," *Salesianum* 59 (2, '97) 237-248.

This exegetical-theological analysis of Rom 9:23-26 highlights the important role played by the marriage metaphor in Pauline ecclesiology in expressing the accomplishment of the union of Jews and Gentiles in Christ and for illuminating the profound and intimate communion between Christ and his church. It focuses on Paul's utilization of Hos 2:23 and 1:10, and compares the use of marriage imagery in Rom 9:23-26 with that in Eph 5:23-32.—C.R.M.

373. S. Kim, "The 'Mystery' of Rom 11.25-6 Once More," *NTStud* 43 (3, '97) 412-429.

Paul obtained the "mystery" of Rom 11:25-26 from a very early interpretation of his Damascus revelation chiefly in the light of Isaiah 6 and 49. The origin of the "mystery" cannot be explained solely in terms of Paul's scriptural exegesis in the light of his actual missionary situation. Rather, it would appear that by ca. A.D. 34/35 Paul had the mystery of Rom 11:25-26 as his conviction about the divine plan of salvation and began to design his apostolic mission in accordance with it.—D.J.H.

374. [Rom 12:1–16:27] J.-B. Brunon, "Étude de Saint Paul: Les lettres de Paul. V - L'Épître aux Romains (suite)," *EspVie* 107 (7, '97) 97*-98*.

This installment [see § 41-1700] first considers Christian life in the church, in the world, and in the future (Rom 12:1–15:13). Then it treats the conclusion of the epistle (15:14–16:27).—D.J.H.

Rom 15:20, § 42-384.

1–2 Corinthians, § 42-356.

375. [1 Cor] A. R. Brown, "The Cross and Moral Discernment — 1," *DocLife* 47 (4, '97) 196-203.

When Paul says "word of the cross" in 1 Cor 1:17-18, he combines two ideas in a way that gives scandal. In Paul's apocalyptic worldview, the cross frees us from hostile forces by the power of self-giving love, and frees us to love God and become co-workers in God's love for the world.—D.J.H.

376. [1 Cor] A. R. Brown, "The Cross and Moral Discernment — 2," *DocLife* 47 (5, '97) 284-290.

Paul's claim "we have the mind of Christ" (1 Cor 2:16) provides the bridge from the theology of the cross to its application in bodily life. The ethical force of 1 Corinthians rests largely in its conviction that being of this mind, namely, the consciously cruciform mind of Christ, makes possible the unity Paul calls for in 1:10, the mindful servanthood he outlines in chapters 3–4, the resolution of sexual matters in chapter 7, and the edifying worship to which he appeals in chapter 14.—C.R.M.

377. [1 Cor] T. L. Carter, "'Big Men' in Corinth," *JournStudNT* 66 ('97) 45-71.

J. H. Neyrey's attempt [see § 31-261] to read 1 Corinthians on the basis of M. Douglas's grid and group matrix in terms of a conflict between ritualism and effervescence is misguided. This study contends that the conflict arises as a result of the low group/high grid competitive individualism of the local patrons who disregard group boundaries, and who are seeking to increase their own following at Paul's expense in a way that reflects the surrounding urban culture. Paul himself, in typically high group/low grid fashion, is concerned to reinforce the boundaries setting the group apart from the rest of the world; and in his concern for group cohesion, he fears that the competitive elements within the church will result in its fragmentation. Douglas's model thus confirms that Paul was preoccupied with the question of establishing clear social boundaries around the community.—C.R.M.

378. E. Marks, "The All-Inclusive Christ in First Corinthians," *Affirmation & Critique* [Anaheim, CA] 2 (2, '97) 18-29.

In 1 Corinthians Paul unveils at least twenty aspects of the all-inclusive Christ for the believers' enjoyment as the solution to all their problems through the work of the cross. The article treats Christ in 1 Corinthians as our God-given portion, God's power, God's wisdom (righteousness, sanctification, and redemption), the Lord of glory, the depths of God, the unique foundation of God's building, etc.—C.R.M.

379. M. M. Mitchell, "Reconciliation: Biblical Reflections. III. Paul's 1 Corinthians on Reconciliation in the Church: Promise and Pitfalls," *NewTheolRev* 10 (2, '97) 39-48.

After an overview of 1 Corinthians, the article examines seven elements of Paul's continuous argument in the letter for unity and reconciliation, and assesses the positive and negative repercussions of each. Paul's arguments for reconciliation, which are also found in Greco-Roman speeches and letters attempting to convince a group to seek the course of unity over division, consist of the following topics: "ones" (things the group has in common), the social/political unit as a body, the building as an example of concord, love, the need to seek "the common advantage," insider and outsiders, and maintaining the status quo.—C.R.M.

380. [1 Cor] J. T. Sanders, "Paul between Jews and Gentiles in Corinth," *JournStudNT* 65 ('97) 67-83.

This essay seeks a social location for Paul's ethical position regarding the Corinthians' sexual and religious practices. Paul's arguments in 1 Corinthians against worshipping idols and extramarital sex represent a Jewish position inasmuch as those are the very aspects of Gentile society that Jewish literature of the Hellenistic age most often and routinely condemned. Paul's ethical instruction about sex and idolatry in Corinth is a boundary-setting mechanism normal to new religious movements. Paul forged a Christianity that was Jewish to the degree that it forbade idolatry and extramarital sex, and was Gentile to the degree that it forbade circumcision, Sabbath, and dietary laws. It was thus both and neither.—C.R.M.

381. A. G. Msafiri, "Diversity in 1 Corinthians 1-4:12-14 as a Challenge Towards Church Unity: An African Perspective," *African Christian Studies* [Nairobi] 13 (1, '97) 28-41.

The diversity at Corinth as witnessed in 1 Corinthians 1–4 and 12–14 is both challenge and hope in the present ecumenical struggles in Africa. The Corinthian experience clearly indicates the richness of living in diversity in terms of charisms, leadership, and ministries (both male and female).—D.J.H.

382. J. Vadakkedom, "The Corinthian Community: A Divided Church? A Study Based on I Corinthians 1-4," *Biblebhashyam* 23 (1, '97) 27-44.

The issue at stake in Corinth appears to have involved the wrong current of "wisdom and knowledge." This discussion of the nature of the Corinthian community as presented in 1 Corinthians 1–4 first reviews various elements of the background of the letter. Then it presents an analysis of the themes and argumentation of 1 Corinthians 1–4. Paul presented his theology of the cross as the solution to the problems in the Corinthian church.—C.R.M.

383. [1 Cor 1:18-25] H. Merklein, "Das paulinische Paradox des Kreuzes," *TrierTheol Zeit* 106 (2, '97) 81-98.

For Paul, the cross was both a scandal and the center of his theology. The article first presents an analysis of 1 Cor 1:18-25, with particular attention to the "scandal" of the cross (1:23) and the cross as the sign of God's wisdom (1:21). Then it considers the human condition and the function of the Law, the cross as saving event, and the place of the cross in theology (with regard to knowledge, anthropology, and soteriology).—D.J.H.

384. [1 Cor 3:10-13] J. D. M. Derrett, "Paul as Master-builder," *EvangQuart* 69 (2, '97) 129-137.

Paul laid the foundation of a church by preaching Christ (see 1 Cor 3:10-13), and so he warned others to have a care for what they lay on his foundation. As architect, Paul never used others' foundations (see Rom 15:20). In 2 Cor 10:13-16 the term κανών alludes to the architect's rule and is not "field/sphere/province."—D.J.H.

385. [1 Cor 5] E. Bammel, "Rechtsfindung in Korinth," *EphTheolLov* 73 (1, '97) 107-113.

The article examines Paul's instructions in the Corinthian correspondence for dealing with legal matters proper. The procedures described in 1 Corinthians 5 and 2 Cor 12:21–13:10 are

undertaken in the same manner: by the community. In 1 Corinthians 5 Paul conveys his view at the start, while in 2 Cor 12:21–13:10 it appears at the end. From these examples it is clear that everything is to be handled intramurally by an autonomous community that stands between its leaders and the Spirit. The speed with which Paul moves from the legal sphere to the theological is noteworthy.—C.R.M.

386. G. J. Laughery, "Paul: Anti-marriage? Anti-sex? Ascetic? A Dialogue with 1 Corinthians 7:1-40," *EvangQuart* 69 (2, '97) 109-128.

An examination of the situational context, the discourse cotext, and the structure of 1 Corinthians 7 indicates that Paul is not an anti-sex, anti-marriage ascetic. The root of the diverse problems in the Corinthian community was an over-realized eschatology. Paul attempts to persuade the Corinthians that either celibacy or marriage is acceptable (7:17-24). He argues that any socio-sexual status that the Corinthians may have thought to be more spiritual than another is extraneous.—C.R.M.

387. B. W. Winter, "1 Corinthians 7:6-7: A Caveat and a Framework for 'the Sayings' in 7:8-24," *TynBull* 48 (1, '97) 57-65.

The article argues on grammatical grounds that the neuter demonstrative pronoun τοῦτο used with a verb of saying in 1 Cor 7:6 refers to the subordinate clause introduced by an implied ὅτι in 7:7a, and that its place in the sentence emphasizes the importance of the forward referent. It also demonstrates that Paul's statements in 7:7b contain an overarching conceptual framework for the discussions of singleness and marriage in 7:8-16 and of ethnicity and social status in 7:17-24.—C.R.M.

388. M. and R. Zimmermann, "Zitation, Kontradiktion oder Applikation? Die Jesuslogien in 1Kor 7,10 f. und 9,14: Traditionsgeschichtliche Verankerung und paulinische Interpretation," *ZeitNTWiss* 87 (1-2, '96) 83-100.

Against the background of the larger question of the nature of Paul's relation to the Jesus tradition, the article first engages in an analysis of the form of the traditions in 1 Cor 7:10-11 and 9:14, and concludes that reference to a literal "citation" of a word of the Lord in these cases is not justified. Next it compares each passage with parallel traditions (1 Cor 7:10-11 with Mt 5:32/Lk 16:18; Mk 10:11-12/Mt 19:9; Mk 10:9/Mt 19:6; and 1 Cor 9:14 with Mt 10:10b; Lk 10:7b; 1 Tim 5:18). Finally it examines the use of each tradition in its Pauline context. It concludes that Paul's references to the sayings tradition in 1 Corinthians 7 and 9 are neither conscious contradictions nor exceptions based on practical experience. The tradition-historical mooring of the words of the Lord shows rather that Paul applies the sayings of Jesus completely in the sense of their original intention.—C.R.M.

1 Cor 9:14, § 42-388.

389. R. Williams, "Lifting the Veil: A Social-Science Interpretation of 1 Corinthians 11:2-16," *Consensus* [Waterloo, Ont.] 23 (1, '97) 53-60.

A social-science reading of 1 Cor 11:2-16 shows that the question of wearing veils was bound up with the issue of honor and shame. Paul was concerned that the church be recognized as a reputable association, a gathering of honorable men and women. He did not want outsiders and unbelievers to think that female worship leaders were "shameless" women.—D.J.H.

390. [1 Cor 11:28] E. A. Engelbrecht, "'Let a Man Examine Himself': Context and Communion Preparation," *ConcJourn* 23 (2, '97) 118-121.

In 1 Cor 11:28, Paul reminded baptized and thoroughly instructed members of the Corinthian congregation to examine themselves before coming to the sacrament. His words were not addressed to outsiders, as though those who might visit the congregation for worship could evaluate themselves and the sacrament and so approach the Lord's table. A similar contextual concern existed with Luther's words on Communion preparation.—D.J.H.

1 Cor 12–14, § 42-381.

391. [1 Cor 12:28] P. Roberts, "Seers or Overseers?" *ExpTimes* 108 (10, '97) 301-305.

This discussion of the meaning of κυβερνήσεις in 1 Cor 12:28 reviews the religious connotations of the word and its cognates in the Hellenistic world, and considers the theme of guidance in the OT and the NT. It concludes that κυβερνήσεις, the word of knowledge, the word of wisdom, and perhaps even the gift of interpreted tongues are all subsections of the gift of prophecy. Thus κυβερνήσεις describes neither organizers nor personal counselors, nor even bishops or deacons.—C.R.M.

392. D. W. Bryce, "'As in All the Churches of the Saints.' A Text-Critical Study of 1 Corinthians 14:34,35," *LuthTheolJourn* 31 (1, '97) 31-39.

Contrary to P. F. Lockwood's analysis [§ 41-376], the attempt to explain away 1 Cor 14:34-35 as an interpolation rests on shaky foundations. The Alexandrian text-type gives broad support to the traditional placement. The variant placement of 14:34-35 (after 14:40) in different manuscripts of the Western tradition may represent scribal attempts to replace 14:34-35 in manuscripts in which it was absent. Marcion had motive, opportunity, and an established *modus operandi* to account for the excision of the passage.—C.R.M.

393. G. Hotze, "Schatz in tönernen Gefässen – Der Zweite Korintherbrief (Teil 2)," *BibLiturg* 70 (2, '97) 147-152.

With particular attention to Paul's context, this installment [see § 41-1691] considers some important theological passages in 2 Corinthians regarding God (1:19-22), the old and new covenant (3:7-11), Christ and God's glory (3:17-18; 4:6), desire for a heavenly home (5:1-10), and a new creation (5:14-21; 8:9).—D.J.H.

394. J. C. Rochelle, "Lectionary Texts for the First Half of Pentecost. II Corinthians 2–7," *Pro Ecclesia* [Northfield, MN] 6 (2, '97) 229-236.

In dealing with apostolic certification in 2 Corinthians, Paul turns from himself to the only important question: Is the proclamation centered on Jesus' saving death and resurrection? The article reflects on the "sufficiency" motif versus the hucksters of religion (2 Cor 3:1-6), the whole world as the sweep of the gospel (3:7–4:6), earthly tents and heavenly houses (4:16–5:11), the ministry of reconciliation (5:11–6:12), patient endurance (6:4ff.), and joys and sorrows (7:2-15).—D.J.H.

395. T. Lorenzen, "Reconciliation: a theological meditation on 2 Corinthians 5:17-21," *St Mark's Review* [Canberra] 169 ('97) 8-12.

Paul describes the gift and task of reconciliation in an admirable way in 2 Cor 5:17-21. The reality and content of reconciliation are bound to the story of Jesus.—C.R.M.

2 Cor 10:13-16, § 42-384.

2 Cor 12:21–13:10, § 42-385.

Galatians–Philemon

Galatians, § 42-363.

396. D. Garlington, "Role Reversal and Paul's Use of Scripture in Galatians 3.10-13," *JournStudNT* 65 ('97) 85-121.

This study explores the rationale behind Paul's conviction in Gal 3:10 that his adversaries are under the curse of the Torah, and clarifies the role of the OT texts utilized in 3:10-13 to support this judgment. It first shows that Paul's cursing of his opponents (3:10-13) is rooted in Gal 2:17-18, according to which Paul tacitly identifies this group as "ministers of sin" and "transgressors" who seek to thwart the eschatological purposes of God in Christ. Then it examines the OT quotations (Deut 27:26; Hab 2:4; Lev 18:5; Deut 21:23) in their original contexts and their function in Paul's theological/polemical program. The OT passages, which address issues of apostasy and perseverance, aid Paul's relegation of the opponents to the status of the enemies of God. The key to Gal 3:10-13 resides in an ideology of role reversal. Thus Deut 27:26 can be placed in service because doing the Law is now tantamount to not doing the Law.—C.R.M.

397. J. Lambrecht, "Paul's Coherent Admonition in Galatians 6,1-6: Mutual Help and Individual Attentiveness," *Biblica* 78 (1, '97) 33-56.

The coherence of Gal 6:1-6 is confirmed by considering both context and text, as well as by the exegesis of the individual verses. Between vv. 1 and 2 there is no qualitative shift from sinful actions to radical sinfulness; in vv. 3-4 Paul opposes wrongful boasting to a possible rightful boasting that, however, does not allow comparison with others. One's "own load" in v. 5 points to everyday worries. The unifying factor in Gal 6:1-6 is the interweaving of the complementary injunctions to mutual help and individual attentiveness.—D.J.H.

398. R. Olson, "'Thinking and Practicing Reconciliation': The Ephesians Texts for Pentecost 8-14," *WordWorld* 17 (3, '97) 322-328.

The article presents reflections on texts from Ephesians in the church lectionary under the following headings: thinking blessing (1:3-14), thinking unity (2:11-22), thinking fulfillment (3:14-21), practicing wholeness (4:1-16), practicing newness (4:25–5:2), practicing wisdom (5:15-20), and standing firm in thought and practice (6:10-20).—D.J.H.

Ephesians, § 42-408.

399. G. Korting, "Das Partizip in Eph 1,23," *TheolGlaub* 87 (2, '97) 260-265.

The Greek participle πληρουμένου in Eph 1:23 can be taken as both active and passive when it is understood as a grammatical Semitism (i.e. a *hophʿal* participle): "the fullness of him who is made (installed) (by God) to fill the whole creation."—D.J.H.

400. [Eph 4] P. Berthoud, "Vérité et foi," *RevRef* 48 (2, '97) 49-54.

Although in our culture the notion of truth has lost its force and substance, in Ephesians the

truth of God is one of Paul's central themes. The article first reviews Paul's discussion in Ephesians 4 of exclusive truth (4:20-21), the truth that renews (4:22-24), and truth and love (4:14-17). Then it reflects on the relation between truth and faith.—C.R.M.

401. L. Nortjé, "The Meaning of ἄνδρα τέλειον in Ephesians 4:13: A Full-Grown Person, as Perfect and Mature as Christ," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 77 (1, '95) 57-63.

In Eph 4:13 τέλειος carries the meaning of adulthood, a maturity with regard to faith and knowledge of the Son of God. This maturity has a corporate or collective dimension, and is measured by the perfection of Christ the head, i.e. by his love.—D.J.H.

402. [Eph 5:25-32] G. Baldanza, "L'ecclesiologia sponsale della lettera agli Efesini e la sua interpretazione in alcuni riti matrimoniali di lingua siriaca," *EphLiturg* 111 (3, '97) 209-241.

After considering the theme of the church as bride in Syriac marriage rituals (Syro-Antiochene, Maronite, Chaldean), the article discusses three aspects of the influence of Eph 5:25-32: the presentation of Christ's sacrifice on Calvary in spousal categories, salvific universalism through the church as bride, and the interpretation of the "mystery" of Eph 5:32. It concludes with reflections on some categories of the bridal ecclesiology emerging from the rituals.—D.J.H.

Philippians, § 42-685.

Phil 2:5-8, § 42-199.

403. S. Wood, "Is Philippians 2:5-11 Incompatible with Feminist Concerns?" *Pro Ecclesia* [Northfield, MN] 6 (2, '97) 172-183.

A number of women hold that the ideal of *kenosis* or self-emptying in Phil 2:5-11 legitimizes the victimization of women. They likewise reject the use of "Lord" to refer to Jesus because of its reinforcement of patriarchal, hierarchical, and dominating patterns in Christian relationships. This essay explores why these positions misrepresent the text and how, in fact, this text is central to the very concerns for mutuality that women have.—C.R.M.

404. R. A. Wortham, "Christology as Community Identity in the Philippians Hymn: The Philippians Hymn as Social Drama (Philippians 2:5-11)," *PerspRelStud* 23 (3, '96) 269-287.

After discussing status groups, stability, and unity in the emerging Gentile Christian community, the article considers anthropological and sociological aids for exploring the cultural and social dimensions of christological expressions (with particular attention to the work of V. Turner, M. Douglas, and G. Theissen). Then it presents a social-scientific analysis of Phil 2:5-11: the hymn as a social drama, the body of Christ as a natural symbol for the early Gentile Christian community's present and emerging self-understanding, the personalization and innovation functions of religious phenomena, and an example of both participation and position Christology.—D.J.H.

405. M. Bockmuehl, "'The Form of God' (Phil. 2:6). Variations on a Theme of Jewish Mysticism," *JournTheolStud* 48 (1, '97) 1-23.

This examination of the phrase ἐν μορφῇ θεοῦ in Phil 2:6 first presents several working assumptions about Phil 2:5-11 (written by Paul, lack of intrinsic or contextual reasons for identifying vv. 6-11 as a hymn). Then after reviewing several interpretative cul-de-sacs (background—Greek mythology or Greek OT, Adam and the form of God), it argues that μορφή here functions not as a technical term or abstraction substituting for something else (e.g. "image," "nature," or "essential characteristic") but denotes the visible identifying features of a person or object. It suggests that Paul stands in the visionary tradition of Jewish mysticism in which it was possible to speak of the Lord's majesty and greatness by alluding to the inconceivable size and beauty of his bodily appearance. Thus μορφὴ θεοῦ in Phil 2:6 refers to the visible divine beauty and appearance that Christ had in his pre-incarnate state.—C.R.M.

406. H. Navarro Cuervo, "La kénosis de Cristo. Estudio exegético y teológico de Filipenses 2, 6-11. El desprendimiento solidario de Jésus, un autodespojo que enriquece al hombre," *Mayéutica* 22 (54, '96) 339-436.

After a survey of Paul's letter to the Philippians, the article focuses on the christological hymn in Phil 2:6-11 (origin and author, context in the letter, liturgical character, literary parallelisms), discusses various approaches to its structure (R. P. Martin, E. Lohmeyer, J. Jeremias, P. Lamarche), and provides a verse-by-verse exegesis. Then it traces the treatment of the theme of the kenosis of Christ in the NT (Synoptics, John) and in the history of theology (patristic era, Augustine, later developments up to the 20th century), and presents a theological interpretation, with particular attention to its significance for our understanding of Jesus' solidarity with humankind and Christian spirituality.—D.J.H.

407. B. Weber, "Philipper 2,12-13. Text - Kontext - Intertext," *BibNotiz* 85 ('96) 31-37.

This deliberation on the theological import of Phil 2:12-13 considers the text itself, its context, and its intertexts. The text speaks not of a participation of Christians in their salvation but rather of their shaping and preservation in the sense of the imitation of Christ.—C.R.M.

408. S. E. Porter and K. D. Clarke, "Canonical-Critical Perspective and the Relationship of Colossians and Ephesians," *Biblica* 78 (1, '97) 57-86.

This paper attempts to define a workable model of a "canonical-critical perspective" and to apply it to Colossians and Ephesians in order to suggest possible solutions to critical issues and to subject these to necessary scrutiny. After offering a definition of a canonical-critical perspective, it considers three issues in Colossians and Ephesians and the ways in which they might be understood from the proposed perspective: authorship (Pauline), the prescript of Ephesians, and the literary relation between Colossians and Ephesians. Finally it reflects on the canonical-critical perspective and historical criticism.—C.R.M.

409. H. Van Broekhoven, "The Social Profiles in the Colossian Debate," *JournStudNT* 66 ('97) 73-90.

Utilizing the grid-group paradigm of M. Douglas, this essay explores the social-structural base for the competition at Colossae by identifying the social characteristics of the writer and the rivals described in chapter 2. It concludes that the hymn in 1:15-20 serves as the meeting

ground for the debate between author (high-group/high-grid) and rivals (low-group/high grid), and is the theological source for both their Christologies. It is not necessary to refer to debatable external parallels other than the obviously antecedent OT and especially wisdom tradition, or to posit external threats or the influence of specific but elusive philosophical schools. Whatever conceptual differences the writer and his rivals may have had were rooted primarily in a divergence in (and debate over) their social profiles, and the consequent emphasis on either community responsibility or personal asceticism and mystical ascent.—C.R.M.

410. W. Kahl, "The Structure of Salvation in 2Thess and 4Q434," *QumranChron* 5 (2, '95) 103-121.

This article proposes to illuminate the structure of salvation presupposed in 2 Thessalonians and 4Q434 through a syntagmatic (following A. J. Greimas) and semantic approach. It first analyzes 4Q434 and suggests that two main narrative programs are described: God saves the poor whose lives are threatened, and he has them live according to his will. Then it turns to 2 Thessalonians, with particular attention to 2 Thess 2:13-17, and finds that salvation implies liberation from a situation marked by persecution and affliction. It concludes that the fundamental structure of salvation is identical in both writings.—C.R.M.

411. L. J. Lietaert Peerbolte, "The κατέχον/κατέχων of 2 Thess. 2:6-7," *NovTest* 39 (2, '97) 138-150.

The traditional solution to the problem of the identity of the κατέχον/κατέχων in 2 Thess 2:6-7 is to regard this description either as a reference to the Roman empire and its emperor or as a reference to God, his Spirit, or his grace. When the inauthenticity of 2 Thessalonians is taken seriously, however, it is clear that "Paul" ingeniously and purposely obscures the reason for the postponement of the coming Day of the Lord (see 2:1-5) by using the vague terms κατέχον/κατέχων. While in fact "Paul" himself has no answer for the delay of the parousia, he evokes the illusion among the readers of 2 Thessalonians that there is an answer, and that the Thessalonians knew it.—C.R.M.

412. C. E. Powell, "The Identity of the 'Restrainer' in 2 Thessalonians 2:6-7," *BiblSac* 154 (615, '97) 320-332.

Formally the structure of 2 Thessalonians 2:1-17 can be analyzed as a chiasm (vv. 1-15) concluded by a prayer (vv. 16-17). The center element in the chiasm (vv. 5-6) focuses on τὸ κατέχον and ὁ κατέχων. Several factors favor identifying τὸ κατέχον ("what restrains") as the preaching of the gospel and ὁ κατέχων as God in the person of the Holy Spirit.—C.R.M.

413. [Pastorals] F. Bovon, "After 'Paul after Paul,'" *HarvTheolRev* 90 (1, '97) 105-108.

The note objects to L. T. Johnson's "biased and unjust" review of Y. Redalié's *Paul après Paul* (1994) in *CathBibQuart* 58 ('96) 355-357, and points to the important insights and positive contributions that Redalié's work makes to study of the Pastorals.—D.J.H.

414. H. Ponsot, "Les Pastorales seraient-elles les premières lettres de Paul (1ère partie)?" *LumVie* 46 (231, '97) 83-93.

It is possible to envision the Pastorals as having been written by Paul early in his career. The interpretation of them as pseudepigraphical and late is not demanded by their language or by their ecclesiastical structures.—D.J.H.

415. H. Ponsot, "Les Pastorales seraient-elles les premières lettres de Paul? (suite)," *LumVie* 46 (232, '97) 79-90.

This installment [see § 42-414] first shows that Acts 15–18 contains valuable historical information about Paul's activities between A.D. 37 and 52. Then on the basis of internal and external data it suggests that the Pastorals should be read as Paul's earliest letters in the following order: Titus, 1 Timothy, and 2 Timothy.—D.J.H.

416. H. Ponsot, "Les Pastorales seraient-elles les premières lettres de Paul? (suite et fin)," *LumVie* 46 (233, '97) 83-89.

The theology of the Pastorals [see § 42-415] as illustrated by the themes of faith, good works, and relations with the political authorities can be best understood as representing a Hellenistic-Jewish-Christian theology more "primitive" than the "classical" Pauline theology of the major epistles.—D.J.H.

417. P. G. R. de Villiers, "The vice of conceit in 1 Timothy. A study in the ethics of the New Testament within its Graeco-Roman context," *Acta Patristica et Byzantina* [Pretoria] 7 ('96) 37-67.

This essay examines the vice of conceit in 1 Timothy and its links to Greco-Roman morality and popular philosophy. After surveying the motif of conceit in literature of the Greco-Roman world, it reads the statement on the opponents in 1 Tim 6:3-5 in light of this context. Then it surveys other examples of conceit in 1 Timothy (3:6; 1:13; 6:17; 5:1-2), and in Titus and 2 Timothy. It concludes that the motif of conceit is part of a wider configuration of thought that is so specific to 1 Timothy that it likely relates to the social context of the letter.—C.R.M.

418. J. Kremer, "Das einmütig geschätzte Mysterium der Frömmigkeit. Erwägungen zur Kurzformel christlichen Glaubens von 1 Tim 3,16b," *GeistLeb* 70 (2, '97) 99-107.

After considering the context, structure, and origin of the christological confession in 1 Tim 3:16b, the article presents an exposition of each of the six lines with reference to pertinent biblical parallels, and concludes with a biblical-theological, spiritual reflection on the passage.—D.J.H.

419. [1 Tim 5:19-20] D. A. Mappes, "The Discipline of a Sinning Elder," *BiblSac* 154 (615, '97) 333-343.

This investigation of the discipline of a sinning elder according to 1 Tim 5:19-20 considers the role of the witnesses (to substantiate the allegation), the nature of the elder's transgression (present sin, not simply persistent sin), the character of the rebuke (public), and the intended result (to dissuade others). Paul's words about an elder rightfully accused of sin point to a serious situation demanding careful investigation and public rebuke, resulting in others being persuaded to avoid such dishonoring conduct.—D.J.H.

420. G. J. Steyn, "Some Figures of Style in the Epistle to Philemon: Their Contribution towards the Persuasive Nature of the Epistle," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 77 (1, '95) 64-80.

The persuasive nature of Paul's letter to Philemon is established and confirmed by the

application of various stylistic features. These features include pleonasm, assonance, polysyndeton, inclusion, ellipse, chiasmus, repetition of propositions, antithesis, isocolons ending in a climax, paranomasia, and anacoluthon.—D.J.H.

Hebrews

421. A. Mulloor, "The Pioneer of Salvation and the Merciful and Faithful High Priest," *Jeevadhara* 27 (158, '97) 123-132.

For a community that found no motivating power in the traditional articulation of faith, the author of Hebrews opted for a risky venture of reinterpretation. He presented Jesus as the pioneer of salvation and as the merciful and faithful high priest.—D.J.H.

422. K. Schenck, "Keeping his Appointment: Creation and Enthronement in Hebrews," *JournStudNT* 66 ('97) 91-117.

Hebrews provides evidence both for Christ's sonship emerging at the time of his exaltation (1:5) and for Jesus being Son in his earthly existence (5:8). Likewise, it affirms both that Christ "founded" the heavens and earth (1:10-12) and that God was the one through whom they came to be (2:10). These apparent conflicts can be resolved by reference to the eternal purpose and λόγος of God behind the epistle's Christology. Christ was always destined to be Son and is thus appropriately so called at all points of his existence. Similarly, the complete continuity between God's wisdom for creation and Christ's obedient will makes possible the identification of the two, as Hebrews' allusion to wisdom in 1:3 and its use of "word" motifs (e.g. 4:12-13) support.—D.J.H.

423. C. Zesati Estrada, "Reseña de los más recientes e importantes comentarios a Hebreos," *QOL* [Tlalpan, Mexico] 13 ('97) 47-55.

The article discusses recent commentaries on Hebrews by H. Braun, H. Hegermann, C. P. März, E. Grässer, H. F. Weiss, H. Attridge, W. L. Lane, P. Ellingworth, and N. Casalini.—D.J.H.

Hebrews, § 42-90, 723.

424. J. A. L. Lee, "Hebrews 5:14 and Ἕξις: A History of Misunderstanding," *NovTest* 39 (2, '97) 151-176.

Although in the NT ἕξις occurs only in Heb 5:14, there are more than six thousand occurrences of it in Greek literature from the pre-Socratics onward. Nothing supports the alleged meanings "exercise," "practice," "use," and "custom." Rather, ἕξις in Heb 5:14 is best understood as referring to a trained or mature condition: "But solid food is for adults, who because of their mature state have their senses trained to distinguish between good and bad." The mistaken understanding of ἕξις in the translational and lexicographical tradition of Heb 5:14 can be traced back to the Vulgate (*pro consuetudine*).—D.J.H.

425. D. B. Armistead, "The 'Believer' Who Falls Away: Heb 6:4-6 and the Perseverance of the Saints," *StulosTheolJourn* 4 (2, '96) 139-146.

Examination of Heb 6:4-6 in its immediate and book contexts leads to the conclusion that it

speaks of a true Christian involved in apostasy so evil that God will not allow repentance. In light of the overwhelming canonical support for the perseverance of the saints, however, one must interpret the passage to mean that one may have all the marks of a Christian and still not be truly regenerate.—C.R.M.

426. W. D. Spencer, "Christ's Sacrifice as Apologetic: An Application of Heb 10:1-18," *JournEvangTheolSoc* 40 (2, '97) 189-197.

The article examines Heb 10:1-18 as a proper apologetic response to the reintroduction of "sacrificial" demands made by modern religious movements. It treats the terminal sacrifice in 10:1-6, human sacrifice in contrast to Hebrew/Israelite practice, the efficacy of Christ's sacrifice in 10:7-18, corporal and subliminal human sacrifice today, and applying the sacrifice of Jesus as an apologetic today.—C.R.M.

427. J. Łach, "Problem odchodzenia od Chrystusa (Hbr 10,26-31) (Le problème de l'abandon du Christ [He 10,26-31])," *Bobolanum* [Warsaw] 8 ('97) 101-109.

Written in the context of persecution, Heb 10:26-31 emphasizes the importance of perseverance in Christian faith. It appeals especially to the inestimable value of the blood of the covenant of Christ and the responsibility before God for its profanation.—D.J.H.

Catholic Epistles

428. R. de Menezes, "Christology of the Catholic Epistles," *Jeevadhara* 27 (158, '97) 81-106.

This examination of the Christology of the catholic epistles considers parallels with the Pauline writings and the Synoptic Gospels (Christ as savior, redeemer, expiation, etc.), inspiration from apocalyptic literature (with attention to the "Antichrist-ology" of the Johannine epistles), ascent and descent Christology (pre-existence Christology), and antignostic Christology. A comprehensive treatment of Christology cannot ignore the catholic epistles.—C.R.M.

429. K. D. Tollefson, "The Epistle of James as Dialectical Discourse," *BibTheolBull* 27 (2, '97) 62-69.

Dialectical discourse is an oral/written form of communication that uses binary opposition to instruct or persuade the reader/listener in some new element of truth that would otherwise be difficult to obtain. To assist group members in growing toward Christian maturity, the James discourse takes the neophyte through a seven-step process: confronting trials (1:2-18), pleasing God (1:19-27), demonstrating faith (2:1-26), controlling self (3:1-18), setting priorities (4:1-12), living for eternity (4:13–5:6), and trusting God (5:7-20). The major themes are testing, group faith, wisdom, rich and poor, the tongue, and group maturity.—D.J.H.

430. S. M. Van Zyl, "Cosmic Dualism in the Epistle of *James,*" *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 78 (1, '96) 35-49.

The study investigates whether James presumes a dualism in the macrocosmos such as is found in other Hellenistic-Jewish and early Christian didactic literature (e.g. 1QS iii 20-24; *t. Jud.* 20:1-2; *Barn.* 20:1; *Did.* 5:1). It treats two opposing forces in James, the location of the two opposing forces, and time in James. It concludes that James presupposes a three-dimensional dualism, namely, a dualism of actants, space, and time.—C.R.M.

431. R. M. Walker, "The Mysterious and Moralizing James: Preaching on the Letter of James," *QuartRev* 17 (2, '97) 169-187.

Using the interview format, "James" first covers introductory issues regarding the letter of James (authorship, purpose, relation to Paul, etc.) and then presents expositions of various lectionary texts (Jas 1:17-27; 2:1-10 [11-13], 14-17; 3:1-12; 3:13–4:3, 7-8a; 5:13-20).—D.J.H.

432. J. L. P. Wolmarans, "Patterns of Thought in the Epistle of James," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 78 (1, '96) 50-57.

In reading the letter of James as a moral exhortation, one must consider how the author explains why his implied readers behave as they do, and the kind of motivation that he supplies for altered behavior. Examination of the mythology of James reveals a basic dualistic mode of thought regarding the world, humankind, society, and time. His primary motivation for a morally acceptable life is the promise of eternal life and the fear of damnation.—D.J.H.

433. P. J. Hartin, "Call to Be Perfect through Suffering (James 1,2-4). The Concept of Perfection in the Epistle of James and the Sermon on the Mount," *Biblica* 77 (4, '96) 477-492.

This examination of the concept of perfection in James deals with the use and understanding of the notion of "perfection," shows how the concept embraces the entire epistle and functions as a suitable introduction, and demonstrates that the call to be perfect through suffering (see Jas 1:2-4) lies close to the ideas contained in Mt 5:3-12 and 5:44-48. The central perspective of all wisdom teaching is evident in both James and the Matthean teachings: All wisdom advice promotes a lifestyle that aims at perfection.—D.J.H.

434. D. J. Verseput, "James 1:17 and the Jewish Morning Prayers," *NovTest* 39 (2, '97) 177-191.

The language of divine constancy in Jas 1:17 refers not to God's ontological immutability but rather to the unwavering character of God's faithfulness. The background of this motif and of the reference to the heavenly luminaries is best sought in the Shema (see Jas 2:19) and in the creation motifs of the Jewish morning prayers that accompany the Shema.—D.J.H.

435. A. Oliphant, "Waiting Patiently for the Coming of the Lord: James 5:7-11," *Ekklesiastikos Pharos* [Alexandria—Joahnnesburg] 77 (1, '95) 81-86.

The theme of the introductory part (Jas 5:7-11) of the epilogue to the epistle of James is patient waiting for the Lord's coming. This appeal is based on the assurance that patience will be rewarded, the analogy of the farmer, and the examples of the prophets and of Job.—D.J.H.

436. [1 Pet 1:3–2:10] F. Manns, "La théologie de la nouvelle naissance dans la première lettre de Pierre," *StudBibFranLibAnn* 45 ('95) 107-141.

This examination of the theology of new birth in 1 Peter first notes that sometimes the source of this rebirth is the resurrection of Christ, and sometimes it is the word of God. In order to determine whether these two affirmations oppose or complement one another, it analyzes a series of texts that contain a theology of rebirth. It first outlines the structure of 1 Peter 1:3–2:10 and shows that each of its three parts (1:3-12; 1:13-25; 2:1-10) is united by the

theme of new birth. Then after reviewing the concept of new creation in the OT, it examines "rereadings" of this theme in *1 Enoch,* other late apocalyptic texts, *Jubilees,* Qumran texts, ps.-Philo's *Biblical Antiquities,* texts from the Diaspora (LXX, Philo, *Joseph and Aseneth*), and rabbinic texts and targums. It concludes that the commencement of the new life is associated with the resurrection of Christ, while continuing in it is a function of the word proclaimed in the assembly.—C.R.M.

437. D. Horrell, "Whose Faith(fulness) is it in 1 Peter 1: 5?" *JournTheolStud* 48 (1, '97) 110-115.

While it is likely that the phrase διὰ πίστεως in 1 Pet 1:5 refers to the believers' faith, it is also possible that the writer is instead referring to the faithfulness of God, giving assurance of God's continuing protection.—C.R.M.

438. R. H. Lugo Rodríguez, "Forasteros y emigrantes (1 Pe. 2,11). Reflexión bíblica sobre la naturaleza de los cristianos en cuanto peregrinos," *QOL* [Tlalpan, Mexico] 11 ('96) 35-45.

After considering the theme of "pilgrimage" in the Bible, the article discusses the sociological and theological background of the terms πάροικοι and παρεπίδημοι used in 1 Pet 2:11, and reflects on their significance for the theme of "struggle" within 1 Peter as a whole.—D.J.H.

2 Pet 3:10-13, § 42-457.

439. [1–3 Jn] Anon., "'Dio è amore,'" *CivCatt* 148 (3527, '97) 425-434.

The Johannine letters attribute to God three very important characteristics: God is the Father (ὁ πατήρ), light (φῶς), and love (ἀγάπη).—D.J.H.

440. [1–3 Jn] J. Cárdenas Pallares, "Los últimos escritos juaninos," *QOL* [Tlalpan, Mexico] 11 ('96) 3-18.

This investigation of the Johannine epistles focuses on the nature and root of the schism within the Johannine community, the difficulty in resolving the conflict, the collateral effects of the schism, and the lessons for the church today.—D.J.H.

1–3 Jn, §§ 42-294–295.

441. J. Załęski, "Modlitwa wstawiennicza za grzeszników (1 J 5,16n) (Das fürbittende Gebet für die Sünder)," *StudTheolVars* 35 (1, '97) 33-48.

After a brief introduction to the problems posed by 1 Jn 5:16-17, the article considers the context and authenticity of the text. Then it discusses the distinction made in the passage between the sin that is not mortal (1 Jn 5:16a, 17) and the sin that is mortal (5:16b), and reflects on the nature of the death (most likely spiritual rather than physical) and on whether one may pray for those who commit a mortal sin.—D.J.H.

442. A. J. Bandstra, "Onward Christian Soldiers—Praying in Love, with Mercy: Preaching on the Epistle of Jude," *CalvTheolJourn* 32 (1, '97) 136-139.

The body of the letter of Jude displays a chiastic structure: A—purpose: contend for the

faith entrusted to the saints (v. 3); B—occasion: ungodly people have slipped into the church (v. 4); B'—description of the ungodly: a midrash on *1 Enoch* 1:9 (vv. 5-16); and A'—instructions: how the saints are to contend for the faith (vv. 17-23). One might want to preach a three-point sermon on vv. 17-23: Stay alert by remembering and properly identifying the enemy (vv. 17-19); keep yourselves in the love of God (vv. 20-21); and learn to show mercy to doubters with fear (vv. 22-23).—D.J.H.

443. J. T. Reed and R. A. Reese, "Verbal Aspect, Discourse Prominence, and the Letter of Jude," *FilolNT* 9 (18, '96) 181-199.

After surveying three major views of Greek tense-forms (temporal, *Aktionsart,* aspect), the article argues that aspectual theories of the Greek verb may prove relevant for analyzing discourse prominence in NT texts. Then it examines discourse prominence in the letter of Jude. It concludes that the body of Jude is organized into five contrasting sets (vv. 5-7/7-8; 9/10; 11/12-13; 14-15/16; 17-18/19) where the use of aorist tense-forms and present tense-forms serve as one linguistic means of alternation between thematic and background prominence. This general pattern may help to explain the author's choice of the aorist ἦλθεν rather than the present ἔρχεται in v. 14.—D.J.H.

444. L. Thurén, "Hey Jude! Asking for the Original Situation and Message of a Catholic Epistle," *NTStud* 43 (3, '97) 451-465.

This study proposes "de-rhetorizing" those phenomena in Jude that are usually employed for creating hypotheses about its historical situation in order to arrive at a text-based, credible view of its original message and situation. The historical knowledge gained is rather vague—an author taking sides in a local challenge to the authority and dominance of a social group. While the tone of Jude suggests that it was originally written for a particular situation, that situation remains inaccessible to us, since additions to the general characterization of the letter would require uncontrollable hypotheses.—C.R.M.

Revelation

445. M. Couch, "Introductory Thoughts on Allegorical Interpretation and the Book of Revelation. Part I," *Conservative Theological Journal* [Fort Worth, TX] 1 (1, '97) 13-30.

In approaching Revelation, common sense, unless otherwise indicated, dictates literal interpretation coupled with acceptance of descriptive, comparative language. If the base is literal and future, the prophecies fall into place and mystical interpretation is not called for. Origen's allegorical interpretation is not acceptable for serious students of God's word.—D.J.H.

446. J. A. du Rand, "ejn pneuvmati in a Prophetic Visionary Framework According to the Apocalypse of John," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 78 (1, '96) 58-63.

In general the phrase ἐν πνεύματι means "under the control of the Spirit." In Rev 1:10 and 4:2 it serves as a technical term for the visionary experience of rapture by the Spirit, while in 17:3 and 21:10 it refers to visionary transportation. The expression is a theological claim that emphasizes the divine origin and purpose of John's revelations.—D.J.H.

447. J. K. Elliott, "The Distinctiveness of the Greek Manuscripts of the Book of Revelation," *JournTheolStud* 48 (1, '97) 116-124.

Revelation is contained in 303 NT manuscripts. Some manuscripts contain only Revelation, while others contain portions of the NT alongside Revelation. The oldest fragment seems to be P^{98} in Cairo, which is dated to the 2nd century A.D. The four main text-types in Revelation differ from those identified in the rest of the NT—another mark of the book's unique textual history. That some manuscripts were later completed with the addition of Revelation reflects the belated acceptance of the book. Three lists of manuscripts are included as appendixes.—D.J.H.

448. H. W. Kramer, "Contrast as a Key to Understanding *The Revelation to St. John,*" *ConcJourn* 23 (2, '97) 108-117.

After listing some prominent and important contrasts in Revelation, the article explores the contrast between the prostitute (Babylon) and the Lamb's bride (the new Jerusalem), with respect to their appeal (temporal versus spiritual and eternal), object of worship (antichrist versus Christ), existence (temporal versus eternal), and consequences (mourning versus joy). The contrast is between all the lost and all the saved.—D.J.H.

449. G. Maier, "Das Verständnis der Johannesoffenbarung in der Kirchengeschichte," *KerDog* 43 (2, '97) 151-163.

This investigation of the history of the interpretation of Revelation in church history focuses on three issues: the prophetic character of the book, its eschatological disclosure regarding the future, and Revelation as the link between the two Testaments. The character of Revelation as a prophecy about the future indicates that a commentary based on contemporary history, literary criticism, or history of traditions will not do justice to the book. How Revelation is interpreted will show whether the OT and NT are considered in conjunction or as two Bibles.—D.J.H.

450. H. O. Maier, "Staging the Gaze: Early Christian Apocalypses and Narrative Self-Representation," *HarvTheolRev* 90 (2, '97) 131-154.

Second Temple Jewish and early Christian apocalyptic literature repeatedly presents humans as spectacles, actors under God's eye whose deepest thoughts and most secret actions are visible to the divine surveillant. This essay shows how early Christian apocalypses and books of apocalyptic prophecy, such as Revelation, *Apocalypse of Peter, Shepherd of Hermas, Ascension of Isaiah,* select *Sibylline Oracles,* and *6 Ezra* function paraenetically by creating a visible self and scripting a role for performance as one watched. Apocalyptic narrative offers a means of projecting oneself beyond the end to reveal what one ought to be in the present. Both formal apocalypses and literature that draws upon apocalyptic themes more generally stage a divine gaze in a textual theater in which audiences encounter themselves stripped and dressed to play various roles and thus to embrace the ideals of the apocalypticist.—C.R.M.

451. P. M. Meagher, "The Slaughtered Lamb and Whosoever Conquers," *Jeevadhara* 27 (158, '97) 107-122.

After sketching the story of the Lamb in Revelation, the article considers what was happening in the lives of the communities to which this prophetic book was written, its major

themes, and its portrayal of Jesus in relation to God ("like Father, so Son"). In Revelation, Jesus appears as the prophetic pastor of believing communities that are apparently insignificant minorities in a religiously and socially alien environment.—D.J.H.

452. A. Q. Morton, "Revelation," *IrBibStud* 19 (2, '97) 81-91.

From the "cusum" examination of Revelation it appears that the book is a compilation made in a single operation. The two main sources run to just over 4,000 words and just under 5,000 words. The rest is material required to shape these into a book. There is no sign of small revisions.—D.J.H.

453. J. O. Ryen, "Herold og tolk. Englenes funksjon i Johannes' Åpenbaring (Preacher and Interpreter. The Function of the Angels in Revelation)," *TidsTeolKirk* 68 (1, '97) 25-35.

It is possible to discern ten different functions carried out by angels in Revelation: guardian of communities (chaps. 2–3), priestly tasks (8:3-5), doxological functions, announcement, interpretation, proclamation of judgment, and so forth. Angels not only announce the eschatological works of God but also carry them out (see the seven trumpets and the seven bowls).—D.J.H.

Revelation, §§ 42-633, 723, 740.

454. [Rev 2:1-7] T. Long, "A Real Reader Reading Revelation," *Semeia* 73 ('96) 79-107.

The article first outlines a philosophical and hermeneutical framework for a reader-response approach to the biblical text with attention to H.-G. Gadamer, J. Derrida, P. Ricoeur, and the "subjective criticism" of D. Bleich. Then after a brief critique of the various "fictive" readers employed in reader-response criticism, it presents a reading of Rev 2:1-7 with an eye to the question of how the actual-reader's presence "in" the text affects the narrative, so that a Christian praxis is born in this engagement, rather than found through reception of something discovered in the text and picked out for application in the reader's context. It concludes that the idiosyncrasy that the actual reader must bring to a reading does not conflict with the aim of careful attention to the text itself.—C.R.M.

455. D. K. K. Wong, "The Two Witnesses in Revelation 11," *BiblSac* 154 (615, '97) 344-354.

After surveying various identifications of the two witnesses in Revelation 11 (symbolic, corporate, literal), the article argues that the two witnesses are two eschatological figures, presently unknown, who will minister in the spirit and power of Moses and Elijah in the future tribulation period. The "beast from the abyss" (see 11:7) who will oppose the two witnesses probably refers to the future Antichrist.—D.J.H.

456. [Rev 16:18] A. Nur and H. Ron, "Earthquake! Inspiration for Armageddon," *Bib ArchRev* 23 (4, '97) 48-55.

Earthquakes were responsible for Megiddo's strategic importance (since traders and armies had to pass through the Megiddo gap) and for several destructions of the site as well (precisely when Israel began to emerge in Canaan as a people). The description of Armageddon

(the Mount of Megiddo) in Rev 16:18 should be regarded as a dramatized historical earthquake account or as a retrospective prophecy (a *post factum* warning).—D.J.H.

457. [Rev 21:1-8] G. Z. Heide, "What Is New about the New Heaven and the New Earth? A Theology of Creation from Revelation 21 and 2 Peter 3," *JournEvangTheolSoc* 40 (1, '97) 37-56.

After reflecting on presuppositions in treating apocalyptic literature, the article presents detailed expositions of the visions of the new heaven and the new earth in Rev 21:1-8 and 2 Pet 3:10-13, respectively. The creation in which we live has a future; the future state will be a transformation and renewal rather than a re-creation *ex nihilo.* These apocalyptic texts are visions of future events that, while they are to be regarded as very real, may be described in imagery that is not descriptive of actual physical realities.—D.J.H.

458. M. Philonenko, "'Dehors les Chiens' (Apocalypse 22.15 et 4QMMT B 58-62)," *NTStud* 43 (3, '97) 445-450.

The presence of "dogs" among those excluded from the New Jerusalem in Rev 22:15 (see 21:8) is clarified by the ban on dogs in the Jerusalem Temple in 4QMMT B:58-62. Whereas in MMT there is fear that dogs might eat meat and bones from the sacrifices, John in applying the ban to the heavenly Jerusalem gives a symbolic or spiritual interpretation of the "dogs."—D.J.H.

BIBLICAL THEOLOGY

459. I. Kalimi, "History of Israelite Religion or Old Testament Theology? Jewish Interest in Biblical Theology," *ScandJournOT* 11 (1, '97) 100-123.

There is a place and a need for research on both the history of Israelite religion and OT theology. Although research in each area must be separate and follow different methods, each discipline can profit from the other. Jews are indeed interested in the theology of the Hebrew Bible and in biblical theology. Their apparent lack of interest is best explained with reference to the focus of Jewish-Israeli interest in biblical research and to the formation of higher educational institutions in Israel (as well as some Jewish institutions in the USA).—D.J.H.

460. M. A. Sweeney, "Why Jews Should Be Interested in Biblical Theology," *CCAR Journal* [New York] 44 (1, '97) 67-75.

Jewish engagement in biblical theology provides a corrective to anti-Jewish tendencies in Christian biblical theology and to the tendency to employ extrabiblical concerns in the theological interpretation of the Hebrew Bible. Biblical theology offers a means to assert that Judaism is an ongoing theological reality that must be recognized and accounted for in the context of Christian biblical interpretation in particular and Christian theology in general.—D.J.H.

461. J. S. Vos, "De theologie van het Nieuwe Testament. Een overzicht over recent verschenen werken (II)" [The Theology of the New Testament. An Overview of Recently Published Works (II)], *GerefTheolTijd* 97 (1, '97) 15-27.

This installment [see § 41-1108] first describes and evaluates the works of P. Stuhlmacher,

H. Hübner, and B. S. Childs, with particular attention to their hermeneutical starting points and their elaborations of NT and/or biblical theology. It concludes with comments on the program for NT theology developed by H. Räisänen.—D.J.H.

462. P. J. Wallace, "The Foundations of Reformed Biblical Theology: The Development of Old Testament Theology at Old Princeton, 1812-1932," *WestTheolJourn* 59 (1, '97) 41-69.

Three main foci appear in the contours of the theological approach to the OT that J. A. Alexander, W. H. Green, and G. Vos developed at Princeton in the 19th and early 20th centuries: reading the text as it has come down to us, the canon as the proper context for interpreting Scripture, and the centrality of redemptive history. While Alexander was the first at Princeton to glean theological insights from the structure of biblical history, Green refined and developed Alexander's insight; both viewed Christ as the center of the OT and the NT. Vos combined their insights with traditional federal theology to connect the redemptive plan of God with the flow of history in the person and work of Christ.—D.J.H.

463. A. Weiser, "Jesus und die neutestamentliche Theologie. Zur Frage nach dem Einheitsgrund des Neuen Testaments," *ZeitNTWiss* 87 (3-4, '96) 146-164.

This consideration of the unifying ground of NT theology first reviews the decision of R. Bultmann that the history and proclamation of the earthly Jesus did not belong to the delineation of a theology of the NT, and surveys the scholarly aftermath among scholars in agreement (H. Conzelmann, H. Schlier, A. Lindemann, J. Gnilka) and disagreement (K. H. Schelkle, W. G. Kümmel, J. Jeremias, O. Cullmann, L. Goppelt) with Bultmann's view. Next it examines the positions held in the biblical theologies of the NT authored by H. Hübner and P. Stuhlmacher. Then it treats aspects from the efforts toward a new attempt at a biblical theology of the NT with respect to the theology of the Gospels. Finally it reflects on the question of the unity of NT theology(ies)—God's saving action through the earthly Jesus and the resurrected Christ, and whether a "convergence" emerges from the interpretations of the salvation event in Jesus by the Gospels that proves to be part of a "theology of the NT."—C.R.M.

Biblical Theology, §§ 42-4, 36.

Christology

464. D. L. Akin, "The Never-Changing Christ For An Ever-Changing Culture," *Southern Baptist Journal of Theology* [Louisville, KY] 1 (1, '97) 32-41.

Four NT christological texts can provide stability for the church at the dawn of a new millennium: *Logos* Christology (Jn 1:1-18), Servant Christology (Phil 2:6-11), cosmic Christology (Col 1:15-20), and revelational Christology (Heb 1:1-3).—D.J.H.

465. A. Amato, "Dal Gesù della storia al Cristo del dogma. Bollettino di cristologia," *Salesianum* 59 (1, '97) 111-140.

After discussing G. Segalla's article on the "third quest" for Jesus (*Lateranum* 61 ['95] 461-500), this bulletin considers R. A. Burridge's *What Are the Gospels?* (1992), as well as

C. P. Thiede's *Qumran e i Vangeli* (1996), and Thiede and M. d'Ancona's *Testimone oculare di Gesù* (1996). Then it deals with three volumes in A. Grillmeier's monumental history of patristic Christology.—D.J.H.

466. S. Ausín, "El mesías, don salvífico," *ScriptTheol* 29 (2, '97) 447-472.

With reference to key OT texts, the article considers the Messiah as God's loving and saving gift: the Messiah as the exclusive initiative of God (Isa 9:1-6), the gift of the Messiah as God's action in time (Ps 2:7), and the Messiah as God's personal gift (Psalm 110).—D.J.H.

467. S. Butler, "Contemporary Christology: Getting One's Bearings," *ChicStud* 36 (2, '97) 159-171.

This essay on how faith in Christ is to be expressed and explained today unfolds according to the following outline: Christ is truly human, the historical Jesus, Jesus is "the Christ," Jesus in God's saving plan, Christ is truly divine, two natures—one person, one of the holy Trinity, and why the Word became flesh. References to the *Catechism of the Catholic Church* are included throughout.—C.R.M.

468. S. Carruth, "Christ as Wisdom: Imagination for a Renewed World," *BibToday* 35 (3, '97) 153-157.

Contemporary theologians are recovering the early strand of Wisdom reflection on Christ as a way to approach several issues facing the church and society today: ecological and environmental concerns, social justice, feminist theology, and religious pluralism.—C.R.M.

469. J. M. Casciaro, "La autodonación de Dios en Cristo," *ScriptTheol* 29 (2, '97) 473-492.

The article first considers the idea of "gift" in the OT with reference to the verb *nātan,* Israel and God's gifts, the primordial gift of existence and life, original sin, and the relation of gift to sin and redemption. Next it discusses the idea of God's gift in the NT: continuity and discontinuity between the OT and the NT. Then it deals with God's gifts in Jesus Christ as seen in Johannine and Pauline texts. Finally it treats the theme of God's self-giving in the Son out of love as expressed in Jesus' *ipsissima vox,* the Johannine writings (see Jn 3:16; 4:10), the Pauline corpus, the texts concerning the institution of the Eucharist, the historical circumstances of God's gift (see Rom 5:6-8, 10), and the paradigmatic value of Christ's humanity. What is most significant in the NT development of this theme is that God gives himself to his creatures in the person of his only begotten, incarnate Son.—D.J.H.

470. P. F. Feiler, "Images of the Relevant Jesus," *Insights* [Austin, TX] 112 (2, '97) 33-42.

Images of Jesus that inspire gospel in the church today and inform a christological identity that helps include the following: Jesus the baby; Jesus, tempted as we are; Jesus and the ethics of right versus right; Jesus' way of living; the inclusive Jesus; the suffering Jesus; Jesus, fully human, fully divine; and Jesus as our friend.—D.J.H.

471. R. Haight, "On Pluralism in Christology," *Budhi* [Manila] 1 ('97) 31-46.

After offering a formal definition of pluralism, indicating its indigenous character, and situating it in a larger intellectual context, the article suggests some ways in which Christology

can adjust to postmodern culture, even as Nicea adjusted to Greek intellectual culture by adding the term "consubstantial" to the Christian creed. Its constructive, reflective proposal argues in syllogistic form the thesis that the NT prescribes pluralism in Christology: The NT is normative for Christology. But the NT contains a pluralism of Christologies. Therefore pluralism in Christology is normative for the church. The article develops the second term of the syllogism with attention to the Son of God Christology of Mark, the Spirit Christology of Luke, and the Logos Christology of John. It concludes that one Christology cannot be used as an exclusive standard to measure another Christology, and that an adequate Christology must be faithful to the historical person of Jesus.—C.R.M.

472. J. K. Hoffmeier, "Son of God: From Pharaoh to Israel's Kings to Jesus," *BibRev* 13 (3, '97) 44-49, 54.

In both ancient Egypt and Israel the term "son" demonstrated a spiritual link between the deity and his earthly ruler, which is characterized as a father-son relationship. NT sonship Christology is rooted more in Hebrew concepts of kingship than in Hellenistic religious ideas. The traditional Egyptian concept of the king as the "son of God" may help to explain why the idea of Jesus as the incarnate Son of God was more rapidly embraced in Egypt than in the rest of the Hellenistic world.—D.J.H.

473. F. Morrone, "Gesù Maestro e Signore. Annotazioni sulla pretesa cristiana," *Vivarium* [Catanzaro] 5 (1, '97) 39-59.

After reflecting on the distinctive features of Jesus the "teacher," the article discusses the content of his teaching, the secret of his authority, the relation of his identity as teacher and servant to his lordship, and the lordship of the teacher and the truth of humankind in the church's eucharistic action.—D.J.H.

474. U. B. Müller, "'Sohn Gottes' – ein messianischer Hoheitstitel Jesu," *ZeitNTWiss* 87 (1-2, '96) 1-32.

After raising the question whether "Son of God" appears as a messianic title in early Jewish writings (with particular attention to 4Q246), the article considers its applications to Jesus in Rom 1:3-4 and in the Markan tradition (see Mk 1:9-11 and 9:2-8) and redaction. Then it deals with the question of its presence in the Q version of the temptation narrative (see Mt 4:1-10; Lk 4:1-12).—D.J.H.

475. N. Provencher, "Les orientations et les enjeux des christologies contemporaines," *SciEsp* 49 (1, '97) 5-23.

The major orientations and trends in contemporary Christology include a return to the Jesus of the Gospels, the resurrection of Jesus as the source and organizing principle of Christology, Jesus as the starting point for discourse about God, the salvific death of the crucified one, and Jesus as the unique savior of all humanity.—D.J.H.

476r. E. Schüssler Fiorenza, *Jesus. Miriam's Child, Sophia's Prophet* [*NTA* 39, p. 347; § 41-756r].

K. E. Corley and T. O'Donovan, "Miriam's Child: A Review Symposium," *TorontoJourn Theol* 13 (1, '97) 65-71.—Corley (pp. 65-70) observes that in this book Schüssler Fiorenza succeeds in establishing a different vision of the Jesus movement and the role of women in

early Christianity, and proposes the real agency of women in the creation and passing on of Jesus traditions. Her criticism of the methods of historical Jesus research and "malestream" biblical scholars, however, is inconsistent with her own appropriation of these same methods to achieve her own reconstruction. Her ability to chart a new vision for feminist scholarship remains her greatest strength. O'Donovan (pp. 70-71) notes Schüssler Fiorenza's proposal that feminist christological hermeneutics be oriented not toward identity issues but toward liberating practice. Schüssler Fiorenza offers an invitation to assess christological formulations in terms of their capacity either to reinforce or transform systems of domination and subordination, and to situate theological discourses within emancipatory movements and practices of liberation.—C.R.M.

477r. E. Schweizer, *Jesus, The Parable of God* [*NTA* 40, pp. 148, 347].

J. M. McDermott, "Jesus: Parable or Sacrament of God? An Ecumenical Discussion on Analogy and Freedom with E. Schweizer, K. Barth, and R. Bultmann," *Gregorianum* 78 (3, '97) 477-499.—Schweizer's treatment of NT Christology is replete with profound insights into Jesus' life and the NT. He accepts in faith the NT as the words of Jesus still speaking to the church. After summarizing the book's content, the article raises questions about its exegetical presuppositions, poses an alternate interpretation, and considers the underlying problems of analogy and freedom that are common to Catholic theology and to the theologies of Schweizer, Barth, and Bultmann. It concludes that Jesus in his humanity is better understood as the sacrament of God than as the parable of God.—D.J.H.

478. T. Scott, "Hope for Redemption," *BibToday* 35 (4, '97) 222-228.

The language of Isaiah 40–55 in general and of the Servant Songs in particular suggests future hope for the Jewish remnant, for the nations, and for the Servant who trusts God through his trials. Deutero-Isaiah's experience of redemption and promise touches Christians in their encounter with the incarnate Word, Jesus of Nazareth, both Son and Servant.—D.J.H.

479. G. J. Steyn, "Enkele opmerkings oor Christologiese Skrifinterpretasie as hermeneutiese sleutel van die Nuwe Testamentiese skrywers (Some remarks on the Christological interpretation of Scripture as hermeneutical key of New Testament authors)," *SkrifKerk* 18 (1, '97) 146-153.

This examination of the christological use of Scripture by early Christian writers argues that the origin of this approach was found by the NT writers in Jesus' own interpretation of Scripture. It treats Acts 8:26-40 as an example of how a "different" meaning was given to OT texts, and shows how terminology in the LXX allowed the NT writers to identify Jesus of Nazareth as the Lord and Messiah. Early Christian writers continued to regard the OT Scriptures as God's authoritative word, but they interpreted them christologically.—C.R.M.

480. C. Sundberg, "Är Jesus svart eller vit i afrikansk teologi? Hur tolkas Jesus och hur uttrycks kristen tro och etik i nutida afrikansk kontext? (Is Jesus black or white in African Theology?)," *SvenskTeolKvart* 73 (1, '97) 33-44.

The article first summarizes the Christologies of three French-speaking theologians from Sub-Saharan Africa (R. Buana Kibongi from Congo, and B. Bujo and K. Mana from Zaire) who exemplify Christ's "blackness." Then it reports on interviews conducted in Brazzaville, Congo, that sought to find expressions of contextual Christology in the conversion stories of

church members in order to compare them with the "black" Christologies of the theologians. It concludes that the theological images of the theologians are quite often not found in the moralistic and legalistic Christology of the churches from which they originate. African theology also has to penetrate the African churches.—C.R.M.

481. F. Varo, "Jesucristo y el don del Espíritu," *ScriptTheol* 29 (2, '97) 511-539.

This exploration of Jesus Christ and the gift of the Holy Spirit proceeds in three steps: the action of the Spirit in the hopes associated with the messiah in the OT, the recognition of Jesus as Messiah and Lord as a gift of the Spirit in the NT, and the gift of the Spirit in the NT.—D.J.H.

482. J. F. Wimmer, "Isaiah's Messianism," *BibToday* 35 (4, '97) 216-221.

Isaiah's critique of contemporary rulers of the house of David led him to articulate new hopes. Using the vocabulary of royal ideology, he drew the portrait of an ideal king. With the end of the Davidic monarchy in Judah, those hopes took on new dimensions until they found their ultimate fulfillment in Jesus, Son of David, the Messiah.—D.J.H.

483. W. Zager, "Wie kam es im Urchristentum zur Deutung des Todes Jesu als Sühnegeschehen? Eine Auseinandersetzung mit Peter Stuhlmachers Entwurf einer 'Biblischen Theologie des Neuen Testaments,'" *ZeitNTWiss* 87 (3-4, '96) 165-186.

After critical comments about Stuhlmacher's approach to understanding Jesus' death as an atoning event, the article argues that the two Gospel sayings most pertinent to his thesis (Mk 10:45 parr. and 14:24 parr.) cannot be traced back to the historical Jesus. Then it suggests that the idea originated not with Isaiah 53 but rather with the Hellenistic-Jewish understanding of martyrdom (see 2 and 4 Maccabees). Finally it reflects on the theological consequences of the genesis of the concept and the difficulty in accepting it as meaningful today.—D.J.H.

Church and Ministry

484. F. H. Borsch, "Apt Teachers: Bishops as Teachers and Theologians," *AnglTheolRev* 79 (2, '97) 192-214.

Among the attributes and virtues of a bishop set forth in 1 Tim 3:2 (see 2 Tim 2:24-25) is the ability to be an "apt" or good teacher. Drawing on NT texts, church history, and the author's experience as Anglican bishop of Los Angeles, the article shows that the teaching role cannot be described as separate from all else that the leader does. The words and the service and ministry must go together.—D.J.H.

485. J. Karavidopoulos, "Peter in the NT church," *Theology Digest* [St. Louis, MO] 44 (2, '97) 149-154.

With reference primarily to the Gospels and Acts, the article discusses the role of Peter and his importance in the NT church. The treatment is based on the Orthodox tradition and the Church Fathers in addition to contemporary studies. It concludes that Peter's leading role in the church after Easter was always in the context of the Twelve.—C.R.M.

486. G. Mansini, "On Affirming a Dominical Intention of a Male Priesthood," *Thomist* 61 (2, '97) 301-316.

The article seeks to show how one can assert that Jesus intended to exclude women from holy orders. After framing the question, it discusses the institution of the church's ministry, Jesus' intention to exclude women from orders, and the notion of an implicit intention as the basis for the exclusion.—D.J.H.

487. R. Schwarz, "Verbieten Bibeltexte die Frauenordination?" *Diakonia* 28 (3, '97) 167-173.

After clarifying the concept of church order, the article contends that nothing in the NT proves that Jesus excluded women from ordination, traces the development of church offices from the early Pauline communities to the later NT books (Pastorals), and discusses the historical reasons why only men served as bishops and presbyters in NT times.—D.J.H.

488. H. von Lips, "Neutestamentliche Aspekte zur Ekklesiologie," *BerlinTheolZeit* 13 (1, '96) 60-70.

The article first considers the historical beginnings of the church: Jesus and the church, and the post-Easter beginnings of the church. Then after a sketch of modern research, it deals with various ecclesiological concepts in the NT: Paul; the Pauline tradition as developed in Ephesians and the Pastorals; and the ecclesiologies presented by Luke, Matthew, and John. Finally it reflects on how the NT can help us to understand the church today.—D.J.H.

489. B. Witherington, "Women in Ministry," *Asbury Herald* [Wilmore, KY] 108 (1, '97) 3-7.

Jesus and Paul set about to reform the traditional patriarchal structure, in terms of women's family roles and their religious roles. In Jesus' context, the reformation was more radical because the society was more conservative (see Mk 3:31-35; Mk 7:17-19; Lk 10:38-42; Mt 19:1-12; Acts 18:24-26). In writing about women, Paul was sometimes concerned to correct abuses (1 Cor 11:2-16; 14:33b-36; 1 Tim 2:12).—D.J.H.

Various Themes

490. Anon., "La rivelazione di Dio come Padre nel Nuovo Testamento," *CivCatt* 148 (3522, '97) 531-542.

Jesus reveals God as the loving, merciful, and provident Father of all those who accept the message of Jesus. In the Gospels he refers to God as "the Father," "your father," and "my Father."—D.J.H.

491. S. J. Anthonysamy, "Biblical and Theological Perspectives of Neo-Pentecostalism," *Vidyajyoti* 61 (2, '96) 82-94, (3, '97) 161-169.

After situating Neo-Pentecostalism in the context of modernity, the first installment considers OT perspectives on the Spirit of God: as a creative and restorative force, for community-oriented mission, and as an agent of frenzied action. Then it deals with NT perspectives: the Spirit for prophetic action in the mission of Jesus, the Spirit in the universal mission of the church, and the Holy Spirit as inner life with a mission (according to Paul and John). The

second installment analyzes how the Holy Spirit is presented in Neo-Pentecostalism and offers a response to Neo-Pentecostalism.—D.J.H.

492. M. Arul Raja, "Assertion of the Periphery: Some Biblical Paradigms," *Jeevadhara* 27 (157, '97) 25-35.

Throughout biblical history from earliest times to the NT period, there is a tension between the center conscious of power and the periphery with egalitarian ideals and aspirations. The Bible views the former as a deviation from God's will and the latter as constituting the spirit of covenantal community. The power center becomes the object of prophetic denunciation, whereas God's power is operative in history in the lifting up of the lowly over against the powerful.—D.J.H.

493. D. L. Bock, "Evangelikale og brugen af Det Gamle Testamente i Det Nye" [Evangelicals and the Use of the Old Testament in the New], *IXΘΥΣ* [Aarhus] 24 (2, '97) 67-78.

The Danish version of an article published in *Bibliotheca Sacra* in 1985 [§ 30-329], the essay discusses four approaches to the use of the OT in the NT: the full human intent school, the divine intent/human words school, the historical progress of revelation and Jewish hermeneutic school, and the canonical approach and NT priority school.—D.J.H.

494. J. H. Boyd, "One's Self-Concept and Biblical Theology," *JournEvangTheolSoc* 40 (2, '97) 207-227.

Christians have held six mutually incompatible self-concepts: physical monism, spiritual monism, holistic dualism, Platonic dualism, Aquinas' view, and trichotomy. When these anthropologies are tested by the hammer of subjective experience and by the anvil of a grammatico-historical and contextual reading of Scripture, it appears that holistic dualism (sometimes called minimal or interactive dualism) best fits the objective data of Scripture and the internal data of the dying.—D.J.H.

495. J.-B. Brunon, "La parole de Dieu, source de vie spirituelle," *EspVie* 107 (14, '97) 313-320.

This reflection on the word of God as the source of the spiritual life proceeds with the help of three metaphors: the "small mountain paths," the "great road" from Genesis to Revelation, and the "secret garden" within each of us.—D.J.H.

496. A. Carpin, "Sacramentalità del matrimonio. Riferimenti scritturistici e patristici," *SacDoc* 42 (2, '97) 119-143.

After surveying OT and NT texts possibly pertaining to the sacramentality of marriage, the article focuses on Eph 5:21-33 as the most important and gives particular attention to the term μυστήριον/*sacramentum* in 5:32. Then it considers the evidence regarding the sacramentality of marriage from the 2nd century (Ignatius) to the 7th century (Isidore of Seville).—D.J.H.

497. J.-F. Catalan, "La prière de demande. Une naïveté?" *Christus* 174 ('97) 207-217.

With reference to the Lord's Prayer (Lk 11:2-4; Mt 6:9-13) and other NT teachings about petitionary prayer, the article answers objections to such prayer and describes it as an act of faith and hope in God's presence at the heart of our human lives.—D.J.H.

498. B. Chilton, "Sacrificial Mimesis," *Religion* 27 (3, '97) 225-230.

The destruction of the Jerusalem Temple by fire in A.D. 70 and its demolition at the hands of the Romans in A.D. 135 assured the success of the claim that the sacrificial cult had been transcended by Christ in such works as Hebrews and *Barnabas.* The potential harm that R. Girard's interpretative scheme can do is evident in his (and especially in R. Hamerton-Kelly's) handling of "the Jews." Sacrificial institutions remain—understood and not, violent and not, fashionable and not.—D.J.H.

499. M. S. Clark, "Ἔκστασις in New Testament Christianity," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 77 (2, '95) 96-104.

Today "ecstasy" is generally understood to mean displacement of the individual's will and control over faculties, accompanied by involuntary physical manifestations. However, the NT is silent concerning involuntary physical manifestations within the community. Indeed, one of the most strongly stressed qualities of character in the NT is self-control. The NT understanding is that the human person enters into willing cooperation as a συνεργός with the Spirit of God.—D.J.H.

500. B. E. Daley, "Judgment Day or Jubilee? Approaching the Millennium," *America* 176 (19, '97) 8-10, 12-14, 16-21.

After discussing Augustine's cautious attitude toward end-time speculations, the article traces the perduring interest in the topic from patristic times to the present. Next it surveys the main apocalyptic texts of the Bible (Daniel, Revelation), concluding that the genre's purpose is religious and theological rather than informational. Then it considers the apocalyptic perspective, F. Suarez's approach, post-Vatican II perspectives, and choices and challenges as the year 2000 approaches. Both an apocalyptic sense of the fragility of this temporal order of things and an incarnational sense of the presence of the redeeming Christ within that fragility are central to the message of the NT. The challenge is to keep them in a healthy balance.—D.J.H.

501. R. J. Daly, "Is Christianity Sacrificial or Antisacrificial?" *Religion* 27 (3, '97) 231-243.

After reflecting on the terms "Christianity" and "sacrificial," the article comments on Rom 12:1-2; 15:15-16; 1 Pet 2:4-10; Heb 10:19-25; and 13:10-16, and concludes that in the NT sacrifice is understood ethically, i.e. as the practical living out of Christian virtue and Christian mission. Then it traces how sacrifice has been interpreted throughout Christian history in terms of spiritualization and of ritualization and institutionalization. [The same issue contains an introduction by J. G. Williams (pp. 219-224) to the essays by B. D. Chilton [§ 42-498] and Daly, a response to Daly by P. D. Duff (pp. 245-248), and an interview with R. Girard on Christianity, scapegoating, and sacrifice (pp. 249-254).]—D.J.H.

502. Y. de Andia, "*Erōs* and *Agapē:* The Divine Passion of Love," *Communio/IntCathRev* 24 (1, '97) 29-50.

The article first considers the biblical terminology for love (Hebrew and Greek), the proclamation that "God is love" (1 Jn 4:8, 16), and love for others as the sign of the love of God. Then it discusses love and beauty (with reference to Platonic ἔρως and to Christian love), love and passion (ἔρως and ἀγάπη in the Canticles commentaries by Origen and Gregory of

Nyssa, divine ἔρως in the *Divine Names* of Denys the Areopagite), and crucified love. The sign of recognition of love is the sign of the cross, and the fruit of the cross is communion and love.—D.J.H.

503. G. De Virgilio, "Salvezza universale in Cristo. Aspetti della riflessione neotestamentaria per il dialogo interreligioso," *RassTeol* 38 (3, '97) 313-345.

The article approaches the issue of interreligious dialogue from a biblical-theological perspective. It first considers salvation and evangelization in the interreligious outlook of Lukan theology (salvation and universalism). Next it examines salvation in Pauline thought (e.g. the diverse meanings applied to the concept "salvation," the historical and metahistorical dimensions of salvation) and highlights the interpretation of salvation as mediated by three Pauline christological concepts: faith, freedom, and Christ as the last Adam. Then it examines in detail the fundamental typological model of Adam-Christ in Rom 5:12-21 and 1 Cor 15:21-22, 45-49. Finally it reflects on the constant problem of the theology of religions, the centrality of Christology, and evangelization and interreligious dialogue.—C.R.M.

504. J.-G. Diarra, "Le rôle irréductible de la Bible, de la Tradition et du Magistère," *Pro Dialogo* [Rome] 94 (1, '97) 102-124.

The article considers the possibilities, conditions, and goal of dialogue between the gospel of Jesus Christ and the traditional religions (especially of Africa) in the light of the Bible (OT, Jesus, Paul), the Church Fathers, and the ecclesiastical Magisterium, and concludes that nothing stands in the way of such an encounter. [The same issue (pp. 125-130) contains a response by L. Mpongo.]—D.J.H.

505. A. Doyle, "The Bible and Homosexuality," *DocLife* 47 (4, '97) 233-239.

Caution must always be exercised in attempting to ground concrete moral norms on any scriptural text. Although the Bible's approach to homosexuality is negative (see Lev 18:22; 20:13; Rom 1:26-28; 1 Cor 6:9; 1 Tim 1:9-10), account must be taken of the positive and negative experiences of homosexual women and men today trying to live their lives in fidelity to the faith. A good case can be made that the focus of Genesis 19 is hospitality to the visitor rather than homosexuality.—D.J.H.

506. J. A. du Rand, "Reconstructing a Society: Theology and the Law," *Scriptura* 60 ('97) 87-92.

In the context of structural transformations on all levels of society in South Africa, the article first focuses on some NT perspectives concerning spiritual transformation as the foundation for a framework of justice in further legal reconstruction. Then after reflecting on the encounter between law and theology, it presents a theologically founded statement on the issue of reconstructing the laws on capital punishment.—C.R.M.

507. F. Giardini, "Spiritualità escatologica e carità verso il prossimo," *Sapienza* 50 (1, '97) 3-40.

With reference to various NT and other theological texts, this investigation of the relation between eschatological spirituality and love toward the neighbor first considers Christian love toward brothers and sisters in the faith and toward all human beings, and the idea of loving Christ hidden in the neighbor. Then it deals with helping the neighbor to hope for and

to merit paradise, and reflects on the desire for paradise and the works of mercy toward the neighbor as proceeding from charity itself.—D.J.H.

508. K. Góźdź, "Wydarzenie biblijne, jego sens i wymiar zbawczy (Das biblische Geschehen, sein Sinn und seine Heilsdimension)," *RoczTeol* 44 (2, '97) 25-39.

The Christ-event is the center of and the norm for the whole of salvation history. Salvation history is constituted not only by the biblical events themselves but also by their place within the kerygma and revelation that reaches its highpoint in the Christ-event.—D.J.H.

509. G. Haas, "Exegetical Issues in the Use of the Bible to Justify the Acceptance of Homosexual Practice," *ChristSchRev* 26 (4, '97) 386-412.

The article explains and evaluates critically arguments that call for a revised understanding of homosexuality and for an acceptance of same-sex relationships: linguistic arguments (*yāda*ᶜ in Genesis 19 and Judges 19; μαλακός and ἀρσενοκοῖται in 1 Cor 6:9 and 1 Tim 1:10), the contention that biblical authors are limited by their social horizon (prohibitions are expressions of Jewish purity law, confined to idolatrous and cultic practices, or confined to pederasty), the charge that biblical prohibitions are conditioned by misunderstanding (about human reproduction or about "natural" homosexuality), and appeals to science and personal experience. These revisionist arguments are more the products of eisegesis than of genuine exegesis.—D.J.H.

510. O. Haggenmüller, "Die Heiligung des Namens," *ErbAuf* 73 (3, '97) 185-195.

After reflecting on the manifestation of the various names of God in the OT, the article considers the sanctification of God's name (see Lev 22:32) and how God's people hallowed the divine name by cultic praise, ethics, and martyrdom. Then it discusses how Jesus spoke about God and to God.—D.J.H.

511. W. Harrington, "Answering the Call to Prophecy," *Religious Life Review* [Dublin] 36 (185, '97) 237-245.

The prophets of Israel pointed an accusing finger and spoke disturbing truths. Since they posed a threat, they suffered. This prophetic tradition has been continued by John the Baptist, Jesus, early Christian prophets, and our prophets today.—D.J.H.

512. P. J. Hartin, "Christian ethics in a pluralistic society: towards a theology of compromise," *RelTheol/RelTeol* 4 (1, '97) 21-34.

Although the love command occupies the central position in all the major NT traditions (Synoptic, Pauline, Johannine), the NT offers no one Christian ethical system. Instead, the way in which the different NT communities interacted with the world and culture of their own time offers a paradigm for all successive Christian communities. They remained open to their immediate environment, while continuing to be faithful to the central ethos of love for the other.—D.J.H.

513r. R. B. Hays, *The Moral Vision of the New Testament* [*NTA* 41, p. 386].

L. T. Johnson, "Why Scripture isn't enough," *Commonweal* 124 (11, '97) 23-25.—No comparable study by a NT scholar takes on the whole task of NT ethics from the descriptive

to the normative. And Hays is an uncommonly skilled reader of texts. But his work raises questions regarding consistency and what is normative about the NT. Furthermore, his *sola scriptura* approach needs to be supplemented by a deeper appreciation of the norms of tradition, reason, and experience. It also needs to be placed within a more comprehensive understanding of Christian moral life (especially moral formation within the believing community).—D.J.H.

514r. IBID.

T. E. SCHMIDT, "Living the Truth," *ChristToday* 41 (8, '97) 52-54.—Hays demonstrates that a passionate faith can be expressed in a scholarly treatise. His readable, superbly organized, and substantial volume will quickly become the standard seminary text for NT ethics. But it might have been better to replace the topics of anti-Judaism with wealth and materialism, and at several points (e.g. on divorce and abortion) Hays appears to undermine powerfully expressed opinions by equivocation with regard to practice.—D.J.H.

515r. IBID.

W. C. SPOHN, "Is there such a thing as New Testament ethics?" *ChristCent* 114 (17, '97) 525-531.—Although Hays does not claim to have produced the definitive statement of NT ethics, his insightful distinction of the four tasks—descriptive, synthetic, hermeneutical, and pragmatic—should structure the discussion of NT ethics and church life for some time. What stands out most is the sophistication of Hays's method in moving from text to world.—D.J.H.

516. C. F. H. HENRY, "The Living God of the Bible," *Southern Baptist Journal of Theology* [Louisville, KY] 1 (1, '97) 16-31.

With reference to various OT and NT texts, the article considers aspects of the "living God" and his personal revelatory disclosure. The God of the Bible is not only sovereign but also personal and living. [The study first appeared in 1982 as part of Henry's six-volume *God, Revelation and Authority* (1976-83).]—D.J.H.

517. M. W. HUBBELL, "The Biblical and Theological Basis for Counseling," *TheolEduc* 55 ('97) 56-63.

God instilled in the covenant people of the OT a sensitivity to the hurts of others. In the NT Jesus and the early church demonstrate through word and deed that they care about hurting people. The biblical doctrines of God, persons, and the people of God indicate that counseling (or helping hurting people) comes from a sound theological base.—D.J.H.

518. S. J. JOUBERT, "Nuwe-Testamentiese perspektiewe op die Sabbat en die Sondag (New Testament perspectives on the Sabbath and the Sunday)," *SkrifKerk* 18 (1, '97) 97-110.

After reflecting on Jewish schematizations of time and of the Sabbath in particular, the article examines NT texts on the Sabbath (Jesus and the Sabbath, Paul and the Sabbath—Gal 4:10-11; Rom 14:5-6; Col 2:16-23) and Sunday (Acts 20:7-12; 1 Cor 16:1-4; Rev 1:10), respectively. The inauguration of the eschaton by the Christ-event replaced the Jewish emphasis on specific holy days within early Christianity. Sunday was chosen by some early Christian groups as the most suitable day to commemorate the resurrection of Christ.—C.R.M.

519. H. C. Kee, "What is the Meaning of 'The Jews' in the New Testament," *Explorations* 11 (1, '97) 2.

According to Mt 27:12 Jesus' accusers were a tiny minority of Jews, who are reported as taking responsibility for the death of Jesus (27:25). Christians must develop sensitivity to the diversity of meanings in specific NT contexts of references to Jews.—C.R.M.

520. A. J. Köstenberger, "What Does It Mean to be Filled with the Spirit? A Biblical Investigation," *JournEvangTheolSoc* 40 (2, '97) 229-240.

After surveying OT texts that refer to the Spirit's coming upon or filling people, the article discusses the expression "be filled with the Spirit" in Eph 5:18 and the references to being "filled with" or "full of" the Holy Spirit in Lk-Acts. The general framework for understanding the continual filling of the Spirit in the individual's life and the corporate community is one of spiritual growth in maturity and of Christian ministry.—D.J.H.

521. D. A. Lee, "Scripture, Ethics and Spirituality," *Way* Supplement 88 ('97) 16-25.

Biblical ethics belongs within the framework of an interior apprehension of spiritual and theological realities. The Bible has been considerably abused in connection with ethics by "proof-text" approaches and the assumption that it presents a codified system of ethics for living. The diversity of moral teachings in the Bible suggests that the Bible's injunctions cannot be isolated from their literary and socio-historical contexts. Scripture, ethics, and spirituality converge only in the process of conversion that results in heart-felt action for love and justice.—C.R.M.

522. J.-P. Lémonon, "L'enfer, écriture et dogme," *LumVie* 46 (233, '97) 19-25.

With reference to various OT and NT texts, the article first discusses the tension between the universal salvific will of the God of Israel and the terrifying images about the punishments of hell, and focuses on the pedagogical functions of such images in helping one to choose a way of life. Then it discusses the dogmatic definitions about hell made in A.D. 1336 and 1439, respectively.—D.J.H.

523. M. Mailloux, "La Bible et l'extase chimique. Les causes et la solution de la toxicomanie," *RevRéf* 48 (3, '97) 7-24.

After a classification of drugs and a history of their use, the article notes some possible biblical references to drugs, distinguishes their effects from mystical experiences, and contrasts the freedom of the gospel and the slavery that comes from drugs.—D.J.H.

524. A. Marchadour, "Les chemins de la providence dans la Bible," *Christus* 174 ('97) 158-168.

After reflecting on the temptation of fundamentalism, the article considers the theme of providence in Genesis (creation and the risk of freedom, the patriarchs or the banalization of history) and other books of the Pentateuch (the exodus or history as epiphany). Then it discusses the presence of God in the Psalms: the way, fidelity, and providence questioned. For Christians, God's presence culminates in the incarnation and paschal mystery.—D.J.H.

525. D. M. Matzko, "Homosexuality and the Practices of Marriage," *ModTheol* 13 (3, '97) 371-397.

After broaching the issue of homosexual unions through a concrete example, the article deals with objections to homosexuality on the basis of the public good, the homosexual act, and Scripture, respectively, and concludes that marriage provides the appropriate categories for understanding not all but particular same sex unions. The part on the biblical material (pp. 385-395) places the NT texts that refer to homosexual acts (1 Cor 6:9-11; 1 Tim 1:8-11; Rom 1:24-32) within the wider biblical context, and reflects on the tension between them and the understanding of homosexuality as a constitutive orientation.—D.J.H.

526. M. McIntyre, "Gay Texts of Terror?" *ChristSchRev* 26 (4, '97) 413-434.

Scriptural passages that appear at first glance to have some bearing on the question of homosexuality provide little guidance. They are isolated, have little context to aid in their interpretation, and do not add up to a coherent set of ethical teachings. The one passage that has most direct bearing on the issue (Rom 1:26-27) relies on a conception of natural law that endorses the gender hierarchy of the Roman world as natural.—D.J.H.

527. D. McQuade, "'Give Us Today Our Daily Bread,'" *Spiritual Life* [Washington, DC] 43 (2, '97) 67-72.

With reference to various OT and NT texts, the article discusses the biblical image of "our daily bread" under four headings: wandering the desert, accepting daily challenges, trust in providence, and being free.—D.J.H.

528. L. Monloubou, "La Bible et la prière des hommes," *EspVie* 107 (14, '97) 321-328.

With reference to various OT and NT texts, the article discusses "regard" as the beginning of prayer; vision, praise, and trust; the "hidden God"; searching for God; communal prayer; seeing God in the liturgy; and prayers and witness.—D.J.H.

529. P. Moss, "Unravelling the Threads: The Origins of Women's Asceticism in the Earliest Christian Communities," *Pacifica* 10 (2, '97) 137-155.

After exploring the precedents for women's asceticism in the Jewish and Greco-Roman worlds, the article considers women's asceticism in early Christianity in the reign of God movement, in the earliest communities (Corinth), and in the community of the Pastoral epistles. Asceticism was freely chosen by some early Christian women for reasons that evidently had to do with their participation in worship as spiritual equals. Once established, the tradition of women's asceticism took on a life and momentum of its own.—D.J.H.

530. J. Nieuviarts, "La propriété dans la Bible," *BullLittEccl* 98 (2, '97) 123-136.

After surveying the texts in the Torah that deal with ownership, the article shows how the notion of covenant called Israel to a practice of justice and respect for the other, and how various institutions (e.g. the Sabbath and Jubilee) fit in this context. Then it reflects on the difficult ideal proposed in Acts (see 2:42-45; 4:32-35) regarding ownership, and calls attention to its roots in Deut 15:4-5 ("there will be no one in need among you").—D.J.H.

531. A. Nolan, "Work, the Bible, Workers, and Theologians: Elements of a Workers' Theology," *Semeia* 73 ('96) 213-220.

A genuine theology of work must be constructed by workers and for workers. Biblical scholars and theologians have to learn the skill of putting their expertise in the hands of the working class as a service to them, what Jesus called learning "to serve rather than to be served."—D.J.H.

532. I. Nowell, "Mary, Seat of Wisdom," *BibToday* 35 (3, '97) 158-163.

Mary the mother of Jesus is a wisdom figure. She is the seat of wisdom, created from the beginning, tree of life, preparer of the banquet, mirror of God, and bridge. But Mary is not Wisdom incarnate; she is rather the house and throne of Wisdom.—D.J.H.

533. M. A. Nuñez, "El Concepto Verdad en sus Dimensiones Griega y Hebrea," *AndUniv SemStud* 35 (1, '97) 47-59.

In Greek thought truth has to do with the cognitive, with ideas and concepts, whereas in the Hebrew mindset truth has a religious and relational aspect. The Greek notion of truth has to do with the present, and the Hebrew with the future. Jesus' statement "I am the truth" (Jn 14:6) implies an experiential encounter with a person, and thus fits the biblical, Hebrew model of thinking about truth.—D.J.H.

534. D. Olson, "God the Creator: Bible, Creation, Vocation," *Dialog* 36 (3, '97) 169-174.

In the Bible creation and history are woven together like the strands of a braid. The increased interest in biblical creation theology and the intermingling of creation and history set the stage for reconsidering some traditional or typical conceptions about God the Creator and the human role within nature.—D.J.H.

535. M. Owen, "Divorce and Remarriage: Biblical and Theological Perspectives," *Colloquium* 29 (1, '97) 37-48.

Jesus' saying on divorce and remarriage (see Lk 16:18 parr.) seems to express an invariable, unchanging rule. However, neither Matthew (see Mt 5:32; 19:9) nor Paul (see 1 Cor 7:10-16) treated Jesus' original saying as something that was to determine Christian conduct at all times and in all situations, without any consideration of changing circumstances.—D.J.H.

536. J. Penney, "The Testing of New Testament Prophecy," *JournPentTheol* 10 ('97) 35-84.

The question of validity, and so the problem of testing, was relevant to all prophecy, and in the NT this was the responsibility of the gathered Christian community whose corporate judgment involved a diversity of gifts and ministries and a range of criteria that could never be uniformly applied because the prophetic expression was so variable. But among these criteria, the most important was conformity with the received traditions correctly applied to the particular circumstances. Such judgment was more commonly qualitative, but other important tests such as of the character of the prophet and the "discerning of spirits" could and did result in absolute rejection of the prophet.—D.J.H.

537. L. D. Pettegrew, "Dispensationalists and Spirit Baptism," *MastSemJourn* 8 (1, '97) 29-46.

Much of the doctrine of Spirit-baptism in classic, revised, and progressive Dispensationalism is compatible with the scriptural data. However, Dispensationalists studying the doctrine of the baptism of the Holy Spirit should consider both discontinuity and continuity between the OT and the present age and between the present age and the future millennium.—D.J.H.

538. S. Pinckaers, "La Parole de Dieu et la morale," *Le Supplément* [Paris] 200 ('97) 21-38.

Christian moral theology can be enriched by renewed attention to the apostolic catechesis represented by Mt 5–7 and Lk 6:20-49, and to the apostolic paraclesis exemplified by Romans 12–15. Readers of Scripture in search of its moral teaching must not set themselves up as judges of Scripture but rather must let themselves be judged by it (in the spirit of the beatitudes).—D.J.H.

539. D. Rhoads, "Reading the New Testament in the Environmental Age," *CurrTheolMiss* 24 (3, '97) 259-266.

After reflecting on problems and possibilities for the NT in relation to the environment, the article considers three especially pertinent NT texts (Mk 1:12-13; Rom 8:19-23; Col 1:15-20), relates human sin and the exploitation of nature, and describes the NT as a manual for facing a possible end to the world.—D.J.H.

540. J. P. Richardson, "Neither 'Worship' nor 'Biblical': A Response to Alastair Campbell," *Churchman* 111 (1, '97) 6-18.

In Campbell's objections [§ 41-492] to the author's contention that the contemporary understanding of "worship" is moving us from a biblical understanding of our relationship with God [§ 40-1108], Campbell has not proved enough if he wishes to argue that "worship" as it is now used "in our language" is biblical. Campbell's definitions of worship omit the one thing we know that the actual "worship" terms of the Bible almost invariably implied, namely, physical bowing or prostration in homage.—C.R.M.

541. B. Rossing, "'Are you able to drink the cup?' Grape Juice at Holy Communion," *CurrTheolMiss* 24 (3, '97) 267-272.

Appeals to the NT in mandating wine for the celebration of the Lord's Supper are inaccurate. In the biblical accounts of the words of institution "bread and cup" are used, not "bread and wine." Scriptural encouragement for eating and drinking by everyone makes it imperative to enable all Christians to partake of both the bread and the cup.—C.R.M.

542. K. Runia, "Eschatology in the Second Half of the Twentieth Century," *CalvTheol Journ* 32 (1, '97) 105-135.

After sketching the recovery of eschatology in the late 19th and early 20th centuries, this article considers the theological approaches represented by K. Barth (actualism and eternalization), R. Bultmann (existential eschatology), O. Cullmann and H. Ridderbos (salvation history), W. Pannenberg (apocalyptic and historical eschatology), and J. Moltmann (the-

ology of hope). Next it treats Dutch Reformed discussions of eschatology: A. A. Van Ruler (the kingdom and the Spirit), H. Berkhof (the sanctification of the world), G. C. Berkouwer (non-reportorial eschatology), and other Dutch theologians. Then it discusses developments in Roman Catholic theology, millennialism, and alternatives to eternal damnation (immortality, universalism, annihilation of unbelievers).—D.J.H.

543. C. SCHIRRMACHER, "La Bible et le Coran comparés," *RevRéf* 48 (3, '97) 25-30.

The article presents side-by-side the positions of the Quran and the Bible on various theological topics: God; Jesus; sin, faith, and pardon; and the word of God and the Holy Spirit. The most important differences occur with respect to Jesus.—D.J.H.

544. B. SCHWANK, "'Der gute Hirt,'" *ErbAuf* 73 (2, '97) 146-148.

The article first considers the images of the shepherd and the sheep in the OT and NT. Then it discusses the Servant of God as a "lamb" in Isa 53:4-11, and the risen Christ as the Lamb of God (Rev 5:12, 9-10; 14:1, 4). [The same fascicle contains a color photograph of a shepherd leading his sheep on Cyprus between pp. 150 and 151.]—D.J.H.

545. B. SCHWANK, "Vom Fisch und den Fischen," *ErbAuf* 73 (3, '97) 222-224.

After a survey of biblical texts pertaining to fish and fishing, the article narrates an experience of fishing in the Sea of Galilee, and reflects on the full fish-net as a symbol for the people of God. [A color photograph of two caught fish appears between pp. 218 and 219.]—D.J.H.

546. D. J. SMIT, "Saints, disciples, friends? Recent South African perspectives on Christian ethics and the New Testament," *Neotestamentica* 30 (1, '96) 169-185.

After considering the Bible as a site of struggle in South Africa, the article reflects on the relation between NT scholarship and Christian ethics as conflict or conversation. Then it discusses three recent doctoral dissertations in Christian ethics in South Africa (by R. Vosloo, R. Botman, and C. Anthonissen), and asks whether these approaches to ethics and this form of moral language ("saints," "disciples," and "friends") could offer new possibilities for reading the Bible within constructive Christian ethical involvement in (South African) society.—D.J.H.

547. G. J. STEYN, "Pretexts of the second table of the Decalogue and early Christian intertexts," *Neotestamentica* 30 (2, '96) 451-464.

The article examines early Christian versions (intertexts) of the second table of the Decalogue (Rom 13:9; Mk 10:19/Lk 18:20/Mt 19:18-19; Jas 2:11; *Didache* 2:2-3) with reference to the OT pretexts (the Septuagint uncials A and B) of Exod 20:13-15 and Deut 5:17-20. Some striking differences are to be found—both in the order of the commandments and in the grammatical forms in which they are quoted. There were very likely different Greek translations of these OT texts available in NT times.—D.J.H.

548. P. D. M. TURNER, "Biblical Texts Relevant to Homosexual Orientation and Practice: Notes on Philology and Interpretation," *ChristScholRev* 26 (4, '97) 435-445.

This study aims to get at the basic meaning of the few direct references to homosexual

orientation and practice in Scripture. Thus it treats Genesis 19; Lev 18:22; 22:13; Rom 1:26-27; and 1 Cor 6:9-11. It concludes that there do not seem to be any canonical texts that express even qualified approval of homosexual conduct or expression. To suggest that because NT Greek has no noun for "homosexuality" per se the concept is missing is either ingenuous or disingenuous.—C.R.M.

549. J.-M. Van Cangh, "Historicité et vérité dans la Bible," *Le Supplément* [Paris] 188-189 ('94) 301-322.

This reflection on historicity and truth in the Bible first considers the revelation of God in the OT: the revelation of the name of Yahweh (Exod 3:14), the origin of monotheism, "Hear, O Israel!" (Deut 6:4-5), Elijah at Horeb (1 Kgs 19:12), and Moses and the vision of God's "back" (Exod 33:18-23). Then it deals with the message of Jesus: his proclamation of the kingdom, its development, his central place in it, his unique relationship to God as "Father," his words and actions as signs of the imminent coming of the kingdom in favor of the poor, ethics in everyday life as the criterion of eschatological judgment, and the connection between ethics and eschatology. [The same fascicle (pp. 323-333) contains a transcript of the discussion elicited by this paper.]—D.J.H.

550. G. J. Wenham, "The Gap between Law and Ethics in the Bible," *JournJewStud* 48 (1, '97) 17-29.

In matters of idolatry, homicide, and adultery, the OT writers hoped for much more than mere avoidance of these offenses. Their ideal was whole-hearted commitment to and intimacy with God, a love for the life with which the creator had endowed his creation, and total faithfulness between monogamous spouses. The Law, narrowly defined as those actions punished by the courts or God, should not be taken as the benchmark for biblical ethics. Rather, it represents the minimum standard below which a person cannot fall without intervention by society. NT scholars are unfair to the OT if they contrast NT ethical ideals with OT Law; they are not comparing like with like. On the level of ethical ideals there is little to choose between the Testaments.—D.J.H.

551. P. Zerafa, "La retribuzione nella Bibbia," *Angelicum* 74 (2, '97) 145-170.

After reviewing the biblical terms (in the Hebrew Bible, Septuagint, and Greek NT) associated with retribution, the article shows how the doctrine of retribution permeates the entire Bible. Then it considers some problems or qualifications: vague and ambiguous terminology, contradictory experience, corporate personality, the agent of retribution, God's responsibility for history and human conduct, God's freedom in retribution, retribution as grace, and remission. It concludes with reflections on how the various modes of retribution in history or the end-time culminate with the restoration of all things in Christ (see Eph 1:10; Col 1:20).—D.J.H.

THE WORLD OF THE NEW TESTAMENT

552. W. D. Barry, "Roof Tiles and Urban Violence in the Ancient World," *GkRomByz Stud* 37 (1, '96) 55-74.

For the historian, the roof tile as a weapon offers a revealing perspective on the experience of urban violence in classical antiquity. After presenting physical descriptions of the three

basic types of ancient terra-cotta roof tiles, the article addresses three questions: Under what circumstances were tiles thrown? How effective were they as weapons? and, Which urban inhabitants threw them? The evidence is considered down to ca. A.D. 500. Throughout classical antiquity the roof tile remained an effective weapon in urban conflicts. That women were often the tile-throwers in the classical, Hellenistic, and early Republican periods marks at least a partial breakdown of the traditional gender boundaries of warfare in classical civilization.—C.R.M.

553. J. Blenkinsopp, "Life Expectancy in Ancient Palestine," *ScandJournOT* 11 (1, '97) 44-55.

The article first surveys the terminology used to indicate life stages in ancient Israel and the Near East, ages attributed to different individuals and categories, occupational age limits, and ideas about maximum life expectancy. Then it provides a summary of the methods followed, the problems affecting this kind of work (including religious premises), and the rather disappointing results obtained to date.—D.J.H.

554. J. E. Botha, "Exploring gesture and nonverbal communication in the Bible and the ancient world: some initial observations," *Neotestamentica* 30 (1, '96) 1-19.

After an introduction to the study of gesture, the article considers gesture in the Greco-Roman world (with particular attention to Philostratus' *Life of Apollonius* 1.15), gesture in the non-Greek/Latin speaking ancient Near East, and nonverbal communication and gesture in the Bible (with particular attention to Acts 21:40 and Gal 2:9).—D.J.H.

555. D. Gera and W. Horowitz, "Antiochus IV in Life and Death: Evidence from the Babylonian Astronomical Diaries," *JournAmOrSoc* 117 (2, '97) 240-252.

The article discusses three Babylonian astronomical diaries for the years 169-163 B.C. that mention Antiochus IV Epiphanes. While these diaries do not revolutionize mainstream reconstruction of Seleucid history for the years they cover, they do add bits and pieces to our knowledge and represent a small but appreciable step forward.—C.R.M.

556. S. R. Holman, "Molded as Wax: Formation and Feeding of the Ancient Newborn," *Helios* 24 (1, '97) 77-95.

The ancient understanding of infant character is frequently illustrated by the identification of babies with wax. The Roman infant was metaphorically wax itself, a *tabula rasa* capable of being "formed" by the ritual of a daily regimen. A malleably formed child was "firmed up" by the rigors of infant care and ready to take on the adult ideals and norms of its society. With particular attention to the writings of Soranus and Oribasius, the article considers their approaches to forming the infant's body and feeding the infant, and asks how widely their prescriptions were actually applied.—D.J.H.

557. J. J. Pilch, "The Bible and Weather," *BibToday* 35 (3, '97) 171-176.

After a description of the climate of Palestine from the perspective of modern meteorology, the article treats the ancient view, the dry season (summer), transitional seasons, and the rainy season (winter). Although the ancients knew from experience what weather pattern to expect in general, they could not predict anything beyond the next day's condition.—C.R.M.

558. J. J. Pilch, "The Meaning of Hair," *BibToday* 35 (4, '97) 229-235.

Human hair like all body-symbols has an unlimited number of potential meanings. This look at hair in the Bible from a cultural perspective treats long and short hair, nazirites, hair symbolism, nazirite hair, and the beard.—C.R.M.

Archaeology

559. M. Albani and U. Glessmer, "Un instrument de mesures astronomiques à Qumrân," *RevBib* 104 (1, '97) 88-115.

A stone sundial discovered at Qumran in 1954 served as an instrument for determining the points of solstices and equinoxes as well as the horizontal direction of the sun by means of different circles with gradations corresponding to the seasons. This instrument allowed time-keeping of fractions of the day in the form of watches or "seasonal hours." Knowledge of the ratio between length of day to night provided the basis for astronomical observations as well as for the practicability of 364-day calendars attested in various Qumran manuscripts.—D.J.H.

560. P. M. Bikai and V. Egan, "Archaeology in Jordan," *AmJournArch* 101 (3, '97) 493-535.

After describing general projects and surveys, this presentation of reports on recent archaeological activity in Jordan [see § 41-553] follows a chronological order: prehistoric, Bronze Age and Iron Age, Hellenistic-Nabatean-Roman, and Byzantine-Islamic-Crusader. The sites discussed under the third heading include Gadara/Umm Qais, the great temple at Petra, Gerasa, and Roman Aqaba.—D.J.H.

561. J. M. C. Bowsher, "An Early Nineteenth Century Account of Jerash and the Decapolis: the Records of William John Bankes," *Levant* 29 ('97) 227-246.

After a sketch of Bankes's life (1786-1855), the article presents his accounts (with commentaries) about sites in the Decapolis that he visited in 1816 and 1818: Kanawat (Canatha), Umm Qais (Gadara), Jerash (Gerasa), Amman (Philadelphia), Baysan (Scythopolis), and to a lesser extent Abila.—D.J.H.

562. D. Chen and D. Milson, "The Design of the Ancient Synagogues in Judaea: Horvat Maʿon and Horvat ʿAnim," *StudBibFranLibAnn* 45 ('95) 351-356.

The *naoi* of the synagogues at Horvat Maʿon (I) and Horvat ʿAnim are of the same length, 42 Byzantine feet of 0.3089 m. The article presents geometric diagrams of and comments on the dimensions and plans of synagogues I and II at Horvat Maʿon and the synagogue at Horvat ʿAnim. The geometrical design, modular construction, and compatibility of dimensions in these synagogues and in other synagogues and churches in the area indicate that a manual on the design of sacral buildings freely circulated in Palestine.—D.J.H.

563. B. Ego et al., "Dokumentation neuer Texte," *ZeitAltheb* 10 (1, '97) 115-122.

Prepared in collaboration with J. Kamlah, A. Lange, and D. Römheld, this installment [see § 41-1198] reports on newly published texts from the Hellenistic-Roman period (pp. 116-117), Qumran (pp. 117-121), and Masada (pp. 121-122).—D.J.H.

564. J. Fenton, "The Mummy's Secret," *New York Review of Books* [New York] 44 (12, '97) 57-62.

The mummy portraits from Fayum date mainly from the 2nd and 3rd centuries A.D. After explaining their discovery by W. F. Petrie in the late 19th century, the article surveys the history of their interpretation, with particular attention to debates about the racial characteristics of the figures depicted in them. Then it reflects on the significance of these paintings and on whether they were produced by an artist with a live sitter or from corpses.—D.J.H.

565. M.-H. Gates, "Archaeology in Turkey," *AmJournArch* 101 (2, '97) 241-305.

This report on the results of excavations in Turkey undertaken primarily in 1995 [see § 41-558] contains a section (pp. 274-298) on classical, Hellenistic, and Roman sites. Sites pertinent to NT studies include Aphrodisias, Miletus, Ephesus, Sardis, and Pergamum.—D.J.H.

566. A. S. Issar and D. Yakir, "Isotopes from Wood Buried in the Roman Siege Ramp of Masada: The Roman Period's Colder Climate," *BibArch* 60 (2, '97) 101-106.

Scientific comparison of samples of 1900-year-old tamarisk branches from within the Roman siege ramp at Masada and modern tamarisks in the area indicates that the climate there was more humid and colder ca. two-thousand years ago.—D.J.H.

567. Z. J. Kapera, "Recent Research on the Qumran Cemetery," *QumranChron* 5 (2, '95) 123-132.

The Qumran cemetery is a key to the proper interpretation of the ruins at Khirbet Qumran. The article treats the new source basis, new cemeteries, and current discussions on the Qumran cemetery. Although new digs and a new kind of anthropological research are needed, it is more and more probable that the cemetery is an ordinary cemetery of the period and area, albeit a sectarian one.—C.R.M.

568. D. Kennedy, "Roman Roads and Routes in North-east Jordan," *Levant* 29 ('97) 71-93.

Reexamination of known Roman roads and milestones in north-east Jordan and new evidence have considerably improved on the survey of the same area published in 1982. After discussing the identification of Roman roads, the article considers the *Via Nova Traiana* (in northeast Jordan, to Gerasa, and to Salkhad), Umm al-Quttain and radiating roads, Roman roads around Umm al-Jimal, the Roman road from Azraq to Dayr al-Kahf, and place names in north-east Jordan.—D.J.H.

569. H. Mishgav, "Hʿrwt lkynwyym wšmwt mšpḥh bswp ymy hbyt hšny šʿl ktwbwt hglwsqmʾwt (Nomenclature in Ossuary Inscriptions)," *Tarbiz* [Jerusalem] 66 (1, '96) 123-130.

Ossuary inscriptions can help to clarify questions relating to names and cognomens in use at the end of the Second Temple period. One group of ossuaries demonstrates the use of Hebrew and Aramaic—and perhaps also Greek—forms of names for the same person; apparently the given name was transcribed rather than translated. A new reading of one ossuary indicates the exact usage (or non-usage) of the title "Rab" in this period. Other ossuaries can help in understanding the meaning of the term "family name" or "name of the father of the family" in the genesis of family names and their actual usage.—D.J.H.

570. J. NAVEH, "On Formal and Informal Spelling of Unpronounced Gutturals," *Scripta Classica Israelica* [Jerusalem] 15 ('96) 263-267.

In Jewish Palestinian Aramaic and in contemporary Hebrew the gutturals weakened. The article provides examples from inscriptions and other documents that show that not only *aleph* but also *ʿayin, ḥet,* and *he* were not pronounced.—D.J.H.

571. J. NAVEH, "A Syriac Amulet on Leather," *JournSemStud* 42 (1, '97) 33-38.

The Syriac amulet on leather (Israel Antiquities Authority, no. 96-9173) that is published in this article is written in the dialect characteristic of the Syriac incantation texts of late antiquity. The article provides a transcription, photograph, translation, and commentary. Since no Christian traits are discernible, this amulet may be of pagan origin. The Jewish liturgical phrases "mighty and awful God Adonai Sabaot" (lines 7-8) and "Amen Selah" (lines 6-7, 14) do not exclude such an assumption.—D.J.H.

572. J. E. PACKER, "Report from Rome: The Imperial Fora, a Retrospective," *AmJournArch* 101 (2, '97) 307-330.

The article first summarizes the most recent research on the Fora of Caesar, Augustus, Nerva, and Trajan at Rome, and includes E. Tortorici's account of his current excavations in the Forum of Nerva/Transitorium. Then it reviews the current exhibition in the Markets of Trajan, and examines briefly recent interpretations of the imperial fora. Each new forum was meticulously integrated with its predecessors from the time of Caesar. Moreover, the monuments of the imperial fora announced and glorified the claims of Rome's new rulers.—D.J.H.

573. B. PIXNER, "Jerusalem's Essene Gateway. Where the Community Lived in Jesus' Time," *BibArchRev* 23 (3, '97) 22-31, 64, 66.

The Gate of the Essenes (see Josephus, *War* 5:145) was on Mount Zion at the southern end of the western section of the First Wall, just before it turned east across the Tyropoeon Valley toward Siloam. The earliest gate at this site led to the Essene quarter of Jerusalem on Mount Zion. This location has been established by recent archaeological excavations.—D.J.H.

574. D. PLANTZOS, "Crystals and Lenses in the Graeco-Roman World," *AmJournArch* 101 (3, '97) 451-464.

This paper examines the archaeological and literary evidence concerning the use of magnification implements by ancient craftsmen, and, in a wider scope, the possibility that optical aids were developed by Greek physicians for the comfort of people with failing eyesight. It discusses rock crystal lenses, Greco-Roman glass lenses, whether magnifying lenses were produced in ancient workshops, and Hellenistic scientific theory and practice. It concludes that since popular science was governed by traditional convictions and superstition and provided only a vague understanding of optical phenomena, most ancient "lenses" must have been decorative.—C.R.M.

575. L. V. RUTGERS, "Interaction and its Limits: Some Notes on the Jews of Sicily in Late Antiquity," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 115 ('97) 245-256.

This investigation of Jewish archaeological and inscriptional remains from Sicily considers the language and content of the Jewish funerary inscriptions, the onomastic repertoire, the

relation of Jewish to non-Jewish archaeological remains, and the intellectual predisposition of those working with Jewish physical remains. Jewish inscriptional evidence from Sicily shows that, for Jews in the Dispersion, interaction with Greco-Roman culture went hand in hand with an identifiable attachment to Jewish traditions.—D.J.H.

576. Z. Weiss and E. Netzer, "Ḥpyrwt mšlḥt hʾwnybrsyṭh hʿbryt bṣypwry bšnym 1992-1996 (The Hebrew University Excavations at Sepphoris)," *Qadmoniot* 30 (1, '97) 2-21, plates 1-4.

This report on the archaeological excavations conducted by the Hebrew University at Sepphoris between 1992 and 1996 first discusses (with photographs and plans) the findings pertaining to the city during the Roman period. Then with reference to the Byzantine period at Sepphoris it focuses on the mosaics (their design, figures, and inscriptions) and includes four pages of color photographs of them along with other illustrative material.—D.J.H.

577. L. M. White, "Synagogue and Society in Imperial Ostia: Archaeological and Epigraphic Evidence," *HarvTheolRev* 90 (1, '97) 23-58.

The Ostia synagogue building is the only synagogue site from the Diaspora that (according to the excavator, M. F. Squarciapino) was a *de novo* Jewish construction, dating from the 1st century A.D. and designed explicitly for liturgical usage. The article first analyzes the physical remains of the synagogue structure and suggests an architectural and social history of the building that differs markedly from previous reconstructions. Then it examines the two Jewish inscriptions from Ostia, both epigraphically and in relation to the synagogue structure. Finally, using contextual clues from other inscriptional evidence of proximate Italian provenance, it draws conclusions from the epigraphy about the nature, social location, and development of the Ostian Jewish community. The Ostian evidence reveals a high degree of acculturation of Jews to the social life of Italian cities, even as they strove to retain their cultural identity and religious traditions. It also suggests that a distinctively Jewish synagogal organization and social life arose at Ostia and Rome at a relatively late date.—D.J.H.

578. S. Zabin, "*Iudeae benemerenti:* Towards a Study of Jewish Women in the Western Roman Empire," *Phoenix* [Toronto] 50 (3-4, '96) 262-282.

Based on a corpus of 496 funerary inscriptions from the Western Diaspora (351 from Rome) between the 2nd and early 6th centuries A.D., this study provides a quantitative analysis of the inscriptions, discusses the dedicators, examines the content of the inscriptions, and deals with proselytes and women leaders in the synagogues. Instead of being identified primarily by their families, Jewish women were seen as part of the entire Jewish community.—D.J.H.

Dead Sea Scrolls

579. A. I. Baumgarten, "He Knew that He Knew that He Knew that He was an Essene," *JournJewStud* 48 (1, '97) 53-61.

Plain standard clothes, plain food, and old fashioned hard agricultural toil were indications of the Essenes' unwillingness to adopt the trappings of "modern" life. These aspects of the Essene way of life not only allowed members of the group to identify each other but also served to express the Essene attitude toward the irrevocably unredeemed world around them.—D.J.H.

580. M. Broshi and E. Eshel, "The Greek King is Antiochus IV (4QHistorical Text= 4Q248)," *JournJewStud* 48 (1, '97) 120-129.

4Q248 is a genuine historical composition, and the Greek king mentioned in it was Antiochus IV Epiphanes. The article presents a physical description of 4Q248, transcription, translation, commentary, reconstruction, translation of the reconstruction, and historical commentary. This short text provides an interesting concentration of data on the deeds of Antiochus IV Epiphanes in 170-168 B.C. A new piece of information concerns his selling Egyptian land (see Dan 11:39). The text was composed most probably a short time before the book of Daniel was edited.—D.J.H.

581r. M. Broshi et al., *Qumran Cave 4.* Vol. 14, *Parabiblical Texts, Part 2* [*NTA* 41, p. 171].

M. Morgenstern, "Language and Literature in the Second Temple Period," *JournJewStud* 48 (1, '97) 130-145.—The high quality of scholarship and the accurate presentation add to the natural attraction of the material presented in this greatly rewarding volume. The article offers comments on the various texts, with particular attention (pp. 130-140) to J. A. Fitzmyer's edition of the Aramaic and Hebrew fragments of Tobit.—D.J.H.

582. L. Cansdale, "The Name of Qumran in Post-Biblical and Modern Times," *Qum Chron* 4 (3-4, '94) 157-168.

(1) If Qumran was known in antiquity as the "fortress of the pious" (*mĕṣād ḥăsîdîm*), this would make untenable the hypothesis that it was the site of the peace-loving, world-denying sect of Essenes described by Josephus and Philo. (2) The modern name "Qumran" may be based on some perceived connection with biblical Gomorrah or (more likely) with the Semitic root for "perfume" (*gmr*).—D.J.H.

583. A. Caquot, "Les Cantiques qoumrâniens de l'holocauste du sabbat," *RevHistPhilRel* 77 (1, '97) 1-29.

The article provides a French translation, along with a brief commentary, of *Songs of the Sabbath Sacrifice,* based on the 1985 critical edition by C. Newsom, although not all of her restorations are followed. It first presents those fragments that may be situated in the succession of Sabbaths (i.e. first, fifth, sixth, etc.). Then it turns to those manuscripts (4Q405 and 11Q17) whose attribution to a particular Sabbath remains in doubt.—C.R.M.

584. R. Crotty and S. Wurst, "Dead Sea Scrolls: A Political Football," *Colloquium* 29 (1, '97) 49-61.

The delay in publishing the Dead Sea scrolls, when viewed in the context of the practical and political difficulties facing both editors and archaeologists, can be explained without recourse to any conspiracy theory. There is no substantial support for attempts to suppress evidence within the scrolls that might challenge prevailing views about the early development of Christianity.—D.J.H.

585. P. R. Davies, "*Notes en marge:* Reflections on the Publication of DJDJ V," *Qum Chron* 5 (2, '95) 143-150.

While criticism of J. M. Allegro's *Qumran Cave 4, I (4Q158-4Q186)* (1968) has focused on its technical defects as noted by J. Strugnell [§ 15-363r], not enough attention has been given to the circumstances in which the volume was produced. Allegro was anxious both to

have the material published in full as soon as possible and to sever his connections with the rest of the editorial team.—D.J.H.

586. P. R. Davies, "The Qumran Affair: 1947 - 1993," *QumranChron* 5 (2, '95) 133-142.

This account of the delayed publication of the Dead Sea scrolls first reviews the initial difficulties in obtaining the scrolls and fragments. Then it surveys the course of the editorial work, during which the initial reasonable principle that each editor had exclusive rights to the material until publication eventually became indefensible, up to the appearance of facsimile and microfiche editions of the scrolls. It concludes with comments on the effects of the editing process on our understanding of the scrolls.—C.R.M.

587. R. de Hoop, "The meaning of *phz** in Classical Hebrew," *ZeitAltheb* 10 (1, '97) 16-26.

The basic meaning of the biblical Hebrew root *phz* (see Gen 49:4; Judg 9:4; Jer 23:32; Zeph 3:4) as "to deceive, act unfaithfully" is supported by various texts in Ben Sira and the Dead Sea scrolls.—D.J.H.

588. T. Elgvin, "Nyere bidrag til Qumranforskningen" [Recent Contributions to Qumran Research], *TidsTeolKirk* 68 (1, '97) 49-66.

This survey of recent research on the Qumran scrolls deals with 4QMMT, the Essenes and the Qumran library, the OT scrolls, adaptations of OT texts, Qumran and the NT, Essene writings, prayers and liturgies, and wisdom writings.—D.J.H.

589r. F. García Martínez, *Textos de Qumrán* [*NTA* 37, p. 464]; *The Dead Sea Scrolls Translated* [*NTA* 39, p. 352].

Z. J. Kapera, "Non-Biblical Qumran Texts Available Now in Spanish and English," *Qum Chron* 4 (3-4, '94) 181-192.—In making available his meticulous translations of Qumran texts in Spanish and in English, García Martínez has once more proved the truth of the Latin maxim *bis dat qui cito dat.* His conventional views on the relation between the scrolls and the site of Qumran, however, are open to question. A photograph of him appears on p. 192.—D.J.H.

590. P. Garnet, "Cave 4 MS Parallels to 1QS 5.1-7: Towards a *Serek* Text History," *JournStudPseud* 15 ('97) 67-78.

Comparison of 1QS v 1-7 and its parallels in the Qumran Cave 4 manuscripts B and D ($4QS^{b,d}$) points to the general priority of 1QS, even though the 1QS readings are generally longer. It appears that both MSS B and D depend on a partially epitomized text of *Rule of the Community* that shared a common ancestor with 1QS.—D.J.H.

591. T. Ilan, "A Correction," *HarvTheolRev* 90 (2, '97) 225.

The note corrects some factual errors about the use of A. Yardeni's research in a recent study of a divorce bill from the Judean Desert [§ 41-579].—D.J.H.

592. Z. J. Kapera, "Current Bibliography on the Dead Sea Scrolls 1994 (Part II)," *QumChron* 4 (3-4, '94) 225-248.

This installment [see § 39-508] presents bibliographic information for 253 books, articles, and reviews pertaining to the Dead Sea scrolls.—D.J.H.

593. Z. J. KAPERA, "Current Bibliography on the Dead Sea Scrolls 1994 (Part III)," *QumranChron* 5 (2, '95) 181-192.

This installment presents bibliographic information for 144 books, articles, and reviews pertaining to the Dead Sea scrolls.—C.R.M.

594r. M. KRUPP, *Qumran-Texte. Zum Streit um Jesus und das Urchristentum* [*NTA* 38, p. 322].

J. ZANGENBERG, "A German Anthology of the Qumran Texts," *QumChron* 4 (3-4, '94) 203-208.—Krupp rightly claims that studying the Qumran texts is the most appropriate means of countering sensationalist theories about the Dead Sea scrolls. He finds nothing in the scrolls to suggest any familiarity with Christianity but is open to Qumran influence on early Christianity. He was the first translator to make ample use of the newly released microfiche edition that enabled him to check previous translations and present alternative readings from parallel textual witnesses from Cave 4.—D.J.H.

595. S. MORAG, "Sgnwn wlšwn bmgylt mqṣt mʿśh htwrh – hʾm ktb 'mwrh hsdq' ʾygrt zʾt? (Language and Style in *Miqṣat Maʿaśe ha-Torah* – Did *Moreh ha-Sedeq* Write This Document?)," *Tarbiz* [Jerusalem] 65 (2, '96) 209-223.

The language of MMT is a variety of spoken Hebrew used in the 1st century B.C. It is typologically a low-level kind of spoken Hebrew, deficient in quality, tattered, a sort of vernacular, standing miles away from the language of the classical Qumran works (e.g. 1QH, 1QS, 1QSa, 1QM). A letter sent from the Teacher of Righteousness to his adversary, a person of prominent stature, would require a different kind of style.—D.J.H.

596. L. MORAWIECKI, "The Copper Scroll Treasure: A Fantasy or Stock Inventory?" *Qum Chron* 4 (3-4, '94) 169-174.

It has become customary to interpret the Qumran *Copper Scroll* as either legendary (J. T. Milik) or realistic (J. M. Allegro). The recent attempts at "realistic" interpretation put forward by J. E. Harper [§ 38-1088] and M. R. Lehmann [§ 38-1093] fail to supply new evidence that might shed light on the nature of the treasure described in the scroll.—D.J.H.

597. G. W. NEBE, "4Q559 'Biblical Chronology,'" *ZeitAltheb* 10 (1, '97) 85-88.

4Q559 contains dates based on biblical and extrabiblical traditions. The work probably originated in priestly circles in the 2nd century B.C.—D.J.H.

598. F.-J. ORTKEMPER, "50 Jahre Qumran," *BibKirch* 52 (1, '97) 37-40.

The article first reflects on the present state of research on the Qumran scrolls and on the significance of the Qumran writings. Then it suggests some resources for acquiring basic information about the Qumran discoveries.—D.J.H.

599. A. E. PALUMBO, "4Q Testimonia - Herod, Agrippa I, and Agrippa II," *QumChron* 4 (3-4, '94) 175-179.

4QTestimonia 21-30 (see Josh 6:26), a Jewish-Christian document of the 1st century A.D., refers to Herod the Great as the "man accursed, the one of Belial," Herod Agrippa I as "his firstborn," and Herod Agrippa II as "his last-born."—D.J.H.

600r. E. Qimron and J. Strugnell, *Qumran Cave 4.* Vol. 5, *Miqṣat Maᶜaśe Ha-Torah* [*NTA* 39, p. 360; §§ 41-1880r–1881r].

B. W. W. Dombrowski, "4QMMT after DJD X Qumran Cave 4 Part V," *QumChron* 5 (2, '95) 151-171.—The commentators' interpretations of 4QMMT are too fragmentary and lack sufficient coherence. Many of their grammatical and textual considerations are less than solid. In some cases the text has been bent to suit their presumptions and/or presuppositions. The article offers examples of these faults as well as translations of 4QMMT B:1-82 and C:6-34.—D.J.H.

601r. Ibid.

S. Mędala, "Some Remarks on the Official Publication of MMT," *QumChron* 4 (3-4, '94) 193-202.—This edition places at the disposal of scholars perhaps one of the most important Qumran documents. Philologically and paleographically it is a careful and thorough piece of work. The literary analysis and analysis of historical context are somewhat weaker. What is missing is not just a theological study of Section C but first of all a rhetorical analysis of the document (necessary because of its polemical character).—D.J.H.

602. P. A. Rainbow, "The Last Oniad and the Teacher of Righteousness," *JournJewStud* 48 (1, '97) 30-52.

When the Jewish high priest Onias III was murdered in exile near Antioch ca. 170 B.C. (see 2 Macc 4:33-34), his infant son survived him (see *Ant.* 12:237, 387). This scion of the Oniad house—perhaps named Simeon III—deserves serious consideration in the search for a historical personage with whom to identify the Teacher of Righteousness at Qumran. The Onias who went to Egypt and founded a temple at Leontopolis may not have been Onias III's son. Rather, he appears to have been the son of Simon of Bilgah (see 2 Macc 4:23) and a nephew of Menelaus.—D.J.H.

603. S. Schorch, "Die hebräische Wurzel *QHT*," *ZeitAltheb* 10 (1, '97) 76-84.

The Hebrew root *qht* found in *Aramaic Levi Document* should be interpreted with reference to Gen 49:10 in its various textual traditions and to its equivalents in other Semitic languages. The basic meaning of *qht* is "gather together."—D.J.H.

604. E. M. Schuller and L. Ditommaso, "A Bibliography of the Hodayot, 1948-1996," *DeadSeaDisc* 4 (1, '97) 55-101.

This working bibliography on the Qumran *Hodayot* first provides information about books and articles published between 1948 and 1996 regarding the various manuscripts—1QH^{a}, 1QH^{b} (1Q35), and 4QH^{a-f} (4Q427-432): editions, reconstructions, commentaries, translations, surveys and general studies, bibliographies, concordances, and studies of individual hymns. Then it deals with studies of specific issues: paleography; linguistic and syntactical aspects; genre, poetic form, and life-setting; the Teacher of Righteousness and the authorship of *Hodayot; Hodayot* and the Hebrew Bible; themes, theology, and piety; *Hodayot* and the NT; and *Hodayot* and the Apocrypha/Pseudepigrapha.—D.J.H.

605. A. Solomon, "The Prohibition against Ṭevul Yom and Defilement of the Daily Whole Offering in the Jerusalem Temple in CD 11:21-12:1: A New Understanding," *DeadSeaDisc* 4 (1, '97) 1-20.

After a critical analysis of previous interpretations of *Damascus Document* xi 21–xii 1, the

article proposes a new interpretation that is summarized in the following reading: "And whoever comes to the house of prostration (i.e. the Jerusalem Temple), let him not come (while he is) *ṭame kabûs* (i.e. *ṭĕbûl yôm*—immersed, but not yet fully pure). And when the trumpets (of the daily whole offering) sound, the congregation (must not) advance or retreat (in the prostration), so that they will not interrupt the entire service (of the daily whole offering) in the *house* (i.e. the Jerusalem Temple); it is holy!" The passage refers to two laws: one prohibiting a *ṭĕbûl yôm* from entering the Temple, and the other concerning the organization of ritual services in the Temple.—D.J.H.

606. D. D. Stuhlman, "A Variant Text from the Isaiah Scroll," *Jewish Bible Quarterly* [Jerusalem] 25 (3, '97) 177-184.

Comparison of the Masoretic text of Isaiah with the Qumran Isaiah scroll reveals differences in about seventy percent of the sentences. Many are only vowel-letter changes, but some differences are significant (see Isa 1:15; 2:3; 2:9; 4:2; 4:5; 40:12; and especially 6:3).—D.J.H.

607. S. Talmon, "Qṭ^{c}y ktbym ^{c}bryym blty mzyhym m^{c}zbwmw šl yg^{3}l ydyn (Unidentifided Hebrew fragments from Y. Yadin's *Nachlass*)," *Tarbiz* [Jerusalem] 66 (1, '96) 113-121.

Of the three small Hebrew fragmentary manuscripts found in Yadin's desk following his sudden death, at least two may be ascribed to Qumran. All three fragments were written in a formal Herodian script. They contain (1) part of a "Masoretic" version of Ps 18:26-29, (2) a cultic text, and (3) a text perhaps about King David. Yadin probably acquired them on the antiquities market.—D.J.H.

608. E. Tov, "Scribal Practices Reflected in the Paleo-Hebrew Texts from the Judean Desert," *Scripta Classica Israelica* [Jerusalem] 15 ('96) 268-273.

The Qumran manuscripts written in paleo-Hebrew script (texts of the Torah and Job) were concurrent with the use of the "square" script. That the writing of texts in different scripts represented different scribal schools is a likely assumption.—D.J.H.

609. M. O. Wise, "To Know the Times and the Seasons: A Study of the Aramaic Chronograph 4Q559," *JournStudPseud* 15 ('97) 3-51.

After an introduction to ancient biblical chronography, the article provides a survey of research on and a physical description of 4Q559, as well as a reconstruction of its Aramaic text and a translation. Then it presents a commentary focused on three major problems treated in the text: the length of the Egyptian sojourn (i–ii), the chronology of the wilderness wanderings (iii 2-5a), and the chronology of the period of the Judges (iii 5b–iv 4). For each problem 4Q559 arrives at a novel solution, standing alone among the ancient biblical chrongraphers known to us. The writer can be called a proponent of the "Levi chronology" because of the work's evident ties to the Greek and Aramaic *Testament of Levi*.—D.J.H.

Dead Sea Scrolls, §§ 42-88, 163, 312, 410, 458, 474, 559, 563, 567, 573, 632, 654–656.

610. P. S. Alexander, "Jerusalem as the *Omphalos* of the World: On the History of a Geographical Concept," *Judaism* 46 (2, '97) 147-158.

The idea of Jerusalem as the navel of the earth can be traced back no earlier than the Hasmonean revolution of the 2nd century B.C. It is first clearly attested in *Jubilees* (see 8:19) where it was used polemically to support Hasmonean propaganda (i.e. Jerusalem rather than Delphi is the *omphalos* of the world). Once launched the idea had a long and vigorous career in both Christianity and Judaism. Indeed, a convincing line of transmission can be constructed that links the late 13th century Hereford map to *Jubilees.* In rabbinic literature the concept of the navel of the earth belongs to a constellation of mythological motifs that define Jerusalem as an *axis mundi.*—D.J.H.

611. G. A. Anderson, "The Exaltation of Adam and the Fall of Satan," *Journal of Jewish Thought and Philosophy* [Amsterdam] 6 (1, '97) 105-134.

The article first discusses the fall of Satan in *Life of Adam and Eve* and related Apocrypha, with particular attention to Adam as the first-born of creation and as a creature of dust. Then it deals with pertinent motifs in rabbinic sources: the consultation of the angels regarding the creation of Adam, the angelic contention over the giving of the Torah, and consultation or elevation. Finally it considers the elevation of Enoch in *2 Enoch* and *3 Enoch,* respectively, and Enoch as elected son. Underlying the story of Adam's exaltation is the biblical doctrine of election.—D.J.H.

612. C. T. Begg, "The Ceremonies at Gilgal/Ebal According to Pseudo-Philo. *LAB* 21,7-10," *EphTheolLov* 73 (1, '97) 72-83.

This study examines the account of the various cultic-legal initiatives undertaken by Joshua at Mt. Ebal (see Josh 8:30-35) found in ps.-Philo's *Biblical Antiquities* 21:7-10 with attention to its context, biblical text, and content and sources. While ps.-Philo does contrive to use all the key data of Josh 8:30-35 in some form, his version of events differs markedly from the biblical one. In all respects ps.-Philo shows himself to be a highly self-conscious and creative rewriter of the biblical account of the ceremonies at Ebal. [A supplementary note by J. Verheyden on *LAB* 21:7-10 and H. Jacobson's recent commentary on ps.-Philo's *Biblical Antiquities* [see *NTA* 41, p. 178] is included on p. 83.]—C.R.M.

613. C. Begg, "David's Second Sparing of Saul according to Josephus," *TynBull* 48 (1, '97) 93-117.

The study investigates Josephus' retelling in *Antiquities* 6:310-319a of David's second sparing of Saul's life according to the various biblical versions of 1 Samuel 26. Positive evidence for the presence of readings peculiar to the MT is lacking in Josephus' version. The most noteworthy feature is Josephus' streamlining of the source account; also noteworthy is his rearrangement of the source's sequence. Gentile readers would find Josephus' version stylistically more palatable and terminologically less offensive. The David of Josephus' version might be seen as calling Jewish victims of other Jews to adopt a stance of forbearance like his own, confident that divine punishment would come in due time (*Ant.* 6:312) upon the "Sauls" of their own day.—C.R.M.

614. C. T. Begg, "The Massacre of the Priests of Nob in Josephus and Pseudo-Philo," *EstBib* 55 (2, '97) 171-198.

After comments on the immediate context, text, story line, and literary and ideological features of the story of the massacre of the priests of Nob recounted in 1 Samuel 21–22, the article reviews the same elements in Pseudo-Philo's (*Biblical Antiquities* 63) and Josephus' (*Antiquities* 6:242-270) renditions of this narrative. Then it summarizes the similarities and differences between the two retellings of the biblical account. Both authors reflect the use of a text more like the LXX (B in particular) than the MT. In general, Josephus gives a more "faithful" rendition of the content of 1 Samuel 21–22 than does Pseudo-Philo. Pseudo-Philo's version has a much more markedly "theocentric" character than does Josephus' account.—C.R.M.

615. C. T. Begg, "Samuel leader of Israel according to Josephus," *Antonianum* 72 (2, '97) 199-216.

A comparison of 1 Sam 7:2-17 and Josephus' *Antiquities* 6:19-31 appears under five headings: people's repentance, Mizpah assembly, Philistine approach, Philistines routed, and Samuel's judicial activities. Josephus' retelling of 1 Samuel 7 is characterized by additions to/expansions of and modifications/adaptations of the biblical material. Josephus enhanced the stature of Samuel, while remaining sensitive to his Gentile and Jewish readers.—D.J.H.

616. C. Begg, "Samuel's Anointing of David in Josephus and Pseudo-Philo," *RivistStor LettRel* 32 (3, '96) 491-529.

This study first examines, separately, the versions of the anointing of David in Josephus' *Antiquities* 6:157-166a and ps.-Philo's *Biblical Antiquities* 59 in relation to the biblical source in 1 Sam 16:1-13. Then it compares Josephus' and ps.-Philo's anointing stories. The individual analyses focus on the text form(s) available to the two authors; how, why, and with what effect they modified the source's data; and whether their versions show affinities with or divergences from rabbinic traditions concerning the anointing of David. In general it can be said that both authors take a good deal of liberty with the details of the biblical story through additions, omissions/abridgments, and rearrangements and substitutions of content and/or wording.—C.R.M.

617. C. Begg, "Samuel's Farewell Discourse According to Josephus," *ScandJournOT* 11 (1, '97) 56-77.

The article compares Samuel's farewell discourse according to the various biblical versions of 1 Samuel 12 and to Josephus' *Antiquities* 6:86-94 under three headings: initial exchange, Samuel's central speech, and final exchange. In his streamlined version of Samuel's farewell, Josephus accentuated Samuel as the ideal prophet/leader and intensified the antimonarchical thrust already present in the biblical source. He sought to satisfy his double audience, i.e. Roman Gentiles and his fellow Jews.—D.J.H.

618. C. T. Begg, "Solomon's Two 'Satans' According to Josephus," *BibNotiz* 85 ('96) 44-55.

In 1 Kgs 11:14-25 both Hadad the Edomite and Rezon the son of Eliada are called "satans" of Solomon. The article investigates Josephus' portrayal of these two "satanic" personages in *Antiquities* 8:199-204 in comparison with its biblical source. It would appear that Josephus had access to texts comparable to those of both the MT and the LXX in composing his

version. Josephus' writing techniques (omissions, additions, modifications) serve to generate a story that is streamlined, smoother-reading, and more internally consistent and plausible in comparison with its *Vorlage*.—C.R.M.

619. C. Begg, "The Transjordanian Altar (Josh 22:10-34) According to Josephus (*Ant.* 5.100-114) and Pseudo-Philo (*LAB* 22.1-8)," *AndUnivSemStud* 35 (1, '97) 5-19.

The article first compares the biblical account of the Transjordanian tribes' building an altar (Josh 22:10-34) and its rereading in Josephus' *Antiquities* 5:100-114 under three headings: introduction, the exchange, and dénouement. Then it examines the version provided in ps.-Philo's *Biblical Antiquities* 22:1-7. Josephus seems to have recognized the biblical altar story's potential for inculcating points that he wished to make to both his Jewish and Gentile publics. In writing for a Jewish audience that had recently experienced (or were imminently facing) the catastrophe of A.D. 70, ps.-Philo adopted a much freer attitude than Josephus did toward the biblical source.—D.J.H.

620. P. J. J. Botha, "History and point of view: understanding the Sadducees," *Neotestamentica* 30 (2, '96) 235-280.

Portrayals of the Sadducees as the villains of early Judaism usually result from the failure to realize that historical understanding is more than quoting from ancient sources. The sources should be carefully interpreted so that we recognize their points of view and avoid making ancient writers unreal reflections of our own prejudices. After surveying ancient sources about the Sadducees (Josephus' works, rabbinic sources, the NT, Qumran texts), the article presents an overview of what we know about the Sadducees. Then it considers their social roles, beliefs, and morals, and concludes with reflections on history as hermeneutics.—D.J.H.

621. D. Büchner, "*psḥ:* Pass Over or Protect?" *BibNotiz* 86 ('97) 14-17.

Examination of the ancient versions and *Mekilta deRabbi Ishmael* indicates that in rendering *pshty* in Exod 12:13 as σκεπάσω ("I will protect") the Septuagint translator accurately represented a Jewish interpretative tradition (cf. παρελεύσεται in Exod 12:23).—D.J.H.

622. C. Burns, "Woman Wisdom: The Tree of Life," *BibToday* 35 (3, '97) 141-145.

Wisdom manifests herself in various ways according to Proverbs, Job 28, Sirach 24, Baruch 3:9–4:4, Wisdom 7–9, and Song of Songs, respectively. Our search for Wisdom is open to all dimensions and depths of life, including the infinite.—D.J.H.

623. N. Calduch-Benages, "Ben Sira y el Canon de las Escrituras," *Gregorianum* 78 (2, '97) 359-370.

After sketching the textual history of Sirach (Hebrew I, Greek I, Hebrew II, Greek II), the article considers how the book was received and used in rabbinic Judaism and in the early church, respectively. Then it reflects on questions raised regarding the book's canonicity, textual diversity, and inspiration.—D.J.H.

624. A. R. Ceresko, "The Liberative Strategy of Ben Sira: The Sage as Prophet," *Biblebhashyam* 22 (4, '96) 210-231.

Ben Sira's relation to Israel's prophetic tradition proves him to be a rich source for understanding and preaching "the God of life" who continues to reveal his will for a just, peaceful,

and life-giving human community. With particular attention to Sir 34:21-27 (especially 34:24), this investigation of Ben Sira's prophetic critique and liberative perspective moves among three poles: (1) the contemporary Asian reality, especially the plight of the girl child; (2) the biblical text and Ben Sira's links with prophecy; and (3) the impact on Bartolomé de las Casas.—D.J.H.

625. J. Collins, "A Syntactical Note (Genesis 3:15): Is the Woman's Seed Singular or Plural?" *TynBull* 48 (1, '97) 139-148.

The mismatch in gender between pronoun and antecedent in the Septuagint's rendering of *zeraʿ* by σπέρμα and *hûʾ* by αὐτός in Gen 3:15 has been taken as evidence that the LXX translator saw this as a prophecy of a specific individual. This study concludes that such an interpretation is consistent with Hebrew syntax elsewhere in the Bible.—C.R.M.

626. C. J. Dempsey, "The Gift of Wisdom and the Natural World," *BibToday* 35 (3, '97) 147-151.

With reference to Sirach and other OT wisdom books, the article shows that wisdom is from God and permeates all of life. Since wisdom's beauty is reflected in the natural world (which can teach us about life and about God), there is a link between wisdom and creation.—D.J.H.

627. T. Derda, "Did the Jews Use the Name Moses in Antiquity?" *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 115 ('97) 257-260.

In Jewish papyri and inscriptions from Greco-Roman Egypt the name Moses is not used, while in Christian documents the name is common. Jewish avoidance of Moses as a personal name probably reflects a general tendency in ancient Jewish onomastics.—D.J.H.

628. A. A. Di Lella, "Wisdom in Ben Sira," *BibToday* 35 (3, '97) 136-140.

After discussing Ben Sira's understanding of wisdom as both theoretical and practical, the article considers his views on wisdom's dwelling place (Jerusalem) and on fear of the Lord as practical wisdom, and his advice on how to attain practical and theoretical wisdom.—D.J.H.

629. A. B. du Toit, "Joodse religieuse uitbreiding in die Nuwe-Testamentiese tydvak: Was die Judaïsme 'n missionêre godsdiens? (Deel II) (Jewish religious expansion in the New Testament era: Was Judaism a missionary religion? [Part II])," *SkrifKerk* 18 (1, '97) 52-66.

This installment [see § 41-1905] discusses six additional factors that would have contributed to the dramatic increase of the Jewish population toward the end of the Second Temple period: Jewish slaves in non-Jewish households, adoption of children, the universalistic tendency in certain circles, the role of the synagogue, the attractiveness of Judaism in spite of a negative cross current, and the influence of apologetic-propagandistic literature. While Judaism cannot be described as a missionary religion, non-Jews who were attracted to it by the quality of Jewish belief and lifestyle were encouraged.—C.R.M.

630. S. E. Fassberg, "The Orthography of the Relative Pronoun *šh-* in the Second Temple and Mishnaic Periods," *Scripta Classica Israelica* [Jerusalem] 15 ('96) 240-250.

The use of *he* after *šin* in Second Temple and Mishnaic Hebrew texts did not serve as a *mater lectionis* for medial ε but rather was related to the phenomenon of gemination.—D.J.H.

631. L. H. Feldman, "Josephus' Portrait of Jehu," *Jewish Studies Quarterly* [Tübingen] 4 (1, '97) 12-32.

The space that Josephus gave to Jehu (see 2 Kgs 9:1–10:36) in his *Antiquities* (9:105-139, 159-160) indicates that Jehu was of very considerable interest to him. After discussing the portrait of Jehu in rabbinic literature, the article considers how Josephus presented him with reference to the cardinal virtues (wisdom, courage, temperance, justice, piety), his treatment of Jehu and civil strife, and his "improvements" in the story (clarifications, increased suspense, drama).—D.J.H.

632. C. T. R. Hayward, "Behind the Dead Sea Scrolls: The Sons of Zadok, the Priests and Their Priestly Ideology," *TorontoJournTheol* 13 (1, '97) 7-21.

Thanks to Jesus ben Sira of Jerusalem, it is possible to reconstruct something of the ideology of the Zadokite family as it was in the days of its power. From the subtle and nuanced poem in Sirach 50, six major aspects of Zadokite ideology emerge: the Zadokite high priest as a modern Adam, the Zadokite high priest as builder, Simon the Zadokite as focal point of covenants, Simon the Zadokite as embodiment of wisdom, Simon the Zadokite as embodying Israel, and the feast of Sukkot. The Qumran group perpetuated some of the most significant aspects of Zadokite ideology.—D.J.H.

633. M. Himmelfarb, "'A Kingdom of Priests': The Democratization of the Priesthood in the Literature of Second Temple Judaism," *Journal of Jewish Thought and Philosophy* [Amsterdam] 6 (1, '97) 89-104.

The article first considers *Jubilees* and Revelation as strands in Second Temple Judaism that reflect not a revolt against priestly hegemony but rather a desire to appropriate the status of priests for non-priests. Then it discusses the conflation of the categories of priest and scribe (as in *1 Enoch* 1–36 and Sirach) as a kind of democratization.—D.J.H.

634. S. Honigman, "Philon, Flavius Josèphe, et la citoyenneté alexandrine: vers une utopie politique," *JournJewStud* 48 (1, '97) 62-90.

With particular attention to passages in Josephus' *Against Apion* and Philo's *Legation to Gaius* and *Against Flaccus,* the article investigates the legal status of Jews in Alexandria ca. A.D. 38-41. It gives particular attention to the possibility that some Jews (such as Philo) were granted Alexandrian citizenship without apostasizing from Judaism. In examining the place of Jews in a Greek city one must distinguish their religious institutions from their juridical status.—D.J.H.

635. S. Joubert and J. W. van Henten, "Two a-typical Jewish families in the Greco-Roman period," *Neotestamentica* 30 (1, '96) 121-140.

After a summary and critique of some recent publications about Jewish families in antiquity, the article analyzes the literary evidence regarding two extraordinary families or households of the Second Temple period: the Maccabees, and Judith. The atypical behavior of the Maccabean family and the household of Judith should lead us to reconsider the present scholarly consensus on the roles, interactions, and stratifications in ancient Jewish families.—D.J.H.

636. J. KLAWANS, "The Impurity of Immorality in Ancient Judaism," *JournJewStud* 48 (1, '97) 1-16.

After describing ritual impurity and moral impurity in the Bible, the article considers how the relation between ritual and moral defilement was handled by Philo (an analogical approach), Qumran literature (identification or homogenization), the tannaim (compartmentalization), and the Synoptic Jesus (the prioritization of moral purity over ritual purity).—D.J.H.

637. J. KLAWANS, "Notions of Gentile Impurity in Ancient Judaism," *AJS Review* [Waltham, MA] 20 (2, '95) 285-312.

Prerabbinic and rabbinic sources used "purity" language to refer to two distinct phenomena: ritual impurity and moral impurity. Ritual impurity did not generally apply to Gentiles at all until the tannaitic period. Even though Gentiles were considered to be morally impure from a much earlier date, this conception did not cause Jews to consider contacts with Gentiles to be ritually defiling. Thus it is an error to assume that Jews in ancient times generally considered Gentiles to be ritually defiling, and it is even more of an error to assume that such a conception would have been an impediment to Jewish-Gentile interaction.—D.J.H.

638. C. H. KNIGHTS, "A Century of Research into the Story/Apocalypse of Zosimus and/or the History of the Rechabites," *JournStudPseud* 15 ('97) 53-66.

The article describes in chronological order the published work on the three major recensions (Greek, Syriac, and Ethiopic) of *Story/Apocalypse of Zosimus* and/or *History of the Rechabites*—editions, translations, and secondary literature from 1893 to 1995. It also provides information about the Armenian, Georgian, and Arabic recensions.—D.J.H.

639. J. KUGEL, "Wisdom and the Anthological Temper," *Prooftexts* 17 (1, '97) 9-32.

After reflecting on what it is about wisdom that is inherently anthological, the article explores the anthological character of wisdom within the Jewish canon with particular attention to Proverbs and Ecclesiastes. Sometime before the start of the 2nd century B.C., "wisdom" came to include Torah (see Sir 24:23; Bar 3:36–4:1), and sages began to add to their repertoire of ancient proverbs and sayings other texts (biblical laws, narratives, and prophecies) that likewise embodied discrete formulations of the divine plan. Thus the ancient sages of Israel's past now became interpreters of Scripture (see e.g. Wis 10:17-18). It is no exaggeration to state that the true rabbinic continuation of the biblical wisdom tradition is not so much *m. ʾAbot* as the *Mekilta deRabbi Ishmael* or *Genesis Rabbah,* those anthologies of pithy explanations of individual, isolated verses from Scripture.—C.R.M.

640. S. LÉGASSE, "Les Juifs, au temps de Jésus, croyaient-ils à l'immortalité de l'âme? Pour introduire à la doctrine du Nouveau Testament sur les fins dernières," *BullLittEccl* 98 (2, '97) 103-121.

After reviewing possible references to life after death in pre-Maccabean Jewish writings, the article considers the post-exilic development of the idea, the state of "souls" after death in Hellenistic Jewish writings (e.g. Wisdom, 2 and 4 Maccabees, Philo, Josephus), and the survival of the soul in Palestinian Jewish writings composed in Semitic languages (e.g. ps.-Philo's *Biblical Antiquities, 4 Ezra* and *2 Baruch, 1 Enoch,* early rabbinic works). By the 1st century Jewish eschatology, under Greek influence, came to admit a survival of the soul and judgment according to one's righteousness or ungodliness. Without denying resurrection,

Jewish thought granted to the soul a mid-way status and thus modified earlier after-life perspectives.—D.J.H.

641. R. H. Lemmer, "Early Jewish mysticism, Jewish apocalyptic and writings of the New Testament—a triangulation," *Neotestamentica* 30 (2, '96) 359-376.

After introductory remarks on Jewish mysticism, the article describes early Jewish mysticism (phases of organization, OT roots, other sources), considers the historical and thematic overlaps (and differences) between Jewish apocalypticism and mysticism, and reflects on the potential relevance of the study of Jewish mystical elements for NT research.—D.J.H.

642. L. I. Levine, "Hasmonean Jerusalem: A Jewish City in a Hellenistic Orbit," *Judaism* 46 (2, '97) 140-146.

The Second Temple period witnessed continued efforts at defining Jerusalem as an essentially Jewish city by emphasizing its uniqueness and particularity. Hellenistic culture was another force at work in the wake of, and even before, Alexander's conquests of the East, and it was to shape the city in no less profound ways than the Jewish dimension did. The Hasmonean rulers appear to have lived comfortably within the Hellenistic and Jewish worlds.—D.J.H.

643. M. Lluch Baixauli, "El tratado de Filón sobre el Decálogo," *ScriptTheol* 29 (2, '97) 415-441.

After reflecting on the place of the Decalogue in biblical revelation, the article focuses on Philo's *De decalogo:* the importance of Philo's commentary, his reception of the Decalogue and traditions, the circumstances of the revelation, the content of the precepts, the basis of the ethical teaching (nature or revelation), and the greatness and limitations of Philo's commentary.—D.J.H.

644. J.-D. Loye and C. Vallet, "La place de la *Torah* et du culte dans le *Livre des Antiquités bibliques,*" *MélSciRel* 54 (1, '97) 5-20.

Written ca. A.D. 70, ps.-Philo's *Biblical Antiquities* provides important information about how the Torah and ceremonial worship were perceived at that critical time. After a "state of the question" regarding the work, the article considers how it deals with the economy of salvation: the covenant, sin as the enemy of the covenant, and the Torah and the cult in the service of the covenant. Since in *Biblical Antiquities* the cult occupies a place secondary to the Torah in the economy of salvation, the disappearance of the Jerusalem Temple would not have touched the heart of ps.-Philo's faith.—D.J.H.

645. J. Margain and U. Schattner-Rieser, "Un fragment de Pentateuque samaritan," *Semitica* [Paris] 45 ('96) 113-118.

The article presents photographs, translations, and comments for the Hebrew texts of Gen 3:15b-18 and 3:22b–4:1a according to a fragment from a late manuscript of the Samaritan Pentateuch.—D.J.H.

646. U. Mell, "Der Ausbruch des jüdisch-römischen Krieges (66-70 n.Chr.) aus tempeltheologischer Perspektive," *ZeitRelGeist* 49 (2, '97) 97-122.

According to Josephus (*War* 2:409), the Jewish war against the Romans in A.D. 66-70 was occasioned by the refusal of priests serving in the Jerusalem Temple to accept gifts or sacri-

fices from non-Jews. The article places this boycott in its historical and theological context according to the following outline: the holiness of the Jerusalem Temple and the participation of non-Jews in the sacrificial cult, God as king of his people and non-Jewish dominion over Israel, the Temple theology of God's eternal sovereignty, and the Temple theology of God's eschatological reign breaking in.—D.J.H.

647. S. C. Mimouni, "La 'Birkat Ha-Minim': une prière juive contre les judéo-chrétiens," *RevSciRel* 71 (3, '97) 275-298.

Although it was not originally directed against Jewish Christians, the malediction known as the *birkat hā-mînîm* became a major instrument for excluding Jewish Christians from the synagogue. After discussing the "Eighteen Benedictions," the article considers the history of the form of the *birkāt ha-mînîm* (Palestinian and Babylonian versions) and its redactional history. Then it takes up various scholarly attempts at identifying the *mînîm*.—D.J.H.

648. D. C. Olson, "Jeremiah 4.5-31 and Apocalyptic Myth," *JournStudOT* 73 ('97) 81-107.

The oracle of Jer 4:5-31 is chiastic in structure (with v. 20b at its center), featuring within it a short "apocalyptic" poem (vv. 23-28). Comparison with the "Book of the Watchers" in *1 Enoch* 1–36 (especially chaps. 18–21) suggests that the Enochic mythology of the fallen angels lies behind this poem. The relevant Enochic material does not appear to be dependent on Jer 4:5-31.—D.J.H.

649. K. J. N. Owan, "The Sage, the Theologian and the Liberation of a People. Biblical Thematic Reflections in the Light of Jesus ben Sira," *Vidyajyoti* 61 (2, '97) 95-109.

Ben Sira took particular interest in the sage's involvement in social matters. It was Ben Sira's emphasis on meditation and reflection that brought out the theologian in him, and led him to identify the Torah with Wisdom. Today Africa's sages, teachers, and theologians must put their knowledge into practical use to preach and practice the social gospel.—D.J.H.

650. P. Sacchi, "L''attesa' come essenza dell'apocalittica?" *RivistBib* 45 (1, '97) 71-78.

The article first enters into conversation with B. Marconcini regarding his claim that the essence of apocalyptic consists in waiting for a future event of divine liberation. Then it discusses the development of Jewish apocalyptism with reference to the "Book of the Watchers" and the "Epistle of Enoch" in *1 Enoch,* and to other early Jewish writings. [Marconcini's response to Sacchi appears as an article entitled "Ancora sull''apocalittica': una luce da non spegnere," *RivistBib* 45 (2, '97) 179-182.]—D.J.H.

651. V. Scippa, "Gesù e l'ambiente del suo tempo," *Asprenas* [Naples] 43 (4, '96) 483-508.

With reference to four books recently published in Italian translation, the article considers various aspects of the world of Jesus: the NT and Hellenistic culture (M. Hengel); religious parties (G. Stemberger); popular movements (R. A. Horsley and J. S. Hanson); and medicine, miracles, and magic (H. C. Kee).—D.J.H.

652. C. S. Shaw, "The Sins of Rehoboam: The Purpose of 3 Kingdoms 12.24a-z," *JournStudOT* 73 ('97) 55-64.

The purpose of the lengthy addition in some Septuagint manuscripts of 3 Kingdoms 12:24

is to place the blame for the division of the kingdom on Rehoboam. By emphasizing that the north rejected Rehoboam and not the Davidic dynasty, and by playing down the sins of Jeroboam, the supplement implies that a reconciliation between the two kingdoms is possible. Hezekiah's efforts to extend his rule over the inhabitants of the north may provide the historical background for the supplement's composition.—D.J.H.

653. J. TROMP, "Two References to a Levi Document in an Epistle of Ammonas," *NovTest* 39 (3, '97) 235-247.

The Greek version of the seventh epistle of the Egyptian monk Ammonas contains two quotations from a writing in which Levi is presented as praising God for having bestowed the "holy spirit" upon him. It is likely that the source quoted presented the traditional image of Levi, known from such writings as *Jubilees, Aramaic Levi Document,* and *Testament of Levi,* namely the image of a divinely inspired prophet, and a perfect and immaculate saint.—C.R.M.

654. H. VAN ROOY, "Psalm 154:14 and the Relation between the Hebrew and Syriac Versions of Psalm 154," *JournBibLit* 116 (2, '97) 321-324.

With particular attention to Ps 154:14, the article shows that the Hebrew *Vorlage* of the Syriac version of Psalm 154 (H2) was close to but not identical with the version in 11QPs^a (H1). One Syriac subtradition (S1) is preserved in MS 12t4, while another (S2) is present in the other Syriac manuscripts and a third (S3) appears in marginal notes of MS 12t4.—D.J.H.

655. H. F. VAN ROOY, "Die verhouding van die Siriese Psalm 151 tot die Griekse en Hebreeuse weergawes (The relation between the Syriac Psalm 151 and the Greek and Hebrew versions)," *SkrifKerk* 18 (1, '97) 176-197.

One Hebrew version of Psalm 151 is reflected in the Qumran Psalms Scroll (11QPs^a), and another Hebrew version is reflected in the Septuagint translation. The Syriac version depends on the Greek, but one can discern clear signs of inner-Syriac development.—D.J.H.

656. S. WEITZMAN, "Revisiting Myth and Ritual in Early Judaism," *DeadSeaDisc* 4 (1, '97) 21-54.

The recent publication of Qumran liturgical materials, in combination with new perspectives supplied by ritual studies, allows a fuller and more nuanced understanding of how Jews in the late Second Temple period related the biblical mythos to their own ritual behavior. The article gives particular attention to how ps.-Philo reshaped the biblical Song of Deborah (Judges 5) in *Biblical Antiquities* 32 under the influence of the genre of communal petitionary prayer. It also discusses how *Jubilees* in its own way related contemporary festival behaviors to the biblical past.—D.J.H.

657. C. WERMAN, "*Jubilees* 30: Building a Paradigm for the Ban on Intermarriage," *Harv TheolRev* 90 (1, '97) 1-22.

According to the adaptation of Genesis 34 in *Jubilees* 30, intimacy with Gentiles creates absolute impurity that the community can remove only by extirpating those responsible, and so marriage to a foreigner is unthinkable. *Jubilees* 30 was not alone in linking the prohibition of the Molech offering (see Leviticus 18 and 20) with the ban on marrying foreigners. It is possible to discern three Jewish attitudes toward intermarriage in the Second Temple period:

(1) a total ban on intermarriage; (2) opposition to marriage with Gentiles unless they had abandoned idolatry or converted to Judaism; and (3) retention of the ancient tolerance of intermarriage, even in the absence of conversion.—D.J.H.

Jewish World, §§ 42-171, 602, 708, 730, 741.

Rabbinics

658. M. Beit-Arié, "*Genizot:* depositories of consumed books as disposing procedure in Jewish society," *Scriptorium* 50 (2, '96) 407-414.

After reviewing rabbinic references to the institution of the *gĕnîzâ,* the article surveys descriptions of various *gĕnîzôt,* including the Cairo Geniza. The Jewish custom of preserving all worn-out, damaged, disqualified, or unused written material, books and documents, sacred as secular, by concealed storage or burial, seems to be a unique practice among the booklores of the civilizations that developed around the Mediterranean.—D.J.H.

659. J. Bernard, "Torah et culte du temple chez les rabbins, confessions divergentes," *MélSciRel* 54 (1, '97) 37-71.

By following the themes of Paul's presentation of the doctrine of salvation in Romans, the article considers how various tannaitic texts may reflect pre-A.D. 70 Jewish perspectives on these issues: temple and Torah preceding the creation of the world (Romans 1), the natural revelation of the Torah to pagans (1:31; 2:14), the conviction that all have sinned and fallen short of God's glory (3:23), God's setting forward an instrument of propitiation (3:25), Abraham as justified by faith without the Law (4), and in whom or what all have sinned (5:12).—D.J.H.

660. M. Bregman, "Midrash Rabbah and the Medieval Collector Mentality," *Prooftexts* 17 (1, '97) 63-76.

As currently printed and marketed, *Midrash Rabbah* seems to be a relatively homogeneous midrashic commentary on ten books of the Bible (the Pentateuch plus Canticles, Ruth, Lamentations, Ecclesiastes, and Esther). However, it is in fact an anthology of discrete and generically different midrashic compositions whose textual and intellectual history is far more complex than first meets the eye. Perhaps inspired by the general medieval "anthological avidity," the compiler of *Midrash Rabbah* created a kind of "metacomposition" of the separate midrashic compositions by bringing them together, apparently without much other redactional intervention.—D.J.H.

661. Y. Breuer, "'Gdwl mrb rby, gdwl mrby rbn, gdwl mrbn smw' ('*Rabbi* is Greater than *Rav, Rabban* is Greater than *Rabbi*, the Simple Name is Greater than *Rabban*')," *Tarbiz* [Jerusalem] 66 (1, '96) 41-59.

The view expressed in the title holds true only for the difference between "Rabban" and "Rabbi," since the "Nasi" was entitled "Rabban" and the other Palestinian sages were entitled "Rabbi." The difference between "Rabbi" and the simple name was originally diachronic, since the custom of attaching a title to the name started only after A.D. 70. "Rabbi" was the title of the Palestinian sages, while "Rav" was the title of the Babylonian sages. "Rav"

evolved from the dropping of the final vowel of "Rabbi," a phenomenon typical of Eastern Aramaic. But already in the talmudic period the difference between the titles began to be perceived as semantic.—D.J.H.

662. M. Cohen, "Les substituts du culte du Temple après 70," *MélSciRel* 54 (1, '97) 21-36.

In the wake of the destruction of the Temple in A.D. 70, there was a transitional period during which the adepts of two different cultures were in contention, assigning the expiatory and ceremonial benefits formerly associated with sacrificial worship to either the study of the Torah or the performance of good works. After examining the definition of *ʿăbodâ* in *ʾAbot deRabbi Nathan,* the article reviews rabbinic texts supporting the two contending views. Then it notes the striking assimilation of *ʿăbodâ* to prayer in *Sifra Deut* 48, and its corroboration in other texts. The institutionalization of prayer as worship from the heart ultimately was recognized as the legitimate substitute for ceremonial worship.—C.R.M.

663. U. Ehrlich, "Mqwm hškynh btwdʿt hmtpll (The Place of the *Shekhina* in the Consciousness of the Worshipper)," *Tarbiz* [Jerusalem] 65 (2, '96) 315-329.

In talmudic literature we find three approaches to the placing of the locus of the divine presence (*šĕkînâ*) in the consciousness of the worshipper reciting the Eighteen Benedictions: in the location of the Jerusalem Temple, in the heavens, or by the side of the worshipper and in the synagogue.—D.J.H.

664. C. A. Evans, "A Note on Targum 2 Samuel 5.8 and Jesus' Ministry to the 'Maimed, Halt, and Blind,'" *JournStudPseud* 15 ('97) 79-82.

Whereas in the Hebrew text of 2 Sam 5:8 David declares that "the blind and the lame shall not enter the house," in *Targum Jonathan* he states that "the sinners and the guilty shall not go up to the house." The targumic association of "blind and lame" with "sinners and guilty" may illumine various NT texts (e.g. Jn 9:2; Mt 21:14-15). Attention should also be given to targumic texts that render "lame" as "exiles" (see Zeph 3:19; Isa 35:6; Mic 4:6-8).—D.J.H.

665. D. Golinkin, "Jerusalem in Jewish Law and Custom: A Preliminary Typology," *Judaism* 46 (2, '97) 169-179.

The laws and customs related to Jerusalem can be divided into three major categories: laws and customs attributed to Second Temple Judaism (see *b. Baba Qamma* 82b), post-destruction laws and customs to commemorate Jerusalem and its destruction (weddings, funerals, prayers, fasts, general mourning customs), and customs actually observed by residents of and visitors to Jerusalem from A.D. 70 until today.—D.J.H.

666. A. Houtman, "The Job, the Craft and the Tools: Using a synopsis for research on the relationship(s) between the Mishnah and the Tosefta," *JournJewStud* 48 (1, '97) 91-104.

The problem of the relationship between the Mishnah and the Tosefta has not yet been solved satisfactorily. A handy tool for detailed comparison of individual tractates is a synopsis. A database program proves to be a great help in the compilation of a synopsis. Such a synopsis can be used in several ways: textual comparison of the different text traditions within one corpus, comparison of parallel material in Mishnah and Tosefta, analysis of the com-

position, comparison of syntactical structures, and stock-taking of the non-parallel material.—D.J.H.

667. R. Kimelman, "The Messiah of the Amidah: A Study in Comparative Messianism," *JournBibLit* 116 (2, '97) 313-320.

The arrangement of Blessings 10–15 in the ʿAmidah/Eighteen Benedictions makes the point that God alone is the redeemer of Israel. The term "messiah" is absent, and the "sprout of David" plays a minimal role. By highlighting God's exclusive rule in Blessing 11, the appearance of the Davidic scion in Blessing 15 turns out to be more a manifestation of divine power than an expression of acute messianism.—D.J.H.

668r. R. Kirschner, *Baraita de-Melekhet ha-Mishkan: A Critical Edition with Introduction and Translation,* Monographs of the Hebrew Union College 15 (Cincinnati: Hebrew Union Colege Press, 1992).

C. Milikowsky, "On Editing Rabbinic Texts. A Review Essay," *JewQuartRev* 86 (3-4, '96) 409-417.—The *Baraita de-Melekhet ha-Mishkan* is the only systematic exegesis of the tabernacle account (see Exodus 25–27; 30–31; 35–40) found in rabbinic literature. Kirschner's work—not just his edition of the text but also his introduction—is a worthy contribution to the study of rabbinics. Although there are some problematic areas in the introduction, much of what we are given in this book is laudable.—D.J.H.

669. J. N. Lightstone, "Whence the Rabbis? From Coherent Description to Fragmented Reconstructions," *Canadian Society of Biblical Studies Bulletin & Abstracts* [North York, Ont.] ('96-'97) 21-45.

The Mishnah's authors relied most heavily on three rhetorical techniques: morphological repetition; repetition of similar or identical words and phrases, or of paired opposites; and the linking of items by conjunctive formulas. As a result of the pervasive application of their rhetoric, the Mishnah's authors largely effaced the language of any sources they had at hand. The Mishnah's rabbis portrayed themselves as like, or as heirs of, the priestly-scribal administration of the now defunct Temple state.—D.J.H.

670. R. Neudecker, "'Ich bin der Herr, dein Gott . . .' Das erste Gebot des Dekalogs in rabbinischer Auslegung," *Judaica* [Basel] 52 (3, '96) 179-189.

The article presents translations of and brief observations on fifteen early rabbinic texts that comment on various aspects of the first commandment in the Decalogue (see Exod 20:2-3; Deut 5:6-7).—D.J.H.

671. M. Perani, "La '*Genizah* italiana'. Caratteri generali e rapporto su quindici anni di scoperte," *RivistBib* 45 (1, '97) 31-70.

The discovery in recent years of thousands of Hebrew manuscript fragments in Italian archives has been called the "Italian Geniza." These manuscripts date from the 11th to the 16th century. They contain biblical texts (ca. 33%); halakhic literature (28%); biblical commentaries (15%); Mishnah, Talmud, and other talmudic compendia (8%); philosophy and Qabbalah (7%); dictionaries or lexicographical works (4%); and so forth. The more than 250 sheets of the Babylonian Talmud are of great importance.—D.J.H.

672. Y. Rash, "Attitudes juives à l'égard de non-juifs. Références bibliques, talmudiques et actuelles," *RechSciRel* 85 (2, '97) 177-197.

With particular attention to talmudic disputes regarding Jewish attitudes toward non-Jews, the article discusses the OT texts on which they were based as well as modern approaches. It concludes that a critical reading of the Talmud tends to favor a more universalistic and non-discriminatory attitude toward non-Jews than is generally recognized.—D.J.H.

673. S. C. Reif, "Jerusalem in Jewish Liturgy," *Judaism* 46 (2, '97) 159-168.

As a way to understand the place of Jerusalem in the first few centuries of rabbinic liturgy, the article first examines some major prayers: the Yom Kippur tradition, grace after meals, the ʿAmidah, other prayers, and five other contexts. Then it presents a synthesis and suggests some interpretations. There can be no avoiding the conclusion that Jerusalem stood close to the hearts and minds of Jewish worshippers whenever and wherever they formulated prayers that were central to their reflections on the present and their aspirations for the future.—D.J.H.

674. J. L. Rubenstein, "An Eschatological Drama: Bavli Avodah Zarah 2a–3b," *AJS Review* [Waltham, MA] 21 (1, '96) 1-37.

According to the homily in *b. ʿAboda Zara* 2a-3b, the nations of the world will receive no portion in the world to come because they have not fulfilled the Torah in this world. After a translation of the text, the article examines its structure and literary features, probes the biblical verses that provide the framework for the drama, provides a close reading, and suggests that it originated as a homily for Sukkot.—D.J.H.

675. J. L. Rubenstein, "Mythic Time and the Festival Cycle," *Journal of Jewish Thought and Philosophy* [Amsterdam] 6 (1, '97) 157-183.

In rabbinic sources the Jewish festivals are not periods of historical commemoration or of eschatological hope. Rather, they express what happens now and mark stages of an extended drama. Cosmogonic myths are elusive. More prominent are the themes of covenantal relationship between Israel and God, and the struggle between Israel and the nations. If mythic events are defined as paradigmatic for the present and expressed through symbols and rituals, the rabbinic view of time is completely mythic.—D.J.H.

676. J. L. Rubenstein, "On Some Abstract Concepts in Rabbinic Literature," *Jewish Studies Quarterly* [Tübingen] 4 (1, '97) 33-73.

After explaining the notion of "abstraction" in the study of law, the article traces the development of abstract concepts in rabbinic law with reference to six examples: tent (*ʾôhel*), *tĕrēpâ, mûqṣâ, karmĕlît,* primary categories of labor (*ʾăbôt mĕlākôt*), and primary categories of damages (*ʾăbôt nĕzîqîn*).—D.J.H.

677. N. Rubin and A. Kosman, "The Clothing of the Primordial Adam as a Symbol of Apocalyptic Time in the Midrashic Sources," *HarvTheolRev* 90 (2, '97) 155-174.

The article first reflects on the perception of time in the Hebrew Bible and in the rabbinic sources, on the relation between time and social structure, and on clothing as representative of a perception of time. Then with reference chiefly to midrashic texts, it considers clothing as a

bridge between the world above and the world below, and clothing as connecting the past to the future. By making Adam's vestment "the garment of the messiah" the midrashic texts emphasize the total and absolute annulment of time. However, the sages suggest that, with the arrival of the messiah, God will create a new garment, albeit one like Adam's.—D.J.H.

678. A. Sagi, "Models of Authority and the Duty of Obedience in Halakhic Literature," *AJS Review* [Waltham, MA] 20 (1, '95) 1-24.

The Jewish halakhic tradition offers two main models of authority: epistemic (authority derives legitimation from the possession of knowledge in a certain area), and deontic (authority is based on the power invested in the person in authority to determine binding norms). Although each model presupposes a different hierarchical structure and a different religious ethos, an interesting dialectical relationship prevails between them.—D.J.H.

679. M. L. Satlow, "'Texts of Terror': Rabbinic Texts, Speech Acts, and the Control of Mores," *AJS Review* [Waltham, MA] 21 (2, '96) 273-297.

Whereas the rabbinic texts on male sexual conduct speak to and directly threaten men, those on female sexual conduct speak about women often in violent ways, and further objectify women by comparing female sexuality to food. By writing "pornography," the rabbis attempted (on some, not necessarily conscious, level) to reinforce and perpetuate that system of gender relationships with which they were comfortable.—D.J.H.

680. J. Schwartz, "'Pigeon-Flyers' in Ancient Jewish Society," *JournJewStud* 48 (1, '97) 105-119.

Pigeon-flying was a pastime of questionable repute, and so the rabbis questioned the honesty of those who sought diversion in it. Pigeon-flying was theft that was difficult to prove and theft that served no purpose other than fulfilling the whims of the pigeon-fancier and providing for an unlawful recreational activity. Talmudic literature accurately reflected this reality.—D.J.H.

681. E. Segal, "Anthological Dimensions of the Babylonian Talmud," *Prooftexts* 17 (1, '97) 33-61.

The article first surveys the principal models that have been proposed as frameworks for understanding the Babylonian Talmud's distinctive literary character: commentary, legal literature, and anthology. Then it elaborates on the anthological model by considering some talmudic material that did not originate as Mishnah commentary: transposition of materials relating to other mishnayot (*b. Ketub.* 2a-3a), an anthology of haggadic sayings (*b. Ketub.* 5a), and cases and judicial materials (*b. Ketub.* 91b-93a). The most distinctive achievement of the Talmud's anthologizing program was associated with the skill and inventiveness with which the individual units were incorporated into the total work.—D.J.H.

682r. D. Stern, *Parables in Midrash* [*NTA* 36, p. 304; § 41-652r].

D. Boyarin, "Midrash in Parables," *AJS Review* [Waltham, MA] 20 (1, '95) 123-138.—Stern has treated the rabbinic *māšāl* with the complexity, sophistication in literary theory, and philological erudition that it deserves. The result is a feast for scholars of Judaism as well as for historians and comparativists of literature. After outlining an alternative approach to the midrashic *māšāl,* the article gives an account of some of the major achievements of Stern's work.—D.J.H.

683. M. D. Swartz, "Ritual about Myth about Ritual: Towards an Understanding of the *Avodah* in the Rabbinic Period," *Journal of Jewish Thought and Philosophy* [Amsterdam] 6 (1, '97) 135-155.

With attention to late rabbinic liturgical compositions for the Day of Atonement, the article outlines several themes that attest to the interplay of myth and ritual in the service: creation for the cult, valorization of the priesthood, and the experience of the priest. These poems do not focus on the "victim" of the sacrifice. By recounting verbally a lost ritual, a community develops a way of memorializing that ritual in an act that is itself a ritual.—D.J.H.

684. L. Vana, "Les relations sociales entre juifs et païens à l'époque de la Mishna: La question du Banquet privé (*mšth šl gwyym*)," *RevSciRel* 71 (2, '97) 147-170.

This investigation of social interactions between Jews and Gentiles at the time of the Mishnah deals with commensality, family celebrations (*feriae singulorum,* marriage banquets), private banquets and the question of food sacrificed to idols, and Jews entering the *temenos* (banquet halls, baths and gardens, fountains, inns). Jews could eat with pagans as long as *kašrût* was observed. Under certain conditions Jews were allowed to enter pagan sanctuaries and use other public accommodations. Some Diaspora Jews would enter a *temenos* to participate in private banquets, taking care to respect *kašrût* and in the absence of sacrifice and sacrificed meats at table.—D.J.H.

Rabbinics, §§ 42-166, 611, 630, 636–637, 639.

Greco-Roman World

685. R. S. Ascough, "Recent Studies of Philippi," *TorontoJournTheol* 13 (1, '97) 72-77.

For too long the site of Philippi has been ignored both in commentary literature and in separate studies. The four studies reviewed here, all published in 1995, represent a welcome shift of focus. The article presents summaries and evaluations of D. Peterlin, *Paul's Letter to the Philippians in the Light of Disunity in the Church;* V. A. Abrahamsen, *Women and Worship at Philippi;* L. Bormann, *Philippi. Staat und Christengemeinde zur Zeit des Paulus;* and P. Pilhofer, *Philippi.* Band 1, *Die erste christliche Gemeinde Europas.* Pilhofer's thorough review of archaeological work undertaken at Philippi is an indispensable tool for NT scholars.—C.R.M.

686. A. Christ, "Consuming Bodies in Early Imperial Rome," *Ancient History Bulletin* [Calgary] 10 (3-4, '96) 93-109.

It is clear that the city of Rome adopted cremation as the dominant choice for the disposal of the bodies of the dead in the 2nd century B.C. and then returned to the older practice of inhumation on a significant scale in the 2nd century A.D. Cessation of cremation, with its immediate presentation of the body as to be consumed, may have palliated traditional dualistic conceptions of the person either as a soul imprisoned in the body or as no more than the mortal body. Perhaps the change in rite contributed to the increasing physicality that recent scholarship identifies in 2nd-century A.D. spiritual experience.—D.J.H.

687. B. J. Collins, "Greek ὀλολύζω and Hittite *palwai-:* Exultation in the Ritual Slaughter of Animals," *GkRomByzStud* 36 (4, '95) 319-325.

Greek ὀλολύζω and its cognates are typically an expression of jubilance. But historians of religion have suggested that in ritual contexts this word also expresses sadness or horror at the sacrificial act. Parallels from Hittite sacrificial rituals indicate that the Greek vocalization accompanying sacrifice was an expression of jubilation over the gift being dedicated to the god, perhaps in the hope of inducing the god to receive it with equal joy and delight. Its other purpose was to capture the attention and to summon the deity to the joyful and sacred event of the shared ritual meal.—C.R.M.

688. C. Damon, "From Source to *Sermo:* Narrative Technique in Livy 34.54.4-8," *AmJournPhilol* 118 (2, '97) 251-266.

In Livy's second notice of the institution of special seating for senators at public festivals (34.54.4-8) one can see how he uses an indirect narrative style to create a smooth narrative surface over a historical tradition troubled by contradictions of both fact and interpretation. Livy presents the divergent analyses of different sources as a contemporary debate, *sermones* pro and con. His procedure in writing the *sermones* of 34.54.4-8 was not free composition in the manner of Tacitus in *Annals* 1 or 14, nor was it a slavish following of sources, good, bad, and indifferent. Rather, Livy smoothed out contradictory bumps in the tradition, while preserving something of the chronological depth of that tradition.—C.R.M.

689. K. Demoen, "A Paradigm for the Analysis of Paradigms: The Rhetorical *Exemplum* in Ancient and Imperial Greek Theory," *Rhetorica* 15 (2, '97) 125-158.

This article describes the *exemplum* in its development from classical to late antique rhetorical theories (up to the 6th century A.D.) and proposes a classification based upon these theories that can be applied when examining the use of *exempla* in late antique or early Christian literature. It first treats the παράδειγμα/*exemplum* in ancient rhetorical theory: functions (argument, ornament), relation of the *illustrans* to the *illustrandum,* subject matter, and literary form. Then it offers some suggestions on the rhetorical analysis of the παράδειγμα/*exemplum* in imperial Greek literature, including the *exemplum* in early Christian authors.—C.R.M.

690. E. des Places, "Chronique de la philosophie religieuse des Grecs (1993-1996)," *Bulletin de l'Association Guillaume Budé* [Paris] 56 (1, '97) 42-57.

This bulletin of recent publications on Greek religious philosophy [see § 41-658] covers pre-Socratic texts, translations, and commentaries; classical philosophers; vocabulary studies; and general works.—D.J.H.

691. L. Dirven, "The Author of *De Dea Syria* and His Cultural Heritage," *Numen* 44 (2, '97) 153-179.

The 2nd-century work *De Dea Syria* is potentially of great value for reconstructing pagan religion in late antique Syria, for it provides a detailed description of the Syrian cult in the Roman period in a way that is unparalleled in other literary sources. After showing that there are no solid grounds for attributing the work to Lucian of Samosata, the study attempts to determine the cultural identity of the author of *De Dea Syria* on the basis of the work's contents. It concludes that the verifiable reliability of the information about the cult of the Syrian

goddess in the Syrian city Hierapolis is best explained by the assumption that the author did visit the "holy city" just as he maintains. The author may be characterized as a Syrian with a Greek education who intended to propagate the cult of the Syrian goddess to a hellenized audience, in all probability from Syria itself.—C.R.M.

692. M. L. Edwards, "The Cultural Context of Deformity in the Ancient Greek World," *Ancient History Bulletin* [Calgary] 10 (3-4, '96) 79-92.

After an overview of congenital deformity, the article discusses the primary sources in Greek (Plato, Aristotle, Plutarch, Soranus) regarding infanticide, the vocabulary, the social context into which a deformed baby was born, and practical considerations. The cultural atmosphere into which such babies were born was one in which deformed people were not categorically deemed evil, worthless, or ill. Modern assumptions about the economic worth and aesthetic appeal of deformed people, cloaked in the standards of medical health, do not provide an appropriate framework for interpreting the evidence about the lot of anomalous infants in ancient Greece.—D.J.H.

693. J. Farrell, "The Phenomenology of Memory in Roman Culture," *ClassJourn* 92 (4, '97) 373-383.

Ancient theory uniformly conceives of memory in decidedly objectivist terms: The thing remembered is indeed a thing, while memory itself is a transparent medium that provides access to things separated from the rememberer by time or space. The article presents a reading of an anecdote about Simonides of Ceos and the "invention" of memory put by Cicero in the mouth of Antonius in *De oratore* 2.351-353. It observes that the Romans were to a very large extent in the habit not of storing memories but of performing them. Handing on an accurate memory of whatever "originary event" inspired the anecdote in *De oratore* clearly takes second place to the story's plasticity, its capacity for adaptation to needs that change over time and across cultures.—C.R.M.

694. B. K. Gold, "Feminism and Classics: Framing the Research Agenda," *AmJournPhilol* 118 (2, '97) 328-332.

The article reports on a landmark conference on feminism and classics held at Princeton University in 1996 that sought to address the evidential deficiencies of the traditional classical literary canon, to deal with the methodological inadequacies of traditional historical and philological approaches, and to clarify the relations between classical scholarship and the politics of social change. Although it is not necessary that all scholarly work focus on gender and feminist issues, all classicists should at least be aware of the salutary changes that feminist studies have wrought in classics.—D.J.H.

695. P. A. Harland, "Honours and worship: Emperors, imperial cults and associations at Ephesus (first to third centuries C.E.)," *StudRel/SciRel* 25 (3, '96) 319-334.

Archaeological and inscriptional evidence from Ephesus and Asia Minor, which shows the popularity of the cult of the emperors in this region, leads one to question aspects of the traditional scholarly view that reduced imperial cults to the political by discounting their possible religious dimensions for the populace. This evidence indicates that emperors could play a significant role in the social and religious life of local associations in cities such as Ephesus,

both with regard to honors and networks of benefactions and with respect to cultic activities.—C.R.M.

696. C. Henriksén, "Earinus: An Imperial Eunuch in the Light of the Poems of Martial and Statius," *Mnemosyne* 50 (3, '97) 281-294.

This sketch of the life of the eunuch Earinus, a favorite of the emperor Domitian, on the basis of information in the poems of Martial and Statius gives particular attention to his castration, hair-offering, and manumission. It also discusses his relation to the Pergamene Asclepius (the recipient of the hair-offering), as well as some points regarding the interrelation of the Earinus poems of Martial and Statius and their reasons for writing them.—D.J.H.

697. R. Jasnow, "The Greek Alexander Romance and Demotic Egyptian Literature," *Journ NearEastStud* 56 (2, '97) 95-103.

There is good reason to think that portions of the *Alexander Romance* derive from an actual written Demotic text about Alexander and Nektanebo. This suggestion is based on the interpretation of the Greek verb συγκλονήσας ("having jumbled up") in the *Alexander Romance* 1.12 as a mistranslation of Demotic *phr* meaning "having enchanted."—D.J.H.

698. C. P. Jones, "Egypt and Judaea under Vespasian," *Historia* [Stuttgart] 46 (2, '97) 249-253.

Reexamination of statements by Dio Chrysostom, Eusebius, and Libanius makes it possible to clarify the sequence and chronology of events at Alexandria and Masada between A.D. 69 and 75.—D.J.H.

699. H.-J. Klauck, "Religion without fear. Plutarch on superstition and Early Christian Literature," *SkrifKerk* 18 (1, '97) 111-126.

After considering the title of Plutarch's essay *On Superstition* (Περὶ δεισιδαιμονίας) and reviewing its disposition and content, the article considers whether the fear of God in the Jewish-Christian tradition is the same as true piety (εὐσέβεια) for Plutarch, and treats Rom 8:15 and 1 Jn 4:17-18 as texts pleading for belief in God without fear and consequently without any form of superstition.—C.R.M.

700. C. Panayotakis, "Baptism and Crucifixion on the Mimic Stage," *Mnemosyne* 50 (3, '97) 302-319.

The ridicule of baptism on the mimic stage represents nonintellectual criticism of Christianity by pagan dramatists, and should be viewed as supplementing the picture of pagan reaction to a new religion that was becoming powerful during the 2nd and 3rd centuries. The accounts of the Passions of Gelasinus, Genesius, and Porphyry provide valuable information about how these plays may have been staged. A blend of real events and literary tradition may have inspired the production of crucifixion mimes.—D.J.H.

701. C. Poster, "Aristotle's *Rhetoric* Against Rhetoric: Unitarian Reading and Esoteric Hermeneutics," *AmJournPhilol* 118 (2, '97) 219-249.

There are four specific areas in which the Neoplatonic turn in ancient philosophical historiography can contribute to a general hermeneutic for understanding Aristotle's *Rhetoric:* the

unity of Plato and Aristotle, esotericism, the textual status of the Aristotelian corpus, and the role of *endoxai.* Rhetoric's role, for Aristotle, was that of an unfortunate necessity. For Aristotle's students to survive, find patronage, and influence events in the corrupt and uncertain world of Greek politics, not only were the inherently unjust tactics of rhetoric necessary but it would have been shameful not to use them and thus let the ignorant and corrupt triumph.—D.J.H.

702. M.-J. Roche, "Remarques sur les Nabatéens en Méditerranée," *Semitica* [Paris] 45 ('96) 73-99.

Examination of twenty-three pertinent documents indicates that Nabatean presence in the Mediterranean world developed under Roman domination in the 2nd century B.C. but did not survive the decline of Petra in the 1st century A.D. Nabateans traveled in the Mediterranean world for economic and political reasons.—D.J.H.

703. M. B. Roller, "*Color*-Blindness: Cicero's Death, Declamation, and the Production of History," *ClassPhilol* 92 (2, '97) 109-130.

This study examines the techniques by which Romans produced accounts of the death of Cicero, along with the principles according to which modern scholars evaluate and extract information from these accounts as they pursue various historical questions. After establishing two general characteristics of the mode of rhetorical training known in the early empire as *declamatio* (the pervasiveness of ethical evaluation, and the possibility of introducing "new" events to serve as *colores*), it argues on chronological and stylistic grounds that the death-of-Cicero tradition emerged from declamation. It contends that the entire tradition that Cicero defended Popillius is a declamatory fabrication that originated as a *color.* Nevertheless, it gained some credibility as a "real event" even in antiquity by passing from declamation into more authoritative genres such as history and biography.—C.R.M.

704. I. Rutherford, "Theoric Crisis: The Dangers of Pilgrimage in Greek Religion and Society," *Studi e Materiali di Storia delle Religioni* [L'Aquila—Rome] 19 (2, '95) 275-292.

The ancient Greek words for "pilgrimage" (θεορία) and "pilgrim" (θεωρός) reflect the importance of viewing the statues of the gods and related sights. There are stories about pilgrims who come to grief on the journey or on the return, about the danger of contemplating the divine, and about pilgrimage in relation to life and death. These narratives encouraged the belief that pilgrimage was inherently difficult.—D.J.H.

705. W. Scheidel, "What's in an Age? A Comparative View of Bias in the Census," *Bulletin of the American Society of Papyrologists* [Atlanta] 33 (1-4, '96) 25-59.

Building on R. Bagnall and B. Frier's *The Demography of Roman Egypt* (1994), the article explores some biases and deficiencies that affect the quantitative data contained in the three-hundred extant census returns from Roman Egypt. It gives particular attention to the tendency to prefer certain terminal digits in reporting one's age, oddities in sex ratios, and the overrepresentation of twins.—D.J.H.

706. R. Talbert, "Maps for the Classical World: Where Do We Go from Here?" *AmJourn Philol* 118 (2, '97) 323-327.

The article reports on the American Philological Association's Classical Atlas Project.

Maps appearing in the atlas volume (targeted for publication by the end of 1999) will offer a comprehensive vision of the physical and cultural landscape of classical antiquity that has been so seriously lacking since C. Müller provided the last one for W. Smith's *Atlas of Ancient Geography* in the 1870s. The article also urges the creation of a center for the specific purpose of gathering and making available all materials relevant for mapping the classical world.—C.R.M.

707. J. L. P. Wolmarans, "Asclepius of Epidaurus and Jesus of Nazareth," *Acta Patristica et Byzantina* [Pretoria] 7 ('96) 117-127.

Comparison between Asclepius the healer god as he was worshipped at the temple in Epidaurus and Jesus the healer as he is presented in the NT indicates that the myths surrounding the birth, life, death, and deification of each figure, as well as the healing stories associated with them, are slightly different realizations of basically the same vision of the world, serving similar sociological functions.—D.J.H.

Greco-Roman World, § 42-177.

The Early Church

708. W. Adler, "Exodus 6: 23 and the High Priest from the Tribe of Judah," *JournTheol Stud* 48 (1, '97) 24-47.

This discussion of early Christian witnesses to the concept of the "high priest from the tribe of Judah" seeks to establish three points: (1) In the interpretation of three OT political oracles predicting the cessation of a line of hereditary rulers (Gen 49:10; Dan 9:25-26; Jer 22:28-30), Exod 6:23 ("Aaron married Elisheba") promoted the ancestral claims of the Hasmonean dynasty to the dual office of high priest and king. (2) Exod 6:23 also supported a theory about Jesus' and James' Levitical/Judahite lineage and their restoration of a legitimate hereditary office vacated when Herod acceded to the throne. (3) This Jewish-Christian tradition linking James and Jesus to the pre-Herodian high priesthood underwent varying degrees of later revision, the purpose of which was to bring it into conformity with a developing orthodox consensus about Jesus' Davidic ancestry.—D.J.H.

709. R. S. Ascough, "Translocal Relationships among Voluntary Associations and Early Christianity," *JournEarlyChristStud* 5 (2, '97) 223-241.

The localized nature of voluntary associations in Greco-Roman antiquity has often been emphasized versus the perceived translocal nature of Christianity. Close analysis of relevant material, however, suggests that some voluntary associations in antiquity had translocal links and that Christianity was more locally based than is often assumed. The elimination of the false dichotomy between local associations and translocal Christianity allows for a more profitable use of the voluntary associations as an analogy for understanding the formation and organization of early Christian groups.—C.R.M.

710. J.-C. Basset, "Faul-il réviser le canon des Écritures? Les apocryphes et la foi," *BullCentProtEtud* 49 (2-3, '97) 35-43.

Christian apocryphal literature provides access to historical witnesses that can inform us

about origins and developments in primitive Christianity infinitely richer and more complex than the NT allows us to suppose. Taking into account the existence and diffusion of this literature moves one to rethink the question of the canon that has fixed the marks of Christian faith. As leads for reflecting on these matters, the article presents five propositions each on (1) the significance and use of the NT apocryphal writings, and (2) the relation between canonical and apocryphal writings.—C.R.M.

711. D. M. Bazell, "Strife among the Table-Fellows: Conflicting Attitudes of Early and Medieval Christians toward the Eating of Meat," *JournAmAcadRel* 65 (1, '97) 73-99.

The NT provided the roots of Christian ambivalence toward eating meat. Although no food may be considered unclean and dietary restrictions have no bearing on salvation, one may renounce eating meat as an aspect of bodily discipline. A survey of attitudes toward eating meat in patristic and medieval texts highlights the paradox that the efforts exerted to convince strange table-fellows that no mere dietary practice should divide them, in turn, provided a standard by which to identify and dismiss interlopers at the Christian banquet.—D.J.H.

712. P. M. Blowers, "The *Regula fidei* and the Narrative Character of Early Christian Faith," *Pro Ecclesia* [Northfield, MN] 6 (2, '97) 199-228.

The "rule of faith," which was always associated with Scripture, served the primitive Christian hope of articulating and authenticating a world-encompassing story or meta-narrative of creation, incarnation, redemption, and consummation. In the crucial "proto-canonical" era in the history of Christianity, the rule of faith, being a narrative construction, set forth the basic "dramatic" structure of a Christian vision of the world, posing as a hermeneutical frame of reference for the interpretation of Christian Scripture and Christian experience, and educing the first principles of Christian theological discourse and of a doctrinal substantiation of Christian faith.—D.J.H.

713. D. K. Buell, "Producing Descent/Dissent: Clement of Alexandria's Use of Filial Metaphors as Intra-Christian Polemic," *HarvTheolRev* 90 (1, '97) 89-104.

In the 2nd century some Christians deployed historically- and culturally-specific notions of procreation and kinship in their struggles with each other over claims to represent the truth of Christian biblical interpretation, practices, and doctrine. This study examines how the production of a genealogy serves as a primary strategy for Clement of Alexandria's self-authorization, discusses how Clement uses kinship metaphors in the *Stromateis* to organize and manage dissent and difference among Christians, and suggests some implications following from the recognition that kinship language played a significant role in strategies of authorizing and delegitimizing Christian perspectives. Metaphorical genealogies reveal less the true character of Clement's place in Christian history than a strategy employed by Clement and Eusebius to establish an authoritative place in history. In Clement's case this framework allows him to undermine the authority of such Christian teachers as Basilides, Valentinus, Marcion, and Simon.—C.R.M.

714. W. Burkert, "Zum Umgang der Religionen mit Gewalt: Das Experiment des Manichäismus," *BerlinTheolZeit* 13 (2, '96) 184-199.

After reflecting on connections between violence and religion (especially in sacrifice), the article considers the opposition of Jesus and pre-Constantinian Christians toward violence.

Then it discusses the life and activities of Mani, the religious system of Manichaeism, and Mani's inclusive and unconditional interpretation of "You shall not kill" in the place of that system.—D.J.H.

715. G. Buschmann, "Traditionsgeschichtliche Analyse des Gebets in *MartPol* 14: Ein jüdisches Dankopfergebet des Einzelnen als eucharistisches Märtyrer-Gedächtnisgebet der frühchristlichen kleinasiatischen Gemeinden," *JournEarlyChristStud* 5 (2, '97) 181-221.

After expressing doubt that the prayer in *Mart. Pol.* 14 represents the *ipsissima verba* of Polycarp, the study briefly indicates its three-part structure and then explores in detail its tradition-historical background in psalms and hymns of thanksgiving in Israel, Greek hymns, Jewish meal prayers, liturgical elements and eucharistic prayers, and the hymn of the three men in the furnace (Daniel 3 LXX) and other farewell prayers of martyrs. It concludes that the prayer in *Mart. Pol.* 14 is based on an originally independent Jewish hymn of thanksgiving in a sacrificial context that had been Christianized and then redacted into its current martyrological context. The Greek text and a German translation are provided that distinguish by different fonts the original Jewish prayer, the Christian eucharistic elements, and the martyrological redaction.—C.R.M.

716. V. Calzolari, "Les textes apocryphes chrétiens en langue arménienne: un aperçu," *BullCentProtEtud* 49 (2-3, '97) 17-25.

This survey of Christian apocryphal texts in Armenian seeks to demonstrate the importance of such works for the story of the development of the NT canon and the religious history of different communities in the ancient Christian world. It treats traditions of the apostolic origin of Armenian Christianity (Thaddaeus, Bartholomew), the *Martyrdom of Andrew,* and the apocryphal correspondence between Paul and the Corinthians.—C.R.M.

717. D. R. Cartlidge, "The Christian Apocrypha: Preserved in Art," *BibRev* 13 (3, '97) 24-31, 56.

Religious art attests to the powerful role of the Christian Apocrypha in theology and worship from the 1st century on. Until the invention of the printing press most people learned about the nativity of Jesus, the crucifixion, the life of the Virgin Mary, and the lives of the saints from church and funerary decorations. Few of the narrative cycles in pictorial art represent stories exactly as they appear in the NT. Rather, manuscript illuminations, liturgical utensils, personal devotional objects, altarpieces, and even household utensils are decorated either with entire scenes or telling details found only in the Christian Apocrypha. The article treats numerous examples with illustrations.—C.R.M.

718. E. Cattaneo, "La letteratura cristiana antica in recenti pubblicazioni di area italiana," *RassTeol* 38 (2, '97) 257-262.

The article describes two recently published (and complementary) works on early Christian literature: C. Moreschini and E. Norelli, *Storia della letteratura cristiana antica greca e latina* (2 vols, 1996); and M. Simonetti and E. Prinzivalli, *Letteratura cristiana antica* (2 vols., 1996). The first work is a literary history, and the second is an anthology of texts.—D.J.H.

719. S. Currie, "The Killer Within: Christianity and the Invention of Murder in the Roman World," *Differences* [Bloomington, IN] 8 (2, '96) 153-173.

Murderers in Roman society were a venomous, feminine, and plural presence who practiced their secret arts against the integrity of the self. Taking their lead from an alternative model of the Roman murderer, the *homicida,* and from the spectacle of slaughter in the arena, early Christians created the transcendent and masculinized murderer. The masses of monstrous, external enemies became a single potential subject position. Christians claimed *homicidium* as an absolute, immutable currency for the measurement of evil-doing. This led inevitably to the condemnation of the theatrical representation of the arena.—D.J.H.

720. C. Dagens, "Les premiers chrétiens dans le monde païen: la conscience d'une vocation universelle," *Chronique* [Toulouse] (1, '97) 7-15.

After considering how early Christians were judged by their pagan contemporaries, the article discusses the early Christians vis-à-vis the Roman imperial system, their refusing the sacralization of power, contesting pagan ideology, and witness of a different life.—D.J.H.

721. A. Desreumaux, "La place des textes apocryphes dans la littérature syriaque," *Parole de l'Orient* [Kaslik] 20 ('95) 61-72.

The article first notes the place of apocryphal texts (OT and NT) in the handbooks of Syriac literature (R. Duval, A. Baumstark, J.-B. Chabot, I. Ortiz de Urbina) and provides a definition of Christian apocryphal texts. Next it comments on major NT variants and scriptural references in Syriac apocryphal texts, as well as the use of apocryphal texts in the Syriac church. Then it sketches the main lines of a history of the apocrypha in the Syriac churches in five stages.—C.R.M.

722. J. A. Draper, "Resurrection and Zechariah 14.5 in the Didache Apocalypse," *Journ EarlyChristStud* 5 (2, '97) 155-179.

The study argues that ὑπ᾽ αὐτοῦ τοῦ καταθέματος in *Did.* 16:5 is a reference to purgatorial fire in its context by a study of the understanding of resurrection in *Didache.* After suggesting that the background of the text is the theology of martyrdom that emerged from the Maccabean crisis, it surveys the interpretation of Zech 14:5 (cited in *Did.* 16:7) in rabbinic and Christian exegesis (e.g. *b. Pesaḥ.* 50a; *Midrash Rabbah;* 1 Thess 3:13; 2 Thess 1:3-10; Mt 25:31; Mk 8:35-38 parr.) and proposes that it was a proof text for the theology of martyrdom. It was held to demonstrate that the righteous saints who suffered faithfully to the death would be rewarded by being raised to life to return with the Lord in his eschatological judgment. It is only those who endure, even to the point of martyrdom, who will experience the resurrection. So the nature of "salvation by the curse itself" in *Did.* 16:5 is highlighted by a promise and a warning.—C.R.M.

723. M. Edwards, "Ignatius, Judaism and Judaizing," *Eranos* [Oslo] 93 (2, '95) 69-77.

The Judaizing faction in the churches that was opposed by Ignatius is the one that was condemned in Revelation as the "synagogue of Satan" (see Rev 2:9-10; 3:9). Comparison with Hebrews (see 2:8-9) shows that Ignatius' conflation of this Judaizing party with the Docetists was neither ignorant nor disingenuous.—D.J.H.

724r. R. Eisenman, *James the Brother of Jesus* [*NTA* 41, p. 574].

A. J. Saldarini, "Freedom Fighters," *New York Times Book Review* [New York] April 27

('97) 41.—Eisenman contends that James the brother of Jesus kept alive the real teaching of Jesus and was the leader not only of the early Jewish Christians in Israel but of the whole nationalist party. He will not persuade many, because his conclusions are improbable, his arguments are incoherent, and his prose is impossible. In arguing his bizarre thesis, Eisenman ignores the normal canons of historical argument and of literary analysis. His interpretations are frequently inaccurate and biased.—D.J.H.

725. W. H. C. Frend, "Christianity in the Second Century: Orthodoxy and Diversity," *JournEcclHist* 48 (2, '97) 302-313.

The ten books summarized and evaluated here deal almost entirely with the period of the expansion of the church between A.D. 100 and ca. 240. The series begins with an aspect of the intellectual background of the pagan world (J. A. Francis). There follow descriptions and analyses of Christian concepts of martyrdom (G. W. Bowersock, R. Cacitti) and of the long drawn out debate between Christians and pagans (R. J. Hoffmann, D. Ridings, C. Riedweg). M. Goodman's study concerns proselytizing by Jews and Christians in the Roman empire in this period, and the essays edited by W. E. Helleman and the comprehensive study by M. Simonetti analyze the relations between orthodoxy and gnosticism. Finally F. S. Jones studies the ancient Jewish-Christian account of the origins of Christianity embedded in the first book of the ps.-Clementine *Recognitions.* These volumes illustrate the very wide variety of interpretations of the Christian message that existed throughout the 2nd century.—C.R.M.

726. M. W. Holmes, "A Note on the Text of Polycarp *Philippians* 11.3," *VigChrist* 51 (2, '97) 207-210.

After reviewing seven attempts to interpret the phrase *qui estis in principio epistulae eius* in Pol. *Phil.* 11:3 as it stands or to rectify it via emendation, the article proposes that Polycarp originally wrote something like τοῖς ἐπαινουμένοις ἐν ἀρχῇ τῆς ἐπιστολῆς αὐτοῦ ("[the ones] who are praised in the beginning of his letter"). The problem arose when a copyist or translator skipped from τοῖς to the end of ἐπαινουμένοις, unintentionally omitting the participle due to homoeoteleuton.—C.R.M.

727. J.-D. Kaestli, "Recherches nouvelles sur les 'Évangiles latins de l'enfance' de M. R. James et sur un récit apocryphe mal connu de la naissance de Jésus," *ÉtudThéolRel* 72 (2, '97) 219-233.

The article reports on work in connection with the forthcoming edition in the *Series apocryphorum* of the *Irish Infancy Gospels.* The most ancient form of the *Latin Infancy Gospels* drew from three sources: *Protevangelium of James, Gospel of ps.-Matthew,* and a third, unknown source independent of *Protevangelium of James.* Attention to the two principal Irish infancy accounts reveals evidence of an earlier state of the Latin compilation not yet influenced by *ps.-Matthew.* The Irish accounts also preserve elements of the text of the unknown source that have disappeared from the Latin text. The article highlights the motifs of the payment of the census tax, the poverty of Joseph, Joseph's sons, the place of the birth, and the encounter with the wise woman. Various indications suggest a 2nd-century date for the unknown source.—C.R.M.

728. D. R. Lindsay, "*Todah* and Eucharist: The Celebration of the Lord's Supper as a 'Thank Offering' in the Early Church," *RestorQuart* 39 (2, '97) 83-100.

H. Gese has proposed the "thank offering" (*tôdâ*) as the most appropriate OT antecedent to

the Lord's Supper, especially because the *tôdâ* emphasized the connection between the (possible) death and the salvation of the one who brings the offering. The terminology, practices, and traditions represented in some of the most significant eucharistic texts of the 2nd and 3rd centuries A.D. are consistent with the terminology, practices, and traditions of the *tôdâ*. The indissoluble unity of prayer, word, and meal in the OT thank offering has great relevance for thinking about the Lord's Supper today.—D.J.H.

729. K. LUKE, "Vinegar and Gall," *Biblebhashyam* 23 (1, '97) 45-59.

After discussing ascetic elements in Tatian's *Diatessaron,* the article presents a survey of Manichaean literature, describes the Manichaean *Psalm-Book,* and suggests how the expression "vinegar and gall" (cf. Ps 68:22 LXX; Mt 27:34) entered Manichaean literature (see the Nag Hammadi *Second Treatise of the Great Seth* 55:17–56:20).—D.J.H.

730. F. MANNS, "'Domine, labia mea aperies'. Liturgie juive et liturgie chrétienne," *Eph Liturg* 111 (3, '97) 263-267.

The article first considers the place of the formula "Lord, open my lips" (see Ps 50[51]:17) in the Christian Liturgy of the Hours. Then it discusses its place in Jewish prayer and the possibility of the influence of Judaism on Christianity in this case.—D.J.H.

731. M. MARITANO, "Tematiche di studio e appunti bibliografici su 'Donna e matrimonio (sec. II-III),'" *Salesianum* 59 (2, '97) 315-335.

With special reference to essential bibliographical material, the article first considers the role and place of women in early Christianity during the 2nd and 3rd centuries A.D. Then it discusses how marriage was understood and practiced by Christians during the same period, with particular attention to influences from and conflicts with the pagan and Jewish environment.—D.J.H.

732. F. MORARD, "Un Evangile écrit par une femme? L'Evangile de Marie," *BullCentProt Etud* 49 (2-3, '97) 27-34.

After introducing Mary Magdalene as Jesus' privileged interlocutor in *Gospel of Mary,* the article highlights the notion of election as bound up with the capacity of being or becoming perfectly male (see *Gospel of Mary* 18,14-16; cf. *Gospel of Thomas* 114) and explores the gnostic and ascetic background of this concept with attention to *Acts of Andrew.* Finally it reflects on the possible authorship of *Gospel of Mary* by a woman and the ascetic life of women in early Christianity.—C.R.M.

733. E. NORELLI, "D'ou viennent les apocryphes? Panorama d'une littérature méconnue," *BullCentProtEtud* 49 (2-3, '97) 3-16.

After reflecting on the attraction and anxiety elicited by NT apocryphal writings, the article first discusses their change in status from "colonies" of the canonical NT to independent witnesses to the diversity of Christian origins. Then after considering the consequences that the NT apocryphal texts have for our understanding of the history of early Christianity, it treats the birth of Christian apocryphal literature and recommends it as a necessary element for understanding the Christian tradition.—C.R.M.

734. M. C. Paczkowski, "Gerusalemme negli scrittori cristiani del II-III secolo," *StudBib FranLibAnn* 45 ('95) 165-202.

After considering the background of the concept of the spiritual Jerusalem in the writings of Josephus and Philo, the article discusses the early Christian idea of Jerusalem and the confrontation with Judaism after the destruction of Jerusalem in A.D. 70 and in anti-Jewish polemics. Then it deals with the "spiritualization" of Jerusalem and the millenarian current, the gnostic approach, and various patristic approaches (vision of peace, the eschatological dimension, representation of the church, the soul of the believer).—D.J.H.

735. M. Simonetti, "Presbiteri e vescovi nella chiesa del I e II secolo," *VetChrist* 33 (1, '96) 115-132.

After considering the roles of the πρεσβύτεροι and ἐπίσκοποι in the Pauline churches, the article traces the transition from "bishops" to "the bishop" in various early Christian writings (*Didache, 1 Clement, Shepherd of Hermas,* Letters of Ignatius, Pastorals). Then it discusses the emergence of the concept of the bishop as the guarantor of orthodoxy in the 2nd century A.D.—D.J.H.

736. H. F. Stander, "The Church Fathers on Gambling," *Ekklesiastikos Pharos* [Alexandria—Johannesburg] 77 (2, '95) 87-95.

After providing sociocultural information about gambling and discussing the extent of gambling among early Christians, the article considers the reaction of the church and the moral and religious arguments against gambling. Christians generally reiterated the objections of pagan moralists; the only new objection raised by Christians was the argument that gambling equals sacrificing to pagan gods.—D.J.H.

737. M. K. Stillman, "The Gospel of Peter: A Case for Oral-Only Dependency?" *Eph TheolLov* 73 (1, '97) 114-120.

The article adduces evidence that indicates that only oral transmission took place between the canonical Gospels and *Gospel of Peter.* The primary evidence is words in parallel texts that are both synonymous and sound virtually alike, yet derive from different roots. There is also secondary evidence in the form of various consistent word substitutions between *Gospel of Peter* and canonical texts. This suggests that the author of *Gospel of Peter* heard canonical texts recounted aloud but did not have them available in written format.—C.R.M.

738. B. Studer, "Neuerscheinungen zur Exegese der Kirchenväter," *TheolRev* 93 (2, '97) 91-94.

Descriptions and evaluations of seven recent publications on various aspects of the patristic exegesis of Scripture (chiefly OT). [The same issue (pp. 95-116) contains reviews of twelve other publications on patristics by Studer and others.]—D.J.H.

739. G. L. Thompson, "Teaching the Teachers: Pastoral Education in the Early Church," *Wisconsin Lutheran Quarterly* [Mequon, WI] 94 (2, '97) 103-114.

After discussing various NT terms for church leaders, the article considers NT qualifications and selection of clergy, local teachers and itinerant trainees (2nd century), the rise of the expert teacher (3rd century), a *cursus* of apprenticeship (4th century), and the monastic contribution (5th and 6th centuries).—D.J.H.

740. J. Ulrich, "Euseb, HistEccl III,14-20 und die Frage nach der Christenverfolgung unter Domitian," *ZeitNTWiss* 87 (3-4, '96) 269-289.

In his description of the reign of Domitian (*Hist. eccl.* 3.14-20) Eusebius took over the apologetic theory that the Roman emperors who were judged negatively in general persecuted Christians and used it on Domitian. But even the sources that Eusebius cites in 3.17-20 to support his contention that Domitian vigorously persecuted Christians—the exiles of John and Flavia Domitilla, the interrogation of the grandsons of Jude, and the testimony of Tertullian—fail to prove his claim.—D.J.H.

741. A. van den Hoek, "The 'Catechetical' School of Early Christian Alexandria and Its Philonic Heritage," *HarvTheolRev* 90 (1, '97) 59-87.

Hypotheses about the so-called catechetical school in Alexandria have sometimes far exceeded the limits of the scanty information that survives. This study explores the use of the term διδασκαλεῖον by Eusebius and Clement of Alexandria, the intimate connection between instruction (catechesis) and the Christian community that Clement served, whether Clement and Origen represented a school outside the church or a school with close links to the church, and how Philo fits into this picture of a Christian teaching tradition at Alexandria. It concludes that, the nomenclature of the school aside, it seems clear that teaching and scholarship within the penumbra of the church was a long-established activity in Alexandria well before Origen. Philo and the Christian school are closely related and, in a sense, they are inseparable.—C.R.M.

742. J. Verheyden, "The New *Clavis Patrum Latinorum*," *EphTheolLov* 73 (1, '97) 121-143.

The third edition of E. Dekkers's *Clavis Patrum Latinorum* (Turnhout: Brepols, 1995) is an extra volume of the Corpus Christianorum Series Latina and can be regarded as a companion volume to this prestigious series of editions. It contains some new writings and has been updated with regard to the editions and secondary literature. After reviewing the overall structure and general presentation of the volume (retained from the earlier editions), the article surveys four important additions listed in the preface, systematically lists other new and reworked items, illustrates the work that has been done to the editions and subsections, and provides minor notes, bibliography, and corrections.—C.R.M.

743. R. L. Wilken, "Jerusalem: The Christian Holy City," *Judaism* 46 (2, '97) 180-188.

Identification with the actual city of Jerusalem, its saints and martyrs, its holy places and history, gives Palestinian monasticism a singular place in the history of Christian Jerusalem. The monks of Palestine are a precious repository not only of historical information and theological ideas but also of profound human emotions regarding Jerusalem.—D.J.H.

744. R. L. Wilken, "The Jews as the Christians Saw Them," *First Things* [New York] 73 ('97) 28-32.

Early Christian statements about the Jews seem stern because they were trying both to meet the challenge of Marcion (which meant holding on to the OT) and to demonstrate that a strictly Jewish reading of the OT was insufficient. The link made between Jesus' death and the destruction of the Temple is not surprising in the patristic era. Even though Christian thinkers were critical of the Jewish way of life, they sensed that at the deepest level Christians and Jews belonged together.—D.J.H.

Early Church, §§ 42-450, 700.

Gnosticism

745. J. Hatem, "Actualité du *Chant de la Perle,*" *Parole de l'Orient* [Kaslik] 20 ('95) 73-78.

The article presents a comparison of the notional framework of the French philosopher M. Henry's *C'est Moi la Vérité* (Paris: Seuil, 1996) with the *Hymn of the Pearl* under four headings: the condition of the son, "doubleness," the fall into the world, and the second birth.—C.R.M.

746. P. Létourneau, "Traditions johanniques dans le Dialogue du Sauveur (NH III, 5)," *Muséon* 110 (1-2, '97) 33-61.

After highlighting H. Koester's thesis that the short dialogues of *Dialogue of the Savior* represent a stage prior to the more elaborate discourses of the Fourth Gospel, and the points of contact between Jn and *Dialogue* observed by P. Perkins and H.-M. Schenke, the study compares three major conceptual parallels that the two writings share: the framework of a farewell discourse, the soteriological thematic, and the dualistic theme of light and darkness. It concludes that the number and content of the points of contact most probably attest the presence in *Dialogue* of a Johannine tradition. The anthropological focus of *Dialogue* as well as its effacement of the Johannine christological perspective suggest that *Dialogue* knew the Fourth Gospel through the mediation of the Valentianian exegetical tradition.—C.R.M.

747. A. H. B. Logan, "The Mystery of the Five Seals: Gnostic Initiation Reconsidered," *VigChrist* 51 (2, '97) 188-206.

The context and language used in references to "the five seals" in *Apocryphon of John* (long recension), *Trimorphic Protennoia,* and *Gospel of the Egyptians* suggest an initiatory rite or formula involving the granting of knowledge and protection from death and ignorance. The article first suggests that what were anointed were the organs for which souls can be assumed to possess equivalents: two eyes, two ears, and a mouth. Further, such anointing would be made in the name of the Self-Begotten, Christ and his four accompanying guardian angels. Then it reviews evidence that some communities in the East, gnostic and "mainstream" Christian, did practice post-baptismal chrism with myrrh as the "seal of the Spirit," that which made one a real Christian.—C.R.M.

748. C. Markschies, "Nochmals: Valentinus und die Gnostikoi. Beobachtungen zu Irenaeus, *Haer.* I 30,15 und Tertullian, *Val.* 4,2," *VigChrist* 51 (2, '97) 179-187.

Contrary to G. Quispel's conclusion in his recent explication of Irenaeus, *Adv. haer.* 1.30.15 and Tertullian, *Adv. Valen.* 4.2 [§ 41-698], a comparative and detailed examination of these heresiological reports has no particular or compelling value for the disputed question whether Valentinus "was certainly a gnostic" (Quispel) or not, or one only from time to time.—C.R.M.

749. A. McGowan, "Valentinus Poeta: Notes on Θέρος," *VigChrist* 51 (2, '97) 158-178.

Valentinus' poem Θέρος (preserved in Hippolytus' *Refutatio omnium haeresium* 6.37.7) seems to state the essence of his cosmological system without providing all that is necessary

to understand it. The article presents detailed comments on the interpretation of the poem. It concludes that the hermeneutical key may be the title, the "name" that completes what is lacking in the artefact: θέρος, "harvest," is the gathering of the fruits. Read more than literally, the hymn becomes an expression of the drama of creation and salvation, both in the unfolding of the aeons and the elements, and in the discernment and appropriation of these fruits by those to whom these things are perceptible. On verbal grounds the imagery is connected to Mt 24:32-33 (cf. Mk 11:13). If Valentinus was not a "Valentinian," both the content of the hymn per se and the links with his disciples suggest that he was at least a "proto-Valentinian."—C.R.M.

750. D. M. Scholer, "Bibliographia Gnostica: Supplementum XXIV," *NovTest* 39 (3, '97) 248-285.

The twenty-fourth supplement [see § 40-648] to Scholer's *Nag Hammadi Bibliography 1948-1969* (1971) contains items published in 1994 as well as earlier items not previously included for a total of 333 items. Entries appear under four main headings: gnosticism in general; gnostic texts (pre-Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library. An integrated compilation of all twenty-four bibliographic supplements (about 6,100 entries) has been published by Brill (1997) under the title *Nag Hammadi Bibliography 1970-1994*.—C.R.M.

Gnosticism, §§ 42-223, 713, 729, 732.

NOTES ON JOURNALS

Ceased Publication

Vox Evangelica (London) with vol. 27 (1997).

Suspended Publication

Criswell Theological Review (Dallas) with vol. 7, no. 2 (1994).

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

J.-M. Babut, *Lire la Bible en traduction,* Lire la Bible 113 (Paris: Cerf, 1997, paper 90 F) 167 pp. Bibliography. Indexed. ISBN: 2-204-05680-4.

After a survey of French and other translations of the Bible, Babut, who has participated in the second edition of the *Traduction oecuménique de la Bible* as well as the *Bible en français courant,* reflects on the process and problems of translation, the versions in use, the limits of a translation, and approaching the meaning of a text. In treating these topics, he refers to many biblical texts and their translations in various modern (mainly French) versions.

E. Bammel, *Judaica et Paulina. Kleine Schriften II,* Wissenschaftliche Untersuchungen zum Neuen Testament 91 (Tübingen: Mohr-Siebeck, 1997, DM 198) x and 384 pp. Indexed. ISBN: 3-16-146541-5.

An earlier collection of the late Professor Bammel's essays was described in *NTA* 31, p. 118. This collection (with some previously unpublished contributions) first presents twenty-one articles on "Judaica" under six subheadings: Christian-Jewish religious conversation (eleven), Jewish self-understanding (two), eschatology (three), Apocrypha (two), law (two), and *Wissenschaft des Judentums* (one). Then under the heading "Paulina" it presents thirteen papers. The topics include Jesus the magician, the beginnings of Christian history in the light of Jewish sources (1988), Judaism as a religion of Egypt (1988), Mk 10:11-12 and Jewish marriage law [§ 15-528], Paul as the Moses of the new covenant (1983), Romans 13 (1985), and Paul and Judaism (1962-63). P. Pilhofer has provided a postscript.

A. Bash, *Ambassadors for Christ. An Exploration of Ambassadorial Language in the New Testament,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 92 (Tübingen: Mohr-Siebeck, 1997, paper DM 98) xvii and 322 pp. Bibliography. Indexed. ISBN: 3-16-146718-3.

The slightly revised version of a doctoral dissertation directed by M. D. Hooker and submitted to Cambridge University in 1995, this volume examines the practice of sending ambassadors and embassies in the Greek East of the Roman empire in the 1st century as a way of illuminating various parts of the NT. After surveying and commenting on scholarship regarding ambassadors, embassies, and related forms of communication, it explores ambassadorial communication in the Greco-Roman world in three steps: a definition and model, epigraphic evidence, and the literary evidence. Then it applies the findings to the pertinent NT texts in the Pauline letters, the Deuteropauline letters, and Luke-Acts. Bash concludes that NT commentators have not adequately understood the nature, form, and practices of ambassadorial communication in the 1st century, and so have offered inadequate exegesis of the relevant parts of the NT. An appendix dealing with Greek inscriptions is included on pp. 165-263.

The Bible. Authorized King James Version, ed. R. Carroll and S. Prickett, World's Classics (Oxford—New York: Oxford University Press, 1997, paper $17.95) lxxiv and 1745 pp., fig., 6 maps. Bibliography. LCN: 96-28858. ISBN: 0-19-283099-6.

The King James (Authorized) Version of 1611 has been chosen for this edition of the Bible in the "World's Classics" series because historically it has had greater influence on the development of the cultures and literatures of the English-speaking world than any other translation has. This volume contains the KJV's versions of the books of the OT, the OT Apocrypha, and the NT. Carroll and Prickett (both professors at the University of Glasgow) have provided a 36-page general introduction, a three-page select bibliography, 121 pages of explanatory notes for the individual books, and a four-page glossary to the notes.

D. L. Christensen, *Bible 101. God's Story in Human History* (N. Richland Hills, TX: BIBAL, 1996, paper $19.95) xv and 247 pp., 2 plates, 14 figs. Indexed. LCN: 96-38518. ISBN: 0-941037-42-8.

Intended as a textbook for a course on "biblical introduction," this volume attempts to encourage critical thinking, to show the logical connections between ideas, and to help students to think through these connections. It deals with the word of God in canon and the Word of God incarnate, the canonical process—the word of God in canon, Jesus Christ as center of the canonical process, how we got our Bible—the word of God in history, and the authority of the Bible. Also included are learning objectives, thinking exercises, concept checks, concept map summaries, discussion questions, and marginal definitions. Christensen is professor of biblical studies at William Carey International University in Pasadena and Patten College in Oakland, CA.

J. M. Court, *Reading the New Testament,* New Testament Readings (London—New York: Routledge, 1997, cloth $55, paper $16.95) xiv and 170 pp., 7 figs. Bibliography. Indexed. LCN: 96-33159. ISBN: 0-415-10367-3 (cloth), -10368-1 (paper).

Court, who has taught biblical studies at the University of Kent for more than twenty years, aims to suggest and to illustrate a range of ways in which the NT may be read and interpreted. After an introduction to reading the Bible, he deals with historical reading, narrative theology, short stories and their structure, intertextuality, rhetoric, the text in a social context, psychological readings, allegory or spiritual reading, texts as slogans, and reading in action (John 21). Included as a postscript is an essay on deconstruction entitled "Ariadne's thread."

D. Dawson, *Literary Theory,* Guides to Theological Inquiry (Minneapolis, MN: Fortress, 1995, paper $14) x and 150 pp. Indexed. LCN: 95-5492. ISBN: 0-8006-2693-1.

Dawson, associate professor of religion at Haverford College in Pennsylvania and author of *Allegorical Readers and Cultural Revision in Ancient Alexandria* (1992), seeks to probe how literary theory might foster Christian theological insight and how theology might do the same for theory. After a twenty-page introduction, he deals with spirit and revision: the language of revisionary reading, P. de Man's deconstruction, and H. Bloom's misreading. Then he treats text and performance: Luther on eucharistic performance, de Man on W. Benjamin's pure language, and de Man on P. B. Shelley's disfiguration. Finally he considers body and consummation: providence and freedom, author and hero; M. Bakhtin on Bloom and de Man; and evil and the aesthetic temptation. A nine-page glossary is included.

T. Dowley (ed.), *Atlas of the Bible and Christianity* (Grand Rapids: Baker, 1997, $29.99) 160 pp., 160 maps. Illustrated. Indexed. ISBN: 0-8010-2051-4.

The 160 new full-color maps in this atlas cover both the biblical period (OT and NT) and church history up to the present (the early church and the modern church). The volume also contains new photographs reproduced in full color, computer-generated diagrams and charts, latitude and longitude references, commentaries, and an index and gazetteer. A. Millard, D. Wright, and B. Stanley served as editorial consultants.

M. Graves, *The Sermon as Symphony. Preaching the Literary Forms of the New Testament* (Valley Forge, PA: Judson, 1997, paper $18) xix and 289 pp. Bibliographies. LCN: 96-49361. ISBN: 0-8170-1257-5.

Graves, associate professor of homiletics at Central Baptist Theological Seminary in Kansas City, Kansas, first develops the idea of the sermon as symphony in three movements: text and tune (the shapes and sounds of sermons to come), listening to the music (preparing form-sensitive sermons), and four-part harmony (form-sensitive preaching in the context of the church). Then he examines ten literary forms in the NT and illustrates their use in sample sermons by well known preachers: parables (E. L. Lowery on Mt 18:22-34), aphorisms (W. H. Willimon on Mt 5:27-48), pronouncement stories (T. G. Long on Mk 11:11-25), miracle stories (Lowery on Mk 5:1-19), Johannine discourse (B. B. Taylor on Jn 8:35), adventure narratives

(Willimon on Acts 16:16-40), vice and virtue lists (F. Buechner on Exod 19:3-6 and 1 Pet 2:1-2, 9), admonitions and topoi (D. W. Musser on Jas 4:13-16), poetry and hymns (Graves on Phil 2:1-11), and apocalypse (T. H. Troeger on Rev 7:15-17). Long has provided a three-page foreword.

L. L. Grenz, *Doubleday Pocket Bible Guide* (New York—London: Doubleday, 1997, paper $9.95) ix and 309 pp., 6 maps, table. Bibliography. LCN: 96-39381. ISBN: 0-385-48568-9.

After giving basic information about getting started in reading the Bible, this volume provides for each book (OT, Apocrypha, NT) a summary of content, an outline, and a list of famous passages. Then it provides step-by-step plans for reading the Scriptures (making sense of the Bible, a variety of options, your personality and Scripture, finding help in the Bible) and various aids to study (Revised Common Lectionary, people in the Bible, places in the Bible, glossary of terms, tools for further study, time line, maps).

H. C. Kee et al., *The Cambridge Companion to the Bible* (Cambridge, UK—New York: Cambridge University Press, 1997, $49.95) vi and 616 pp. Illustrated. Bibliographies. Indexed. LCN: 96-43914. ISBN: 0-521-34369-0.

This "companion" to the Bible seeks to provide for the reader basic knowledge of the cultural contexts in which the biblical books were produced, including the history, languages, and religious beliefs and philosophical insights of both the writers and the people about whom they wrote. After an introduction by Kee, there are treatments of the OT world by E. M. Meyers and J. W. Rogerson, Jewish responses to Greco-Roman culture by A. J. Saldarini, and the formation of the Christian community by Kee. Each section concludes with a bibliographical essay. Saldarini deals with Judaism's encounters with the Hellenistic world, Antiochus IV and the Maccabean crisis in Palestine, Roman invasion and Jewish response, Herod, Herod's heirs, the world of Jesus, mid-1st-century crises, and the Jewish world after the fall of Jerusalem. Kee treats Jesus and the new covenant people, Paul and the launching of the Jesus movement in the Roman world, Christianity's response to formative Judaism, Christianity's response to Roman culture, conceptual and organizational diversity in the church, and Christianity's efforts at unifying faith and practice.

C. C. Kroeger, M. Evans, and E. Storkey (eds.), *Study Bible for Women. The New Testament* (Grand Rapids: Baker, 1995, $29.95) vii and 599 pp. Indexed. ISBN: 0-8010-1116-7.

Written by women scholars, this study-edition of the NT explores the idea that women may have something to say about the NT, not that could not be said by men but that perhaps so far has not been said by men. After articles on issues relating to the inspiration, authority, and interpretation of Scripture, it presents the entire NT according to the New Revised Standard Version, along with introductions, general comments at the foot of the pages, and short articles (placed in boxes) that expand on points of special interest. The final section consists of longer articles on matters of Christian doctrine (the Trinity, Jesus Christ, men and women in relationship, the occupations of women) in particular as they relate to women.

B. Lang (ed.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques.* Band 42, *1995-1996* (Düsseldorf: Patmos, 1997, paper DM 158) xiv and 505 pp. Indexed. ISBN: 3-491-66042-4.

This fascicle [see *NTA* 41, p. 136] presents bibliographic information and summaries (in most cases) for 2,988 articles and books under the following general headings: text and translation; basic principles of interpretation; OT exposition; NT exposition; extrabiblical sources; language; world of the Bible; archaeology and customs; realia; institutions and rituals; biblical persons; history of Israel; Judaism—early Christianity—gnosis—Islam; biblical theology; concepts and symbols; the Bible in systematic theology; the Bible in church life; history of interpretation; the Bible in art, literature, and film; and the history of religion. The summaries

appear in German, English, and French. Lang edited this fascicle in collaboration with G. Feld, E. Drave, and A. Moenikes.

L. AND D. LEONI, *Ticonio. Sette regole per la Scrittura,* Epifania della Parola 4 (Bologna: Dehoniane, 1997, paper 23,000 L) 108 pp. Indexed. ISBN: 88-10-40231-6.

This volume first presents a thirteen-page introduction that treats Tyconius' life and work, his *Liber regularum,* the fate of his work, its hermeneutical and biblical-theological aspects, and his relationship to Augustine. Then it provides a translation of Tyconius' *Liber regularum* according to his seven rules for interpreting Scripture: the Lord and his body, the bipartite body of the Lord, the promise and the Law, the species and the genus, the times, recapitulation, and the devil and his body.

G. LÜDEMANN, *Das Unheilige in der Heiligen Schrift. Die andere Seite der Bibel* (Stuttgart: Radius, 1997, paper DM 29.80) 136 pp. Bibliography. Indexed. ISBN: 3-87173-092-0.

The English version of this introduction to the "suppressed pages of the Bible," which appeared under the title *The Unholy in Holy Scripture. The Dark Side of the Bible,* was described in *NTA* 41, pp. 538-539. The work deals with problems and methods of biblical interpretation, unholy violence against others in the OT and the reason for it, anti-Judaism in the NT, Jesus and the mercy of God, and criticism of the church today.

A. E. MCGRATH, *The NIV Bible Companion. A Basic Commentary on the Old and New Testaments* (Grand Rapids: Zondervan, 1997, $24.99) 448 pp. Illustrated. Bibliography. LCN: 96-51874. ISBN: 0-310-20547-6.

After an eight-page introduction to the Bible, this volume presents for each book of the OT (from Genesis to Malachi) and the NT (from Matthew to Revelation) an exposition designed to introduce readers to the main features and to help them follow the narrative or argument. It takes as its base text the New International Version. McGrath teaches theology at Oxford University, as well as historical and systematic theology at Wycliffe Hall, Oxford, and is research professor of systematic theology at Regent College in Vancouver.

B. M. METZGER, *The Canon of the New Testament. Its Origin, Development, and Significance* (New York—Oxford: Oxford University Press, Clarendon Press, 1997, paper $19.95) x and 326 pp. Indexed. LCN: 86-21833. ISBN: 0-19-826954-4.

The paperback edition of the work described in *NTA* 32, pp. 364-365, this volume surveys literature on the canon of Scripture, traces the formation of the canon from the Apostolic Fathers to attempts at closing the canon in the East and the West, and deals with historical and theological problems concerning the canon. Metzger is professor emeritus at Princeton Theological Seminary.

D. MOO (ED.), *Biblical Authority and Conservative Perspectives,* Biblical Forum 1 (Grand Rapids: Kregel, 1997, paper) 240 pp. LCN: 96-36837. ISBN: 0-8254-3349-5.

This collection of seven articles originally published in *Trinity Journal* contains papers by J. D. Woodbridge on biblical authority—toward an evaluation of the proposal made by J. Rogers and D. McKim; R. L. Petersen on inspiration, Scripture, and infallibility—an introductory guide to Augustine studies between 1945 and 1980; B. E. Benson on the debate between Erasmus and J. Eck about scriptural authority; D. Hoffman on S. T. Coleridge and the attack on inerrancy; E. F. Klug on word and Scripture in Luther studies since World War II; J. P. Moreland on the rationality of belief in inerrancy; and C. F. H. Henry on the cultural relativizing of revelation.

D. MOO (ED.), *The Gospel and Contemporary Perspectives,* Biblical Forum 2 (Grand Rapids: Kregel, 1997, paper) 202 pp. LCN: 96-40920. ISBN: 0-8254-3348-7.

Thirteen articles first published in *Trinity Journal* appear under three headings: another gospel—the "health and wealth" gospel (five), defending the gospel (six), and proclaiming the

gospel (two). The papers most pertinent to biblical studies are by W. C. Kaiser on the OT case for material blessings and the contemporary believer; T. E. Schmidt on burden, barrier, and blasphemy (wealth in Mt 6:33; Lk 14:33; and Lk 16:15); Moo on divine healing in the health and wealth gospel; and J. D. Charles on Paul's encounter with Athenian culture as a model for cultural apologetic (Acts 17:16-34).

C. Moreschini and E. Norelli, *Storia della letteratura cristiana antica greca e latina.* Vol. 1, *Da Paolo all'età costantiniana* (Brescia: Morcelliana, 1995, paper 60,000 L) 619 pp. Bibliographies. Indexed. ISBN: 88-372-1549-5.

Moreschini, professor of Latin literature at the University of Pisa, and Norelli, professor of Christian apocryphal literature at the University of Geneva, divide the first part of their history of ancient Christian Greek and Latin literature into nineteen chapters: the letters of Paul and the Pauline tradition, the Gospel tradition, the Johannine tradition, the earliest Christian apocalypses, non-Pauline letters, treatises in letter-form, church rules and homilies, apocryphal Gospels and Acts, problems of tradition and of authority (gnostics and Montanists), the Greek apologists, the earliest literature about martyrs, the beginnings of Christian poetry, Irenaeus and Hippolytus, Alexandria and Clement, Origen, other Greek writers of the 3rd century, the first Western Christian literature, the Christian literature of Africa, and the age of the tetrarchs and of Constantine. The second volume will cover the period from the Council of Nicea to the beginning of the Middle Ages.

W. F. Moulton, A. S. Geden, and H. K. Moulton (eds.), *A Concordance to the Greek Testament. According to the Texts of Westcott and Hort, Tischendorf and the English Revisers* (5th ed.; Edinburgh: T&T Clark, 1996, $49.99) xvi and 1110 pp. ISBN: 0-8010-2152-9. Distributed in the USA by Baker Book House, Grand Rapids.

A reprint of the fifth edition published in 1978 [*NTA* 23, p. 219], which features H. K. Moulton's 76-page supplement giving full citations for ἀπό, εἰς, ἐκ, ὅτι, οὖν, and σύν, as well as the inclusion of the numbering system used in *Strong's Exhaustive Concordance* (1894). H. K. Moulton is the grandson of W. F. Moulton.

J. Peláez, *Metodología del Diccionario Griego-Español del Nuevo Testamento,* Estudios de Filología Neotestamentaria 6 (Córdoba: Ediciones El Almendro—Fundación Épsilon, 1996, paper) 163 pp. ISBN: 84-8005-027-6.

After examining different kinds of dictionaries and studying various theories about meaning, this volume discusses the methodologies employed in the dictionaries of NT Greek prepared by F. Zorell, W. Bauer, and J. P. Louw and E. A. Nida, respectively. Then it explains the linguistic approach adopted in the project known as "Diccionario Griego-Español del Nuevo Testamento" (DGENT): the classification of the lexemes according to their semantic field, the establishment of semantic formula, the semic development of the formula, the definition of the lexeme, and the identification of the different acceptions or sememes. Then it deals with the contextual factor (the sememes) and the analysis of related terms. J. Mateos, the director of the project, has supplied a three-page foreword. A five-page glossary is included. Peláez is professor of Greek philology at the University of Córdoba.

Pentecostalism in Context. Essays in Honor of William W. Menzies, ed. W. Ma and R. P. Menzies, JPT Supplement Series 11 (Sheffield, UK: Sheffield Academic Press, 1997, paper £14.95 or $19.95) 373 pp., frontispiece, 6 figs. Bibliography. Indexed. ISBN: 1-85075-803-4.

The sixteen essays honoring Professor Menzies on his 65th birthday appear under three headings: the biblical context (four), the theological context (seven), and the missiological context (five). Those most pertinent to the NT field are by G. D. Fee on a Pauline theology of glossolalia, W. C. Kaiser on the Holy Spirit in the OT, R. P. Menzies on Spirit-baptism and spiritual gifts, R. Stronstad on the prophethood of all believers (a study in Luke's charismatic

theology), and R. P. Spittler on what to read in NT spirituality and beyond (a bibliographic essay). Also included are a photograph of the honoree, a retrospective bibliography of him by G. Menzies, and reflections on his life and ministry by S. M. Horton.

S. E. Porter and C. A. Evans (eds.), *New Testament Interpretation and Methods. A Sheffield Reader,* Biblical Seminar 45 (Sheffield, UK: Sheffield Academic Press, 1997, paper £14.95 or $19.95) 321 pp. Indexed. ISBN: 1-85075-794-1.

This volume presents articles on NT interpretation and methods published in *Journal for the Study of the New Testament* between 1979 and 1993. Under "principles" there are essays by C. M. Tuckett on the Griesbach hypothesis in the 19th century, W. O. Seal on N. Perrin and his "school," L. Chouinard on Gospel Christology, R. M. Grant on literary criticism and the NT canon, D. Horrell on converging ideologies—P. Berger and T. Luckmann and the Pastorals, R. L. Rohrbaugh on "social location of thought" as heuristic construct in NT study, and J. Neusner on the interpretation of multiple appearances of a single saying or story in talmudic literature. Then under "practice" there are papers by F. G. Downing on redaction criticism applied to Josephus' *Antiquities* and the Synoptic Gospels (two articles), C. C. Black on the quest for Mark the redactor—why it has been pursued and what it has taught us, J. D. [Hester] Amador on socio-rhetorical criticism and the parable of the tenants, P. E. Koptak on rhetorical identification in Paul's autobiographical narrative (Gal 1:13–2:14), J. M. G. Barclay on Thessalonica and Corinth—social contrasts in Pauline Christianity, and F. M. Young on the Pastorals and the ethics of reading.

Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 16, ed. B. Fiore (Buffalo, NY: EGLMBS, 1996, paper $10) iii and 162 pp., 3 figs.

After P. Thimmes's paper on Mary Magdalene—many portraits, many voices (leadership, memory, and conflict in early Christianity), this volume [see *NTA* 41, p. 139] presents three NT studies: K. A. Kuhn on the Emmaus story—resurrection as a transformative transition; H. Van Broekhoven on praise and paraenesis in wisdom literature and Colossians; and P. G. Bretscher on detecting copyist interpolations in the Gospel. Also there are three papers under the heading "after the NT" (including A. Milavec on the economic safety net in the *Didache* community) and six under "Hebrew Bible studies."

E. Rivkin, *What Crucified Jesus? Messianism, Pharisaism, and the Development of Christianity* (New York: UAHC Press, 1997, paper $10) viii and 181 pp. LCN: 97-11698. ISBN: 0-8074-0630-9.

The title essay [see *NTA* 28, p. 316] in this collection argues that the real culprit behind the crucifixion of Jesus was the Roman imperial system rather than the Jews or Judaism. Also included are papers on locating John the Baptist in Palestinian Judaism (the political dimension), Paul's roots in rabbinic Judaism, anti-Semitism in the NT, a Jew looks at the NT, and the meaning of messiah in Jewish thought. E. J. Fisher has provided a two-page foreword. Rivkin is professor emeritus of Jewish history at Hebrew Union College-Jewish Institute of Religion in Cincinnati, OH.

A. Salas (ed.), *Los fundamentalismos,* Biblia y Fe, Revista de Teología Bíblica, vol. 23, no. 68 (Madrid: Escuela Bíblica, 1997, paper) 142 pp. Bibliography. ISSN: 0210-5209.

This fascicle [see *NTA* 41, p. 388] contains five articles on various kinds of fundamentalism: Jewish (G. Cañellas), Islamic (L. el Harti), apocalyptic (X. Pikaza), sectarian (C. Vidal Manzanares), and Catholic (G. L. Salas). The article by Pikaza gives particular attention to the book of Revelation.

G. Sellin and F. Vouga (eds.), *Logos und Buchstabe. Mündlichkeit und Schriftlichkeit im Judentum und Christentum der Antike,* Texte und Arbeiten zum neutestamentlichen Zeitalter

20 (Tübingen—Basel: Francke, 1997, paper DM 86) 269 pp., 11 figs. Bibliography. ISBN: 3-7720-1871-8.

The eleven papers in this volume are by Sellin on the living word and the dead letter in Christian and Jewish theology; D. Frede on orality and writing from Plato to Plotinus; W. Kullmann on the transition from orality to writing in the early Greek epic; I. Willi-Plein on traces of the distinction between oral and written word in the OT; M. Fishbane on "orally write therefore aurally right"—an essay on midrash; H. Marks on Scripture and Mikra; T. Cramer on the letter as the medium of the spoken word (as illustrated in medieval lyrics); P. Müller on "what I have written, I have written"—the relation between orality and writing in John's Gospel; S. Alkier on 1 Thessalonians as a cultural memory; Vouga on oral tradition, social control, and literature as theological protest; and W. A. Lohr on orality and writing in 2nd-century Christianity. Also included is a 31-page interdisciplinary bibliography on orality and writing by Alkier and A. Comils.

J. Strong, *The New Strong's Guide to Bible Words. An English Index to Hebrew and Greek Words* (Nashville, TN: Nelson, 1996, $14.99) iv and 288 pp. LCN: 96-36197. ISBN: 0-7852-1197-7.

This index presents almost every major word in the King James Version along with a list of every Hebrew, Aramaic, and Greek word that each English word translates. Each line has four elements: Strong's number, the original language word in transliteration, the total number of times the word is so translated, and a brief definition. For example, the word "abased" is accompanied by Strong's number 5013, the Greek term *tapĕinŏō,* the number (4) of occurrences, and a definition ("to depress, to humiliate").

W. R. Tate, *Biblical Interpretation. An Integrated Approach* (rev. ed.; Peabody, MA: Hendrickson, 1997, $24.95) xxvi and 276 pp., 5 figs., 3 charts. Bibliographies. Indexed. LCN: 96-35194. ISBN: 1-56563-252-4.

The first edition of this work was described in *NTA* 36, p. 259. Its focus on the world behind the text, the world within the text, and the world in front of the text remains unchanged. This edition, however, features an expanded discussion of what happens when we read, as well as an additional chapter on Mark's Gospel that attempts to demonstrate the thesis that meaning really is the result of a conversation between a text and reader, which is enhanced by attention to the world of the author.

Unterwegs zum einen Glauben. Festschrift für Lothar Ullrich zum 65. Geburtstag, ed. W. Beinert, K. Feiereis, and H.-J. Röhrig, Erfurter Theologische Studien 74 (Leipzig: Benno, 1997, paper DM 48) 672 pp. Bibliographies. ISBN: 3-7462-1216-2.

The forty-six articles honoring Professor Ullrich on his 65th birthday appear under six headings: biblical theology (four), systematic theology (eight), canonical contributions (four), theology and modernity (thirteen), history of theology and church history (nine), and ecumenics (eight). Those most pertinent to the NT field are by C.-P. März on recent interpretation of the letter of James and ecumenical dialogue, B. Pittner on the exegetical contributions by W. Trilling (1925-93) to ecumenical dialogue, K. H. Neufeld on "from Christ to Jesus"—images and concepts of Christ, P.-W. Scheele on the hermeneutics of eschatological faith-witness, and J. Bolewski on ecumenical hermeneutics in the context of the virginal conception of Jesus.

L. E. Vaage (ed.), *Subversive Scriptures. Revolutionary readings of the christian bible in latin america* (Valley Forge, PA: Trinity Press International, 1997, paper $19) x and 213 pp. Indexed. LCN: 96-54056. ISBN: 1-56338-200-8.

The ten papers (now all in English) in this volume originally appeared in Spanish or Portuguese in *Revista de Interpretación Bíblica Latinoamericana:* C. A. Dreher on Solomon and the workers, J. S. Croatto on the debt in Nehemiah's social reform (see Neh 5:1-19), J. Cárdenas Pallares on the kingdom of God or the kingdom of money, D. Ramírez Fernández on the judgment of God on the multinationals (Revelation 18), M. Schwantes on "do not extend your

hand against the child" (see Genesis 21–22), S. Gallazzi on "worthless is the fat of whole burnt offerings" (a critique of the sacrifice of the Second Temple), A. Winters on the subversive memory of a woman (see 2 Sam 21:1-14), M. de Barros Souza on the powerful prayer of lament and the resistance of the people of God (a particular approach to Psalms), C. Bravo Gallardo on Matthew as good news for the persecuted poor, and R. H. Lugo Rodríguez on the non-Pauline NT letters as resistance literature (see 2 Pet 3:12). Vaage has supplied a 23-page introduction.

N. Walter, *Praeparatio Evangelica. Studien zur Umwelt, Exegese und Hermeneutik des Neuen Testaments,* ed. W. Kraus and F. Wilk, Wissenschaftliche Untersuchungen zum Neuen Testament 98 (Tübingen: Mohr-Siebeck, 1997, DM 178) x and 442 pp. Bibliography. Indexed. ISBN: 3-16-146717-5.

The twenty-two essays in this collection concern early encounters between Jewish faith and Hellenistic culture in Alexandria (1964); a pre-Matthean depiction of Jesus' resurrection [§ 18-480]; the theological relevance of apocalyptic statements (1975); the "historical Jesus" and Easter-faith [§ 21-56]; Mark's Gospel and Rome—the canonical Gospel of Mark as a revised version of an earlier text (1978); faith in Christ and pagan religiosity in the Pauline communities [§ 24-513]; Matthew's understanding of the church (1981); faith and the earthly Jesus in John's Gospel (1982); Christology and the earthly Jesus in Hebrews (1982); "not peace but the sword"—Mk 10:34/Lk 12:51 in the context of Jesus' preaching (1982); Acts 6:1 and the beginnings of the early church in Jerusalem [§ 28-179]; the interpretation of Romans 9–11 (1984); "Hellenistic eschatology" in early Judaism [§ 30-364]; "Hellenistic eschatology" in the NT (1985); Paul and the opponents of the gospel of Christ in Galatians (1986); history and myth in early Christian preexistence Christology (1988); God's wrath and the impatience of creation—on the correspondence between Rom 1:18-32 and 8:19-22 (1989); the proclamation of John the seer in the light of apocalyptic tradition and Easter faith (1990); the last judgment in the NT (1991); the OT Apocrypha according to Karlstadt and Luther, and the consequences (1992); whether a Jew can also be a Greek—reflections on Jewish-Hellenistic pseudepigraphy (1994); and Hellenistic Diaspora Jews in the cradle of early Christianity (1995). Also included is a bibliography of Walter's publications between 1953 and 1996.

F. West, *Scripture and Memory. The Ecumenical Hermeneutic of the Three-Year Lectionaries* (Collegeville, MN: Liturgical Press, 1997, paper $24.95) xii and 228 pp., 6 figs., 9 tables. Bibliography. Indexed. LCN: 96-51883. ISBN: 0-8146-6157-2.

With particular attention to the Roman Catholic *Lectionary for Mass* (1969) and the Protestant *Revised Common Lectionary* (1992), this volume considers the hermeneutics of the three-year lectionaries in an ecumenical framework. It first provides the hermeneutical background to the lectionaries' interpretation of Scripture and the congregational appropriation of the lectionaries. Thus after an introduction to the lectionaries and their hermeneutics, it deals with the hermeneutical trajectory of lections ("from Bible to liturgy"), and with language and lections. Then it examines how the hermeneutic of memory functions in the two lectionaries in different segments of the liturgical year: the Christmas cycle, the Easter cycle, and the Sundays of Ordinary Time. West, an ordained minister in the United Church of Christ, concludes that the church in its lectionaries struggles to balance the Bible's account of the history of salvation with the use of the memory of the Christ-event for reading it.

J. Zumstein, *Rettet die Bibel! Plädoyer für die Erneuerung des Lesens* (Zurich: Theologischer Verlag, 1997, paper 19 SFr or DM 22) 93 pp. ISBN: 3-290-17138-8.

The German version of *Sauvez la Bible* (1994), this volume sketches how a liberating and critical reading of the Bible can help the living voice of the Bible be heard. After explaining the need for such a reading, it discusses four distorting approaches to the Bible: fundamentalism, psychologism, church documents, and the exegetes' "ivory tower." Then it calls for courage in four areas: respecting the historical difference and distance of the Bible, maintaining intellectual honesty, standing firm before reality, and speaking openly. Zumstein is professor of NT at the University of Zurich.

O. W. Allen, *The Death of Herod. The Narrative and Theological Function of Retribution in Luke-Acts,* SBL Dissertation Series 158 (Atlanta: Scholars Press, 1997, $29.95) xi and 222 pp. Bibliography. LCN: 97-9258. ISBN: 0-7885-0359-6.

Prepared as a doctoral dissertation under the direction of L. T. Johnson and presented to Emory University in Atlanta, this volume investigates the account (Acts 12:19b-24) of the strange death of King Herod (Agrippa I) at the hand of the angel of the Lord. After considering the death of Herod in the context of scholarship, it deals with the death of Herod in the context of convention (with particular attention to type-scenes regarding the deaths of tyrants), in the context of Acts 12 (death as closure to persecution and to exodus), and in the context of Luke-Acts (thematic connections, the transitional role of Herod's death, retribution and the prophetic pattern). Then it considers retribution in philosophical discussions of providence, in apologetic historiography (Diodorus of Sicily, Dionysius of Halicarnassus, Josephus), and in Luke's historiographical context. Allen concludes that Luke's use of retribution is in line with Hellenistic literary convention, and that in Acts 12:19b-24 he suggests that, as it happened to Herod, so will retribution come upon those who oppose God's plan in the future.

J. M. Arlandson, *Women, Class, and Society in Early Christianity. Models from Luke-Acts* (Peabody, MA: Hendrickson, 1997, $24.95) xvii and 238 pp., 9 figs. Bibliography. Indexed. LCN: 96-48298. ISBN: 1-56563-181-1.

Based on a doctoral dissertation directed by J.-P. Barricelli and presented to the University of California at Riverside in 1994, this sociological and narratological analysis argues that in Luke-Acts women who come from the lowest levels in Greco-Roman culture not only rise from their ambiguous or troubled circumstances when they confront the kingdom of God, Jesus, and the disciples, but are also exalted even if men in the passage fall out of favor when they resist the kingdom and have to be rejected by it. After a survey of scholarship, the volume discusses the place of women in Greco-Roman society according to the classes outlined by G. Lenski, and shows how the men and women of Luke-Acts easily fit within these classes. Next it considers women in Luke-Acts who are upper-class or productive, and then women who are the lowest members in society (see Lk 7:36-50; 8:1-3 and 23:55–24:10; 13:10-17; 21:1-4; Acts 8:5-25; 8:1-4 and 9:1-22)—those who will rise at the expense of wealthy, powerful, and prestigious men according to Luke.

F. Armellini and A. Usubelli, *Vi affido alla Parola. Gli Atti degli apostoli,* Quaderni di "Evangelizzare" 14 (Bologna: Dehoniane, 1997, paper 18,000 L) 160 pp., table. ISBN: 88-10-60714-7.

After a chronological table and a brief introduction to Acts, this volume presents for particular passages in Acts an exposition as well as points for contemplation and pastoral reflection: the ascension, the death of Judas, Pentecost and the gift of the Spirit, Peter's discourse about the fulfillment of the prophecies, and so forth.

R. Aron, *A Boy Named Jesus,* ed. R. Riegert (Berkeley, CA: Ulysses, 1997, paper $14) xxiii and 199 pp. Indexed. LCN: 97-9424. ISBN: 1-56975-119-6.

The paperback edition of a work published in 1962 under the title *Jesus of Nazareth: The Hidden Years,* this volume explores the cultural and religious influences that a young Jewish boy such as Jesus of Nazareth would have experienced in 1st-century Palestine. Under the heading "before Jerusalem" it deals with the return to Nazareth, learning a language and a trade, Jesus in the synagogue, and the child Jesus before God. Then under "Jerusalem" it treats the arrival at Jerusalem, the young Jesus among the doctors, the young Jesus and the Talmud, and the young Jesus and the Romans. Finally under "after Jerusalem" it considers the transition from the "Kaddish" to the "Our Father," a turning point in the story of God, and a new turning point. J. S. Spong has contributed a new eighteen-page introduction to this edition. Aron was a popular French historian who wrote in the 1950s and 1960s.

A. L. Barry, *To the Ends of the Earth. A Journey through Acts* (St. Louis, MO: Concordia Publishing House, 1997, paper $12.99) 207 pp. LCN: 97-6400. ISBN: 0-570-04985-7.

Barry, president of the Lutheran Church—Missouri Synod, intersperses his expositions of texts in the first half of Acts with suggestions for reading any book (pay attention to the beginning and the ending, to internal organization, to what is repeated, and to key ideas and words). Then he deals with the second half of Acts, while offering suggestions about reading narratives (pay attention to important characters and their actions, to conflicts, to unexpected twists, to common human experiences, and to action described in detail). Discussion questions are provided at the end of the volume.

Y. Bekker, *Zoon van God, Messias, Mensenzoon: De structuur van het Evangelie naar Johannes. Een bijbels-theologische studie* (Kampen: Kok, 1997, paper) 192 pp. Bibliography. Indexed. ISBN: 90-242-6128-7.

Prepared as a doctoral dissertation under the direction of R. Zuurmond and presented in 1997 to the faculty of theology at the University of Amsterdam, this volume argues that John's Gospel consists of three "rounds" in which Jesus goes up to Jerusalem to celebrate the Jewish feasts of Passover (1:1–3:21), Pentecost (3:22–5:47), and Tabernacles (6:1–21:25), respectively. After discussing the structure and themes of the Fourth Gospel, it examines the literary and theological unity of each round with reference to the christological title that is predominant: (1) Son of God, (2) Messiah of Israel, and (3) Son of Man. A two-page English summary is included.

J. M. Boice, *Acts. An Expositional Commentary* (Grand Rapids: Baker, 1997, $29.99) 454 pp. Indexed. LCN: 97-5128. ISBN: 0-8010-1137-X.

Boice, senior pastor of Tenth Presbyterian Church in Philadelphia and president and cofounder of the Alliance of Confessing Evangelicals, presents his fifty reflections on various passages in Acts under four headings: the witness in Jerusalem (1:1–7:60), the witness in Judea and Samaria (8:1–12:25), the witness to the world (13:1–20:38), and the journey to Rome (21:1–28:31). He deals with such topics as world Christians (1:7-8), no other name (4:1-12), no favorites with God (10:1-35), the sermon on the "unknown god" (17:16-34), and preaching Christ without hindrance (28:17-31).

M. Borg (ed.), *Jesus and Buddha. The Parallel Sayings* (Berkeley, CA: Ulysses, 1997, $19.95) xvii and 241 pp. Bibliography. LCN: 97-60154. ISBN: 1-56975-121-8.

After a three-page introduction by J. Kornfield and a thirteen-page preface by Borg, this volume presents on facing pages parallel sayings of Jesus and Buddha on compassion, wisdom, materialism, inner life, temptation, salvation, the future, miracles, discipleship, attributes, and life stories.

L. Camarero María, *Revelaciones solemnes de Jesús. Derás cristológico en Jn 7-8 (Fiesta de las Tiendas)* (Madrid: Publicaciones Claretianas, 1997, paper 4,327 Ptas) 482 pp. Bibliography. Indexed. ISBN: 84-7966-140-2.

Prepared as a doctoral dissertation under the direction of D. Muñoz León and J. R. Busto and presented in 1993 to the theological faculty of the Universidad Pontificia Comillas, this volume first discusses the notion of *derash* and its biblical origins, Johannine *derash* in the context of Christian *derash,* and the liturgical celebration of the Feast of Tabernacles. Then after an overview of the structure and content of John 7–8, it focuses on the following passages about Jesus in the light of the principles of *derash:* the one sent by the Father (Jn 7:28-29), the source of living water (7:37-39), the light of the world (8:12; 9:5), "I am" (8:24, 28), the liberating Son and the slavery of the Jews (8:31-36, 37-47), and the pre-existent Son (8:48-59). Also included are excursuses on the sapiential Logos and the targumic Memra (the background of John 7–8), and on the patriarch Abraham and the claim to be of his lineage (the

background of the polemic in Jn 8:33-58), as well as a synthetic presentation of the contribution of John 7–8 to Christology.

G. Caron, *Qui sont les "Juifs" de l'évangile de Jean?,* Recherches 35 (Saint-Laurent, Que.: Bellarmin, 1997, paper $29.95 Can.) 314 pp. Bibliography. ISBN: 2-89007-830-2.

After a survey and critique of research on the Johannine understanding of "the Jews," this volume proposes that the problem is best treated by literary analysis of pertinent texts within the Fourth Gospel [see § 40-890]. Thus it presents detailed literary-exegetical analyses of the confrontations between Jesus and the Jews in Jn 5:1-47 and 8:12-59, respectively. It concludes that on the narrative level the Johannine "Jews" represent not a genuine Judaism but rather a pseudo-Judaism in the image of their father the Devil, and that these "Jews" are judged and condemned but not definitively. Caron teaches at the Atlantic School of Theology in Halifax. This work takes its starting point from his doctoral dissertation submitted to the Université Saint-Paul in Ottawa in 1988.

S. Carruth and J. M. Robinson, *Q 4:1-13,16. The Temptations of Jesus—Nazara,* ed. C. Heil, Documenta Q: The Database of the International Q Project (Leuven: Peeters, 1996, paper 1,800 BFr) xviii and 479 pp. Bibliography. ISBN: 90-6831-880-2.

Prepared in connection with the International Q Project [see *NTA* 41, p. 144], the Documenta Q series presents the most important scholarly literature of the 19th and 20th centuries (excerpted, sorted, and evaluated) that has sought to establish the precise Greek wording of Q. This volume devoted to the temptations of Jesus (Q/Lk 4:1-4, 9-12, 5-8, 13) and the term Ναζαρά (see Lk 4:16) has enlisted the cooperation of the database author (Carruth), three contributors (J. E. Amon, C. Ettl, A. Garsky), and seven evaluators (Carruth, D. D. Turlington, P. J. Hartin, A. Chang, Robinson, P. Hoffmann, J. S. Kloppenborg). A critical Greek text of Q 4:1-13, 16 along with English, German, and French translations is included.

J. H. Charlesworth and L. L. Johns (eds.), *Hillel and Jesus. Comparative Studies of Two Major Religious Leaders* (Minneapolis, MN: Fortress, 1997, $50) xxxi and 486 pp., 17 figs., map. Indexed. ISBN: 0-8006-2564-1.

Prepared for a symposium held in Jerusalem in 1992, the twenty papers in this volume are by Charlesworth on why comparisons between Hillel and Jesus are important, A. Goshen-Gottstein on whether comparisons between Hillel and Jesus are possible, M. Weinfeld on Hillel and the misunderstanding of Judaism in modern scholarship, D. Flusser on Hillel and Jesus as representing two ways of self-awareness, L. I. Levine on archaeology and the religious ethos of pre-A.D. 70 Palestine, S. E. Robinson on apocalypticism in the time of Hillel and Jesus, J. Sievers on who the Pharisees were, J. D. G. Dunn on Jesus and factionalism in early Judaism, D. E. Aune on Jesus and Cynics in 1st-century Palestine, B. Pixner on Jesus and his community—between Essenes and Pharisees, D. A. Fiensy on Jesus' socioeconomic background, J. P. Arnold on the relationship of Paul to Jesus, J. F. Strange on the sayings of Jesus and archaeology, C. Safrai on sayings and legends in the Hillel tradition, S. Safrai on the transmission and reinterpretation of Hillel's sayings, D. R. Schwartz on Hillel and Scripture—from authority to exegesis, P. S. Alexander on Jesus and the golden rule, H. Lichtenberger on Jesus and the Dead Sea scrolls, C. A. Evans on problems and possibilities in reconstructing Jesus' teaching, and B. T. Viviano on Hillel and Jesus on prayer. Also included are a foreword by Charlesworth, a preface by Johns, and retrospective and prospective reflections by Charlesworth.

B. Chilton, *Jesus' Prayer and Jesus' Eucharist. His Personal Practice of Spirituality* (Valley Forge, PA: Trinity Press International, 1997, paper $9) viii and 103 pp. Indexed. LCN: 97-12981. ISBN: 1-56338-204-0.

Chilton, professor of religion at Bard College in Annandale-on-Hudson in New York, and author of *Pure Kingdom. Jesus' Vision of God* (1996), discusses prayer and the Eucharist in light of the kingdom of God as the center of Jesus' own spirituality. After considering the

discovery of Jesus' spiritual orientation, he deals with prayer and the embrace of God's kingdom, with particular attention to the Lord's Prayer. Then he turns to drinking and eating—celebrating sacrifice: Jesus' meals of the kingdom, Jesus in the Temple, and Jesus' crucifixion and the eucharistic kingdom of God. Finally he treats disciples on their different ways: Peter, James, Paul, the Synoptic Gospels and John, and the practice of the Eucharist and Christian spiritualities.

L. Cilia (ed.), *Marco e il suo vangelo. Atti del Convegno internazionale di studi "Il vangelo di Marco." Venezia, 30-31 maggio 1995* (Cinisello Balsamo [Milano]: San Paolo, 1997, paper 28,000 L) 156 pp., 18 figs. ISBN: 88-215-3436-7.

This volume first presents six articles on Mark and his Gospel: K. Stock on the disciples in Mark's Gospel; V. Fusco on gospel and parable (Mk 4:1-34); Cilia on the disciples' fear in the stilling of the storm (Mk 4:35-41); G. Biguzzi on Mark, the Temple, and true worship; B. Maggioni on the passion and the cross in Mark's Gospel; and R. Vignolo on seeking Jesus (the theme and form of Mark's Gospel). Then it offers four papers on Mark and Qumran: J. O'Callaghan on Mark's Gospel and Qumran; C. P. Thiede on the fragments of Mark in 7Q5 and of Matthew in Oxford P^{64}; G. Ghiberti on Mark at Qumran—exegesis and faith; and J. Carrón and J. González Núñez on 7Q5 and the original Aramaic of Mk 6:53.

J. Crowe, *From Jerusalem to Antioch. The Gospel Across Cultures* (Collegeville, MN: Liturgical Press, 1997, paper $14.95) xx and 160 pp. Bibliographies. LCN: 96-51702. ISBN: 0-8146-2432-4.

After describing Acts as a tale of two cities (Jerusalem and Antioch), this volume focuses on Jerusalem, Good Friday and its sequel, whether the Jesus movement was one more Jewish sect, the message in Jerusalem, the community at worship, prophets and teachers, and community organization. Then it deals with Antioch, the movement from synagogue to agora, "for the first time...Christians," the message in Antioch, the Antioch community at worship, prophets and teachers in Antioch, and community organization in Antioch. Crowe, who taught Scripture in Australian seminaries and universities before his death in 1996, concludes that in Antioch the gospel shed the original Jewish cultural garb it inherited from Jesus and clothed itself in that of its Hellenistic hosts.

E. de Boer, *Mary Magdalene—Beyond the Myth,* trans. J. Bowden (London: SCM, 1997, paper £12.95) xii and 147 pp. Bibliography. Indexed. ISBN: 0-334-02690-3.

The English version of *Maria Magdalena: De mythe voorbij; Op zoek naar wie zij werkelijk is* (1996), this volume discusses the need for going beyond the myth that has developed around Mary Magdalene, what the four Gospels say about her (the surname, the disciple of Jesus, her role as a key witness to Jesus, her identity and story), the patristic evidence about her, the importance of *Gospel of Mary,* and the new image that emerges when one goes beyond the myth about Mary Magdalene (the woman who stood by the cross and was the first witness to the resurrection).

C. J. den Heyer, *Jesus Matters. 150 Years of Research,* trans. J. Bowden (Valley Forge, PA: Trinity Press International, 1997, paper $16) xiv and 193 pp. LCN: 96-42948. ISBN: 1-56338-195-8.

The English version of *Opnieuw: Wie is Jezus? Balans van 150 jaar onderzoek naar Jezus* (1996), this volume reviews research on Jesus during the past 150 years under the following headings: Jesus of Nazareth, the Son of God; Holy Scripture under discussion; a "rational" Christology; a vain quest for the life of Jesus; from optimism to skepticism; the kerygmatic Christ; renewed interest in the historical Jesus; a Jewish rabbi; Nag Hammadi and Qumran; new pictures of Jesus; back to Jesus?; the return of the historical Jesus; and Jesus has many faces. Den Heyer is professor of NT at the Theological University of the Dutch Reformed Churches in Kampen.

R. I. Denova, *The Things Accomplished Among Us. Prophetic Tradition in the Structural Pattern of Luke-Acts,* JSNT Supplement Series 141, Studies in Scripture in Early Judaism and Christianity 4 (Sheffield, UK: Sheffield Academic Press, 1997, £40 or $66) 260 pp. Bibliography. Indexed. ISBN: 1-85075-656-2.

Based on a doctoral dissertation directed by B. Goldstein and presented to the University of Pittsburgh, this volume examines how Luke sought to persuade his audience that the story of Jesus and his followers is the "fulfillment of prophecy." After an introduction to the "fulfillment of prophecy" in Luke-Acts, it deals with Luke-Acts and modern scholarship—theology, eschatology, and history; literary device in Luke-Acts—Scripture, typology, and parallel patterns; literary device and the structural pattern of Luke-Acts; Lk 4:16-30 and the structural pattern of Luke-Acts; the "fulfillment of prophecy" in Acts; the "fulfillment of prophecy" in Luke's portrait of Paul and the Gentiles; and the literary characteristics of Luke-Acts. Denova concludes that Luke-Acts was written by a Jew to persuade other Jews that Jesus of Nazareth was the Messiah of Scripture and that the words of the prophets concerning "restoration" have been "fulfilled."

C. Dietzfelbinger, *Der Abschied des Kommenden. Eine Auslegung der johanneischen Abschiedsreden,* Wissenschaftliche Untersuchungen zum Neuen Testament 95 (Tübingen: Mohr-Siebeck, 1997, DM 168) xvi and 369 pp. Bibliography. Indexed. ISBN: 3-16-146687-X.

After a fourteen-page introduction to the Johannine farewell discourses, this volume presents literary, historical, and theological expositions of the four discourses: the departure and coming of the revealer (13:31–14:31); the community in the world (15:1–16:15); the eschatological joy of the community in the midst of the anxiety of the world (16:16-33); and the prayer of Jesus for the community (17:1-26). It concludes with reflections on the four farewell discourses as one speech. Excursuses on the "I am" sayings, the Paraclete, and literary links between 16:16-33 and other farewell discourses are included. Dietzfelbinger is the author of *Johanneischer Osterglaube* (1992).

B. J. Dodd, *Praying Jesus' Way. A Guide for Beginners & Veterans* (Downers Grove, IL: InterVarsity, 1997, paper $9.99) 129 pp. LCN: 96-48376. ISBN: 0-8308-1993-2.

Dodd, pastor of Antioch United Methodist Church in Antioch, CA, and author of *The Problem with Paul* (1996), first considers praying Jesus' way, how Jesus prayed, and Jesus and Jewish prayer. Then he offers reflections on praying the Lord's Prayer (Mt 6:9-13): seeking God's face in prayer (6:9), seeking God's rule in prayer (6:10a), seeking God's will in prayer (6:10b), seeking God's hand in prayer (6:11), finding forgiveness in prayer (6:12, 14-15; see Mk 11:25), and praying through trials and temptations (6:13). Finally he treats praying for healing and miracles (Jn 14:12) and Jesus' understanding of the struggle of prayer (Heb 4:15-16). Each chapter concludes with questions for further reflection. An appendix provides suggestions for praying the Lord's Prayer alone and in groups.

C. S. Farmer, *The Gospel of John in the Sixteenth Century. The Johannine Exegesis of Wolfgang Musculus,* Oxford Studies in Historical Theology (New York—Oxford: Oxford University Press, 1997, $49.95) xii and 250 pp., plate. Bibliography. Indexed. LCN: 96-24737. ISBN: 0-19-509903-6.

Farmer, assistant professor of history and humanities at Milligan College near Johnson City, TN, seeks to show how Wolfgang Musculus (1497-1563), an influential leader of the Protestant Reformation in Augsburg and Bern, was strongly influenced in his commentary on John's Gospel (1545-47) by the exegetical tradition and made use of traditional methods of spiritual exegesis. Focusing on Musculus' interpretations of the Johannine "signs," Farmer compares his work in turn with the various phases of the antecedent exegetical tradition: the exegetical tradition on the wedding at Cana, the Fathers on the healing of the ruler's son, the medieval commentators on the feeding of the five thousand, the humanists on the miracle at sea, 16th-century Catholic commentators on the healing at the pool of Bethesda, the Lutheran commentators on the healing of the man born blind, and the Reformed commentators on the raising of

Lazarus. He concludes that Musculus, though he borrowed insights from his exegetical forebears, was certainly not an epigone—a second-rate imitator—of anyone.

C. H. T. Fletcher-Louis, *Luke-Acts: Angels, Christology and Soteriology,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 94 (Tübingen: Mohr-Siebeck, 1997, paper DM 118) xv and 357 pp. Bibliography. Indexed. ISBN: 3-16-146764-7.

Prepared as a doctoral dissertation directed by C. Rowland and accepted by the University of Oxford, this volume first discusses angelic categories in the new history-of-religions school and angelomorphism in Luke-Acts. Next with reference to specific texts in Luke-Acts, it deals with angelomorphic Christology and angelomorphic soteriology. Then it considers Jewish angelomorphic traditions: the OT and its influence, the primeval state of an angelomorphic humanity, the angelomorphic Adam, the angelomorphic patriarchs, and so forth. Finally it reexamines Luke-Acts with respect to its angelomorphic traditions and to the Son of Man figure. Fletcher-Louis concludes that the need to interact with angelic categories was recognized in the earliest stages of christological reflection, and this recognition led to a creative interaction resulting in a specifically angelomorphic identity.

J. Frey, *Die johanneische Eschatologie.* Band 1, *Ihre Probleme im Spiegel der Forschung seit Reimarus,* Wissenschaftliche Untersuchungen zum Neuen Testament 96 (Tübingen: Mohr-Siebeck, 1997, DM 188) xx and 551 pp. Bibliography. Indexed. ISBN: 3-16-146716-7.

The revision of a doctoral dissertation directed by M. Hengel and accepted in 1996 by the Evangelical theological faculty at the University of Tübingen, this survey of research on Johannine eschatology first considers the genesis of the problem in the high value placed on John's Gospel in the Enlightenment and in German idealism, and in subsequent developments in NT scholarship through the early 20th century: the precision of exegetical matters, thoroughgoing eschatology, the development of Johannine literary criticism, and history-of-religions approaches. Next it discusses the synthesis of earlier research in the work of R. Bultmann: his concept of eschatology, his interpretation of eschatological consciousness in early Christianity, and his literary-critical and history-of-religions approach to John's Gospel. Then it deals with the discussion about Johannine eschatology under the influence of Bultmann's interpretation until ca. 1970 among Bultmann's students, outside the Bultmann school, and in Anglo-Saxon research. Next it treats recent discussion about John's Gospel and its eschatology with the help of the "new literary criticism"; linguistics, *Literaturwissenschaft,* and sociology; and more recent interpretive methods. Finally it considers the present state of research and suggests some starting points for further discussion.

I. Gargano, *"Lectio divina" sui racconti della risurrezione,* Conversazioni bibliche (Bologna: Dehoniane, 1997, 23,000 L) 185 pp. ISBN: 88-10-70960-8.

After a general treatment of the resurrection of Jesus according to the NT, this volume reflects on pertinent texts in the Gospels of Mark (16:1-8), Matthew (28:1-20), Luke (23:55–24:53), and John (20:1-31) with the help of the method of *lectio divina.* Also included are discussions about the relation between *lectio divina* and *collatio,* and about the resurrection accounts in the context of *lectio divina.*

B. Green, *Like a Tree Planted. An Exploration of Psalms and Parables Through Metaphor* (Collegeville, MN: Liturgical Press, 1997, paper $14.95) 160 pp. Bibliography. LCN: 97-2323. ISBN: 0-8146-5869-5.

After an introduction to metaphor in psalm and parable, this volume deals with eight themes in the light of an OT psalm and a NT parable (taken from Luke's Gospel): the rooted tree (Psalm 1 and Lk 13:1-9), stature (Psalm 8 and Lk 15:11-32), searching faces (Psalm 27 and Lk 18:9-18), entitlement and responsiveness (Psalm 18 and Lk 18:1-8), the ecosystem (Psalm 7 and Lk 16:1-9), shepherding (Psalm 23 and Lk 15:3-7), the storehouse (Psalm 39 and Lk 12:13-21), and the other side (Psalm 41 and Lk 10:25-37). Green teaches Scripture and spirituality at the Graduate Theological Union in Berkeley, CA.

M. Joulin, *La Passion selon saint Jean* (Paris: Desclée de Brouwer, 1997, paper 130 F) 224 pp., 8 plates. ISBN: 2-220-03948-X.

After a three-page introduction, Joulin, a Dominican priest who often appears on French television, presents reflections on Jesus' passion and death according to John's Gospel in thirty-five short chapters: why Jesus had to die, Jesus and the Law, Jesus and the Temple, Jesus and the people of God, Jesus and God, Jesus and his mission, "that one man should die . . ." (Jn 11:47-54), the approach of Passover, the ointment of Mary (12:1-8), and so forth.

A. A. Just, *Luke 1:1–9:50,* Concordia Commentary (Saint Louis, MO: Concordia, 1996, $29.95) xxxii and 416 pp., 6 figs. Bibliography. LCN: 96-17930. ISBN: 0-570-04254-2.

Just, dean of graduate studies at Concordia Theological Seminary in Fort Wayne, IN, and author of *The Ongoing Feast. Table Fellowship and Eschatology at Emmaus* (1993), describes the theological themes of his commentary on Luke's Gospel in the following way: The Lord (Christology) is present (sacramentology) in his church (ecclesiology) both now and not yet (eschatology). In his 32-page introduction he deals with the Lukan message in light of past and present historical contexts, key Lukan motifs, the trajectory from Luke to Acts, and the structure of Luke's Gospel. In this volume he provides an exposition of Lk 1:1–9:50 under the following general headings: prologue (1:1-4), the infancy narrative (1:5–2:52), the preparation for Jesus' ministry (3:1–4:13), and the Galilean ministry (4:14–9:50). For each pericope he offers a translation, textual notes, and a commentary (offering a distinctly Lutheran reading that accents theological issues that concerned 1st-century readers and are also of vital concern today).

C. S. Keener, *The Spirit in the Gospels and Acts. Divine Purity and Power* (Peabody, MA: Hendrickson, 1997, $24.95) xxi and 282 pp. Bibliography. Indexed. LCN: 97-6228. ISBN: 1-56563-169-2.

Based in part on a doctoral dissertation directed by D. M. Smith and presented in 1991 to Duke University, this volume seeks to underline the Spirit-centered character of early Christian experience by exploring the two primary themes of Jewish and early Christian pneumatology: purification and prophecy. After considering the Spirit of purity and prophecy in early Judaism, it deals with Jesus as the Spirit-bringer in Mk 1:9-11; Matthew's perspective on the Spirit-bringer; the Spirit and purification in the Fourth Gospel; and Pentecost, prophecy, and proclamation to all peoples. An appendix treats the literary structure of Peter's Pentecost sermon in Acts 2. Keener is the author of *Three Crucial Questions about the Holy Spirit* (1996).

W. H. Kelber, *The Oral and the Written Gospel. The Hermeneutics of Speaking and Writing in the Synoptic Tradition, Mark, Paul, and Q,* Voices in Performance and Text (Bloomington—Indianapolis: Indiana University Press, 1997, paper $17.95) xxxi and 254 pp. Bibliographies. Indexed. LCN: 96-43119. ISBN: 0-253-33230-3.

The softcover edition of a work [*NTA* 27, p. 332] originally published by Fortress Press in 1983, this volume deals with the precanonical Synoptic transmission, Mark's oral legacy, Mark as textuality, orality and textuality in Paul, and death and life in the word of God. Kelber, professor of religious studies at Rice University in Houston, Texas, has provided a new thirteen-page introduction in which he deals with three areas in which his book has especially stimulated scholarly discussion: tradition, narrative gospel, and Paul's oral/epistolary proclamation.

G. Kettenbach, *Das Logbuch des Lukas. Das antike Schiff in Fahrt und vor Anker,* Europäische Hochschulschriften, Reihe 23: Theologie 276 (2nd ed.; Frankfurt—Bern—New York: Lang, 1997, paper $44.95) 244 pp. Bibliography. Indexed. ISBN: 3-631-31238-5.

The work described in *NTA* 32, p. 104 has been revised and expanded, and now bears the subtitle *Das antike Schiff in Fahrt und vor Anker.* With particular attention to Paul's sea-voyage in Acts 27:1–28:16, it provides information about the Mediterranean Sea, the ports, the ships

and their equipment, the winds, and so forth. Kettenbach is also the author of *Einführung in die Schiffahrtsmetaphorik der Bibel* (1994).

D. D. Kupp, *Matthew's Emmanuel. Divine presence and God's people in the First Gospel,* Society for New Testament Studies Monograph Series 90 (Cambridge, UK—New York: Cambridge University Press, 1996, $59.95) xix and 292 pp. Bibliography. Indexed. LCN: 96-373. ISBN: 0-521-57007-7.

The revision of a doctoral dissertation directed by J. D. G. Dunn and presented in 1992 to the University of Durham, this volume investigates the understanding of God's presence with his people according to Matthew's Gospel. After comments on methodology and past research, it deals with Matthew's narrative art, reading Matthew's story of divine presence, paradigms of presence in the OT, the OT tradition of the "I am with you" saying, the birth of the "God-with-us" Messiah (Mt 1:21-23), the presence of Jesus and his ἐκκλησία (Mt 18:1-20), the presence of the risen Jesus (Mt 28:16-20), and Jesus' presence and Matthew's Christology. Kupp concludes that, according to Matthew, Jesus replaces Zion as the center of eschatological fulfillment and serves as the "grace" pole of the grace-works spectrum.

S. Légasse, *The Trial of Jesus,* trans. J. Bowden (London: SCM, 1997, paper £14.95) viii and 184 pp., 4 figs. Bibliography. Indexed. ISBN: 0-334-02679-2.

The English version of *Le procès de Jésus. L'histoire* [*NTA* 38, p. 462], this historical investigation of Jesus' arrest, passion, and death deals with the sources, the arrest, the reason for the arrest, Jesus before the Jewish authorities, the Roman trial, days and hours, the execution, and the burial. Légasse is also the author of *Le Procès de Jésus. La passion dans les quatre évangiles* (1995).

K. Löning, *Das Geschichtswerk des Lukas.* Band 1, *Israels Hoffnung und Gottes Geheimnisse,* Urban-Taschenbücher 455 (Stuttgart—Berlin—Cologne: Kohlhammer, 1997, paper DM 34) 261 pp. Bibliography. ISBN: 3-17-013121-4.

After an eight-page introduction, this first volume in a projected three-volume comprehensive exposition of Luke-Acts deals with the literary and theological conception of the Lukan history (with particular attention to Lk 1:1-4 and 23:50–24:53), the protagonists of the beginning—John the Baptist and Jesus of Nazareth (1:5–2:52 and 3:1–4:44), the first Galilee-cycle—the beginning of the gathering of Israel (5:1–7:50), and the second Galilee-cycle—laying the foundation of revelatory knowledge (8:1–9:50). Löning teaches NT at the University of Münster.

G. Marconi, *Lo Spirito di Dio nella vita interiore. L'opera di Luca, Vangelo dello Spirito,* Quaderni di Camaldoli, Meditazioni 6 (Bologna: Dehoniane, 1997, paper 16,000 L) 141 pp. Bibliography. ISBN: 88-10-41111-0.

With reference to key texts in Luke's Gospel and Acts, this volume describes the itinerary of Christian faith according to the following outline: discernment and conflict (Lk 1–2), the milieu of the Spirit (Lk 3:16, 21-22; 9:28-36), the spirit of the desert (Lk 4:1-13, 14-30), the spirit of mission (Lk 24:44-49; Acts 1:1-11; 2:14-36, 37-41), the spirit of communication (Acts 2:1-11; 3:1–4:13), the spirit of counsel and that of the way (Acts 8:26-40; Lk 24:23-35), obedience and resistance—the Spirit as parameter of the church (Acts 6:1-7; 20:17-38/Acts 7:51; 13:1-12), and the marketplace and blasphemy (Lk 12:10; Acts 5:1-11; 8:5-25). Marconi served as co-editor (with G. O'Collins) of *Luke and Acts* (1993).

E. P. Meadors, *Jesus the Messianic Herald of Salvation* (Peabody, MA: Hendrickson, 1997, paper $19.95) xi and 387 pp. Bibliography. Indexed. LCN: 97-2498. ISBN: 1-56563-268-0.

First published in 1995 by Mohr-Siebeck of Tübingen [see *NTA* 40, p. 342], this volume argues that Q stands in close harmony with Mark's Gospel and is based on the teaching of the historical Jesus.

H.-J. Meurer, *Die Gleichnisse Jesu als Metaphern. Paul Ricoeurs Hermeneutik der Gleichniserzählung Jesu im Horizont des Symbols "Gottesherrschaft/Reich Gottes,"* Bonner

Biblische Beiträge 111 (Bodenheim: Philo, 1997, DM 178) 783 pp. Bibliography. Indexed. ISBN: 3-8257-0054-2.

The slightly revised version of a doctoral dissertation directed by H. Vorgrimler and accepted in 1997 by the Catholic theological faculty at Münster, this volume first presents an analysis of the narrative structures of Jesus' parables, with reference to various approaches: existential-literary (D. O. Via), formal (V. Propp), actantial (A. J. Greimas), generative poetics (E. Güttgemanns), and so forth. Then it reflects on the nature of metaphor (Aristotle's approach, metaphor in the rhetorical tradition, the semantics of metaphor, metaphor and reality), considers Jesus' parables as metaphor with reference to the approaches of A. Jülicher and P. Ricoeur, and discusses Jesus as "the parable of God" and its significance for understanding the parables. Finally it deals with the metaphorical interpretation of Jesus' parables in the horizon of the symbol of the kingdom/reign of God, with particular attention to Ricoeur's understanding of symbol, and to OT, early Jewish, and NT texts that illuminate the meaning of that symbol. Meurer concludes that Jesus' parables should be interpreted in the sense of the Hebrew *māšāl* and as metaphorically mediating God's saving reign in our world and history.

W. E. Mills, *The Acts of the Apostles,* Bibliographies for Biblical Research, New Testament Series 5 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1996, $99.95) xx and 323 pp. Indexed. LCN: 93-30864. ISBN: 0-7734-2432-6.

This bibliography on Acts provides an index to journal articles, essays in collected works, books and monographs, dissertations, commentaries, and various encyclopedia and dictionary articles published in the 20th century through 1994. The 3,523 items are divided into three major sections: citations by chapter and verse (nos. 0001-1719), citations by subjects (nos. 1720-3313), and commentaries (nos. 3314-3523). A nineteen-page double-column author index is included. Mills is the author of *The Gospel of Luke* (1994) in the same series.

M. Minor, *The Spirituality of Mark. Responding to God* (Louisville, KY: Westminster John Knox, 1996, paper $15) xi and 141 pp. Indexed. LCN: 96-17778. ISBN: 0-664-25679-1.

After an introduction to Mark's Gospel and the life of faith, and a chapter on searching for Mark's spirituality, this volume analyzes representative passages under the following headings: responding to God who reveals mystery and true purity (Mk 4:1-34; 7:1-23); responding to the God of life, inclusiveness, power, and nearness (3:1-6; 4:35-41; 7:24-30); responding to God who ransoms and reveals suffering and vindication (8:31–9:1; 9:30-37; 10:32-45; 13:1-37); and responding to the God of life, power, judgment, and prayer (9:14-29; 11:12-25). Minor, associate professor of NT at Memphis Theological Seminary, concludes with reflections on authentic spirituality according to Mark.

K. B. Osborne, *The Resurrection of Jesus. New Considerations for Its Theological Interpretation* (New York—Mahwah, NJ: Paulist, 1997, paper $14.95) iii and 194 pp. Indexed. LCN: 97-1669. ISBN: 0-8091-3703-8.

After surveying current theological research on the resurrection of Jesus from Catholic, Anglican, and Protestant perspectives, this volume presents a detailed analysis of the "many voices" of the NT regarding Jesus' resurrection in the light of contemporary biblical scholarship, develops a theology of the resurrection that stresses the action of God and the consequent human religious experience of this divine action, and offers observations on the need for a unified Christology in which Jesus' resurrection is presented in a way that has a basic relationship to the preexistence/infancy sections of the NT and to Jesus' public ministry (including his arrest, trial, and death). Osborne is professor of systematic theology at the Franciscan School of Theology and the Graduate Theological Union in Berkeley, CA

D. Patte, *The Gospel According to Matthew. A Structural Commentary on Matthew's Faith* (Valley Forge, PA: Trinity Press International, 1996, paper $26) xvi and 432 pp. Bibliography. Indexed. LCN: 96-41605. ISBN: 1-56338-179-6.

Originally published by Fortress Press in 1987 [see *NTA* 31, p. 235], this structural com-

mentary on Matthew's Gospel aims to show what convictions Matthew conveys to his audience by identifying in each passage the points that Matthew makes by setting up explicit oppositions. After a fifteen-page introduction, it deals with the origin of Jesus, the Christ, Son of David (1:1-25); from Bethlehem to Nazareth (2:1-23); from John's ministry to Jesus' ministry (3:1–4:25); the Sermon on the Mount (5:1–7:29); and so forth. Each part of the commentary contains a section on the main theme, a discussion of Matthew's convictions, and notes. Patte is professor of NT at Vanderbilt University.

J. M. Penney, *The Missionary Emphasis of Lukan Pneumatology,* JPT Supplement Series 12 (Sheffield, UK: Sheffield Academic Press, 1997, paper £14.95 or $19.95) 143 pp. Bibliography. Indexed. ISBN: 1-85075-800-X.

Based on a master's thesis directed by G. Davies and presented to Moore Theological College in Sydney, Australia, this volume argues that Spirit-baptism in Luke-Acts is essentially a unique event at Pentecost, signaling the eschatological reconstruction of Israel in Zion for mission to the nations. After discussing the purpose of the Spirit in Luke-Acts, it deals with the Spirit in the infancy and inauguration narratives; praise, prayer, proclamation, and the Spirit in Luke; the Spirit of mission and the restoration of Israel; the day of Pentecost; mixed metaphors—Spirit terminology in Luke-Acts; and objections to the missionary emphasis of the Spirit in Acts. Penney concludes that Lukan pneumatology is thoroughly oriented toward mission.

J. J. Pilch, *The Cultural World of Jesus. Sunday by Sunday. Cycle A; Cycle B; Cycle C* (3 vols.; Collegeville, MN: Liturgical Press, 1995-97, paper $11.95 each) xiii and 170 pp., xiii and 170 pp., xii and 171 pp. Bibliographies. LCN: 94-44772. ISBN: 0-8146-2286-0 (A), -2287-9 (B), -2288-7 (C).

The fifty-six essays in each of these three volumes present cultural reflections on the Gospel texts assigned by the Roman Lectionary for the Sundays and other feasts in the Years A (mainly from Matthew and John), B (Mark and John), and C (Luke and John). Each essay highlights aspects of the 1st-century Eastern Mediterranean cultural world in which Jesus lived and suggests a cross-cultural comparison with contemporary Western culture. Thus the article on Mk 13:33-37 treats time, as well as masters and slaves; and the one on Jn 8:1-11 deals with adultery and Jesus as judge. Pilch, who teaches at Georgetown University in Washington, DC, describes Jesus as a 1st-century Middle Eastern peasant, driven by the core cultural values of honor and shame, expert in the art of challenge and riposte, and master of all his culture's strategies. He observes that the challenge to Western believers is to understand and appreciate Jesus on his own terms.

A. Prieur, *Die Verkündigung der Gottesherrschaft. Exegetische Studien zum lukanischen Verständnis von βασιλεία τοῦ θεοῦ,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 89 (Tübingen: Mohr-Siebeck, 1996, paper DM 118) viii and 336 pp. Bibliography. Indexed. ISBN: 3-16-146574-1.

The slightly revised version of a doctoral dissertation directed by G. Jeremias and accepted in 1993 by the Evangelical theological faculty at the Eberhard-Karls-Universität in Tübingen, this investigation of Luke's use of βασιλεία τοῦ θεοῦ first considers texts pertaining to the proclamation of God's kingdom in Acts: Acts 28:23, 31 in the context of 28:17-31; 1:3 in the context of 1:1-8; 20:17-35; 19:8 in the context of 18:19–19:12; and 8:12 in the context of 8:4-40. Next it deals with relevant passages in Luke's Gospel: Lk 4:43; 8:1-3; 8:10; 9:2; 9:60b; 10:1-12; 16:16; and 18:29. Then it considers the question regarding the time of the kingdom's coming and Jesus' response, with reference to Lk 17:20-21; 19:11-27; and 21:7, 31. Prieur concludes with reflections on various aspects of Luke's approach to the kingdom: content, knowing the plan of salvation, eschatology, ethics, and the task of proclamation.

M. G. Reddish, *An Introduction to The Gospels* (Nashville, TN: Abingdon, 1997, paper $19.95) 254 pp., map. Bibliography. Indexed. LCN: 96-5098. ISBN: 0-687-00448-9.

Reddish, professor of religious studies at Stetson University in DeLand, Florida, and co-author of *Introduction to the Bible* (1991), seeks to provide readers with a solid, reliable introduction to the major issues in Gospel studies as well as to give them a concise guide to the contents of the Gospels. After discussing the formation of the four Gospels and the world of the Gospels, he discusses each of the four Gospels (Mark, Matthew, Luke, John) by dealing with introductory issues (date and place, audience, literary characteristics, distinctive themes) and providing a reading guide. The final chapter examines some Gospels that have not been included in the church's canon.

H. Remus, *Jesus as Healer,* Understanding Jesus Today (Cambridge, UK—New York: Cambridge University Press, 1997, cloth $34.95, paper $10.95) x and 149 pp. Bibliography. Indexed. LCN: 96-36260. ISBN: 0-521-58469-8 (cloth), -58574-0 (paper).

After a twelve-page prologue on Jesus as healer, Remus, professor emeritus of Christian origins at Wilfrid Laurier University in Waterloo, Ontario, and author of *Pagan-Christian Conflict Over Miracle in the Second Century* (1983), considers the pertinent material about Jesus as healer in the four Gospels (Mark, Matthew, Luke, and John, respectively) and in apocryphal writings. Then he discusses Jesus as healer through his followers ("in his name") and asks whether Jesus really healed. Questions for further thought and discussion are provided for each chapter.

H. N. Ridderbos, *The Gospel according to John. A Theological Commentary,* trans. J. Vriend (Grand Rapids—Cambridge, UK: Eerdmans, 1997, paper $42 or £25) xiv and 721 pp. Indexed. LCN: 96-53632. ISBN: 0-8028-0453-5.

The English version of the two-volume work entitled *Het Evangelie naar Johannes. Proeve van een theologische Exegese* (1987, 1992), this volume aims to present an exposition of the Fourth Gospel as the Christian church adopted it, and to deal with the theological significance of the message that the Evangelist had in view as he wrote his Gospel. After a sixteen-page introduction to the peculiar character of the Fourth Gospel, Ridderbos, who taught NT for many years at the Theological School of the Reformed Churches of the Netherlands in Kampen, presents an exposition according to the following outline: Prologue (1:1-18); preparation for Jesus' public ministry (1:19-51); from Cana to Cana—the revelation of Jesus' glory (2:1–4:54); Jesus' self-revelation as Son of God and bread of life, and resistance from "the Jews" (5:1–6:71); who is Jesus? (7:1–10:42); prelude to the passion narrative (11:1–12:50); the Last Supper conversations with the disciples (13:1-38); the farewell discourses (14:1–17:26); Jesus' suffering and death (18:1–19:42); the empty tomb and the appearances of the risen one (20:1-31); and Jesus' appearances at the Sea of Tiberias and the conclusion of the Gospel (21:1-25).

R. Rohr, *The Good News According to Luke. Spiritual Reflections* (New York: Crossroad, 1997, $19.95) 192 pp. LCN: 97-753. ISBN: 0-8245-1490-4.

Rohr, a Franciscan of the New Mexico Province and a well known retreat master, speaker, and writer, first develops a perspective on Luke's Gospel: the Bible as a faith community's story, divine revelation and the faith of Jesus, divine revelation and faith community, Luke and his Gospel, Luke's missionary focus, and story theology. Then he presents an exposition of Luke's Gospel according to the following general outline: Jesus' birth (chaps. 1–2); Jesus' public life in Galilee (chaps. 3–9); the middle section of Luke's Gospel (chaps. 9–19); and Jerusalem, passion, death, and resurrection (chaps. 19–24).

S. J. Roth, *The Blind, the Lame, and the Poor. Character Types in Luke-Acts,* JSNT Supplement Series 144 (Sheffield, UK: Sheffield Academic Press, 1997, £37.50 or $62) 253 pp., 2 tables. Bibliography. Indexed. ISBN: 1-85075-667-8.

The slightly revised and updated version of a doctoral dissertation submitted to Vanderbilt University in 1994, this volume explores why the blind, lepers, the poor, and the deaf who are

so prominent in Luke's Gospel are all but absent in Acts. It argues that their presence in Luke's Gospel and absence in Acts make the christological point that Jesus is God's unique eschatological agent of salvation. After delineating the problem and reviewing scholarship, it proposes an audience-oriented literary approach to reading Luke-Acts. Next it discusses the Septuagint as Lukan intertext, and constructing character types from the Septuagint. Then it applies Septuagint insights to interpreting character types in Luke's Gospel, and considers Acts and the captive, shattered, blind, deaf mute, lame, lepers, maimed, dead, and poor.

W. RÖTTGER, *Studien zur Lichtmotivik bei Iuvencus,* Jahrbuch für Antike und Christentum, Ergänzungsband 24 (Münster: Aschendorff, 1996, DM 90) 159 pp. Bibliography. Indexed. ISBN: 3-402-08108-3.

Juvencus, an early 4th-century A.D. Christian poet, wrote a Latin "life of Christ" (*Evangelia*) in ca. 3,200 lines of hexameter verse, based mainly on Matthew's Gospel and supplemented by Luke's infancy narratives and some of the early chapters of John. The slightly revised version of a doctoral dissertation directed by K. Thraede and accepted in 1995 by the philosophical faculty IV at the University of Regensburg, this volume analyzes (with attention to biblical sources and extrabiblical parallels) twenty-one passages that contain a "light" motif: the prophetic speech of Zechariah (1.115-129); the proclamation of Jesus' birth to the shepherds (1.158-180); Jesus, Simeon, and Anna (1.185-223); Jesus' return from Egypt (1.271-277); the "voice in the wilderness" (1.307-320); and so forth.

A. SCHLATTER, *The History of the Christ. The Foundation for New Testament Theology,* trans. A. J. Köstenberger (Grand Rapids: Baker, 1997, $29.99) 426 pp. Indexed. LCN: 97-7452. ISBN: 0-8010-2089-1.

The English version of *Die Geschichte des Christus* (1923), this volume deals with the preparation for Jesus' work, the turning point in Jesus' life, the offer of God's grace to Israel, Jesus' way to the cross, and the Easter account. Schlatter (1852-1938) maintained that three deeds of Jesus make up his history: that Jesus made John the Baptist's message his own, that he therefore called the community into the divine kingdom, and that he thus took the cross upon himself. The translator has provided a seven-page preface about Schlatter's appeal and contribution.

Y. SIMOENS, *Selon Jean.* Vol. 1, *Une traduction;* vols. 2-3, *Une interprétation,* Collection IET 17 (Brussels: Institut d'Études Théologiques, 1997, paper 1,680 BFr) 99 pp., 1013 pp. (vols. 2-3). Indexed. ISBN: 2-930067-29-2 (set). Distributed by Brepols, Turnhout.

The first volume presents a literal translation (with notes below) of John's Gospel arranged in sense-lines to bring out the structural patterns in the text. The second and third volumes offer an exposition designed to clarify the integral and coherent character of the Fourth Gospel in terms of its literary techniques and theological concepts. After an introduction to the project, the second volume ("the life of Jesus according to John") treats the individual pericopes in Jn 1–6 under the title "Who is Jesus, the son of Joseph?" and those in Jn 7–12 under the heading "Who is the Christ coming at his hour?" The third volume ("the death of Jesus according to John") deals with the texts in Jn 13–17 under the heading "the Son glorified" and those in Jn 18–21 under the title "the Son handed over." Each of these major sections concludes with a "rereading" of the whole unit, and a final chapter shows how the various parts of the Gospel belong to the tradition of Johannine writing. Simoens is the author of *La gloire d'aimer. Structures stylistiques et interprétatives dans le Discours de la Cène (Jn 13-17)* (1981).

B. STANDAERT, *L'Évangile selon Marc. Commentaire,* Lire la Bible 61 (2nd ed.; Paris: Cerf, 1997, paper 120 F) 207 pp. Bibliography. ISBN: 2-204-05577-8.

The revised and expanded version of the work described in *NTA* 27, p. 335, which was a popular version of the author's doctoral dissertation [*NTA* 23, p. 233], this volume provides an introduction to Mark's Gospel (actuality, literary genre, composition, the elementary narrative, rereading Mark) and an exposition according to the following outline: prologue—John and

Jesus (1:1-13), the presentation of Jesus (1:14–6:13), the argumentation—knowing and following Jesus (6:14–10:52), the denouement (11:1–15:47), and the conclusion (16:1-20). Also included are an epilogue on Mark's identity and three appendixes on pastoral uses of Mark's Gospel. Standaert, a Benedictine, is professor of Scripture and theology at Bruges.

C. H. Talbert, *Reading Acts. A Literary and Theological Commentary on the Acts of the Apostles,* Reading the New Testament (New York: Crossroad, 1997, paper $29.95) xiii and 269 pp. Bibliography. LCN: 97-10324. ISBN: 0-8245-1669-9.

Talbert, now distinguished professor of religion at Baylor University in Waco, Texas, and author of *Reading Luke* (1982) in the series, is especially concerned with how ancient Mediterranean auditors would have heard Acts when it was read in their presence. After a seventeen-page introduction to Acts, he presents an exposition of Acts 1 under the heading "receiving and preparing for mission." Next he deals with Acts 2:1–12:25 as phase one of "fulfilling the mission": Pentecost (2:1-47), the dual witness (3:1–4:23), hostility grows (4:24–5:42), martyrdom (6:1–8:4), Philip's mission (8:4-40), and so forth. Then he treats Acts 13:1–28:31 as phase two of "fulfilling the mission": Paul's first missionary journey (13:1–14:28), the Jerusalem council (15:1–16:5), Paul in Philippi (16:6-40), and so forth. There are appendixes on what is meant by the historicity of Acts, and on aspects of biography in Mediterranean antiquity.

K. H. Tan, *The Zion traditions and the aims of Jesus,* Society for New Testament Studies Monograph Series 91 (Cambridge, UK—New York: Cambridge University Press, 1997, $59.95) xiv and 276 pp. Bibliography. Indexed. LCN: 96-13034. ISBN: 0-521-57006-4.

The revised version of a doctoral dissertation directed by G. N. Stanton and submitted in 1993 to the University of London, this volume investigates whether Jesus' intentions and his significant actions in Jerusalem were informed by the Zion traditions. After delineating the problem and reviewing research, it surveys Zion traditions in the First and Second Temple periods and focuses on Jesus' Jerusalem sayings in the Synoptic Gospels: the city where prophets die (Lk 13:32-33; Mk 10:32-34), the city of the great king (Mt 5:34b-35), and "to gather Jerusalem" (Q 13:34-35). Then it considers Jesus' actions in Jerusalem: the "triumphal" entry, the incident in the Temple, and the Last Supper (restoration, covenant, and people). Tan concludes that Jesus went to Jerusalem to fulfill the restorative promises made to Zion and to constitute a new people restored to a new relationship with Yahweh.

J. E. Taylor, *The Immerser. John the Baptist within Second Temple Judaism,* Studying the Historical Jesus (Grand Rapids—Cambridge, UK: Eerdmans, 1997, paper $30) xvi and 360 pp. Bibliography. Indexed. LCN: 97-6258. ISBN: 0-8028-4236-4.

Taylor, lecturer in religious studies at the University of Waikato in New Zealand, seeks to provide a concise and accessible argument that redefines John as a Jewish immerser and teacher of righteousness who was accepted by many Jews as an exceptionally good and faithful man, and who was regarded by some—including Jesus—as a prophet. She treats in turn John and the Essenes [see § 41-822], immersion and purity, teaching and predictions, John and the Pharisees, opposition and death, and John and Jesus. She concludes that John is better understood within the context of Second Temple Judaism than as a proto-Christian.

J. E. M. Terra (ed.), *Cristo em Marcos,* Revista de Cultura Bíblica, vol. 21, nos. 81–82 (São Paulo: Edições Loyola, 1996, paper) 146 pp.

The first four articles in this fascicle [see *NTA* 42, p. 184] devoted to Mark's Gospel are by Terra on Mark's Christology, the messianic secret, the Gospel's content (in question-and-answer format), and the relevance of 7Q5 from Qumran for dating the Synoptic Gospels. Then there are essays by A. Xavier on the way of following Jesus, G. Rodrigues dos Santos on aspects of Markan Christology, P. de Matos Félix on the titles of Jesus in Mark's Gospel, J. L. Iriarte on Mark's christological perspectives, A. L. Nascimento on Mark's christological schema, D. F. de Campos on the identity of Jesus, and J. da Silva Ramos on a political reading of the story of Jesus in Mark.

R. C. Trexler, *The Journey of the Magi. Meanings in History of a Christian Story* (Princeton, NJ: Princeton University Press, 1997, $35) xiii and 277 pp. Illustrated. Bibliography. Indexed. LCN: 96-39399. ISBN: 0-691-01126-5.

Trexler, professor of history at the State University of New York in Binghamton, seeks to describe throughout history the relation between the interpretation of the Magi episode in Mt 2:1-12 and the social and political organization of Christian societies. Thus he deals with the Magi in Roman times until ca. A.D. 800 ("the star arrives"), the Magi as they appear in Europe from Charlemagne until the arrival of their alleged remains in Cologne (A.D. 800-1164) ("the true light shines in the darkness"), the period from the late 12th century until 1500 ("the pageant of the 'two' kings"), the conquests of the Americas ("el Dorado"), the early modern period in Europe ("the ancien régime of the Magi"), and the "magian" presence in modern societies ("return by another way"). The author concludes that since the Magi were the only positive heraldic image in the Christian biblical tradition, they provided a standard iconographic image by which the secular power could be shown to legitimate the infant Jesus and his church.

C. M. Tuckett (ed.), *The Scriptures in the Gospels,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 131 (Leuven: Leuven University Press—Peeters, 1997, paper 2,400 BFr) xxiv and 721 pp. Indexed. ISBN: 90-6186-802-5 (LUP), 90-6831-932-9 (P).

Prepared for the 1996 Colloquium Biblicum Lovaniense, this volume first presents fifteen main papers: Tuckett on Scripture and Q; F. Neirynck on Q 6:20b-21; 7:22 and Isaiah 61; J. Lust on Mic 5:1-3 in Qumran and the NT, and messianism in the Septuagint; D. Senior on the lure of formula quotations—reassessing Matthew's use of the OT with the passion narrative as test case; W. Weren on Jesus' entry into Jerusalem—Mt 21:1-17 in the light of the Hebrew Bible and the Septuagint; C. Focant on the recontextualization of Isa 6:9-10 in Mk 4:10-12, or an example of non-citation; J. Marcus on Scripture and tradition in Mk 7; C. Breytenbach on Mark's Gospel, Ps 110:1 and 118:22-23; A. Y. Collins on the appropriation of the individual lament psalms by Mark; P.-M. Bogaert on Luke and the Scriptures in the infancy Gospel in the light of ps.-Philo's *Biblical Antiquities;* A. Denaux on OT models for the Lukan travel narrative; M. Morgen on the scriptural background of Lk 17:20-37 and 21:8-11, 20-24; M. Theobald on the scriptural citations in Jesus' bread of life discourse in John 6 as a paradigm for the use of Scripture in the Fourth Gospel; M. J. J. Menken on the use of the Septuagint in three quotations in John's Gospel (10:34; 12:38; 19:24); and U. Busse on the temple metaphor as an example of implicit recourse to the biblical tradition in John's Gospel. Then it provides twenty-one "offered papers": M. Rese on "intertextuality" as an example of the sense and nonsense of "new" methods; J. Schröter on the understanding of the Law in Q in the light of Q 16:16-18; N. Taylor on interpretation of Scripture as an indicator of sociohistorical context—the case of eschatological discourses in Mark and Q; T. L. Brodie on intertextuality and its use in tracing Q and Proto-Luke; G. Geiger on false citations in Matthew and Luke; M. Hasitschka on the use of Scripture in Mt 4:1-11; L. Lybaek on Matthew's use of Hos 6:6 in the context of the Sabbath controversies; S. Graham on a strange salvation—intertextual allusion in Mt 27:39-43; B. J. Koet on Mk 12:28-34; J. Verheyden on describing the parousia—the cosmic phenomena in Mk 13:24-25; G. Steyn on reopening the debate about Luke's use of μίμησις; F. Noël on the double commandment of love in Lk 10:27; E. Verhoef on eternal life and following the commandments—Lev 18:5 and Lk 10:28; S. von Stemm on the sinner praying before God in Lk 18:9-14—the reception of Ps 51(50):19; R. L. Brawley on Scripture resisting the "carnivalesque" in the Lukan passion narrative; H. A. J. Kruger on a sword over his head or in his hand (Lk 22:35-38); G. P. Carras on a Pentateuchal echo in Jesus' prayer on the cross—intertextuality between Num 15:22-31 and Lk 23:34a; G. Van Belle on the fulfillment of Jesus' word—the parenthesis of Jn 18:9; W. Kraus on the fulfillment of Scripture according to Jn 19:28; K.-W. Niebuhr on the works of the eschatological messenger of peace—4Q521 and the Jesus tradition; and P. J. Tomson on εὐαγγελίσασθαι πτωχοῖς (Isaiah 61) as the core of Jesus' evangel.

A. van Kaam, *The Tender Farewell of Jesus. Meditations on Chapter 17 of John's Gospel* (Hyde Park, NY: New City, 1996, paper) 128 pp. LCN: 96-25780. ISBN: 1-56548-080-5.

After general comments on Jn 17:1-26 as "the love song of Jesus," van Kaam presents

eleven reflections on various aspects of the text: dread of the divine and care for the most abandoned souls (17:1), the closure of the earthly window (17:1), consonance with the Trinity (17:2), eternal exit from the cage of time (17:3), a song of the name at the end of Jesus' journey (17:4), before the world ever was (17:5), and so forth. S. Muto has provided a four-page foreword.

P. VARDY AND M. MILLS, *The Puzzle of the Gospels* (Armonk, NY—London: Sharpe, 1997, cloth $64.95, paper $19.95) xiii and 239 pp., map, table. Bibliography. Indexed. LCN: 97-2911. ISBN: 0-7656-0165-6 (cloth), -0166-4 (paper).

In their introduction to the Gospels, a biblical scholar (Mills) and a philosopher (Vardy) explain the latest developments in biblical scholarship and their significance. They deal in turn with the individual Gospels, background and analytical tools (analyzing the Gospel books, the search for the historical Jesus, four and forty Gospels, dissecting the evidence, the Synoptic tradition, the Johannine tradition), some themes (miracle stories, parables, women, Jesus in relation to community and church), and the question of truth (biblical language and truth, God and Jesus, resurrection, the significance of Jesus, Jesus' life and message, the last week, bringing the threads together).

M. VIDAL, *Un Juif nommé Jésus. Une lecture de l'Évangile à la lumière de la Torah,* Spiritualités (Paris: Albin Michel, 1996, paper 120 F) 326 pp. Bibliography. Indexed. ISBN: 2-226-08788-5.

Vidal, a Catholic biblical scholar, proposes a "talmudic" reading of Jesus' sayings and explores their place within the oral tradition of Judaism. She divides her presentation into five major parts: the Torah and the hours of the day, Jewish identity, Jesus the Jew after Nazareth, the Jewish ethic, and the Torah and the stages of life. Also included are prefaces by J. Dujardin and A. Abécassis, and a twenty-page glossary of technical terms.

J. WEHNERT, *Die Reinheit des "christlichen Gottesvolkes" aus Juden und Heiden. Studien zum historischen und theologischen Hintergrund des sogenannten Aposteldekrets,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 173 (Göttingen: Vandenhoeck & Ruprecht, 1997, DM 124) 311 pp. Bibliography. Indexed. ISBN: 3-525-53856-1.

In this *Habilitationsschrift* accepted in 1995 by the Evangelical theological faculty at Göttingen, Wehnert, author of *Die Wir-Passagen der Apostelgeschichte* (1989), first reviews research on the "apostolic decree" and presents a detailed analysis of the major sources: Acts (15:1-35 and 21:15-26), Paul (Gal 2:1-14; texts in other letters), the Pseudo-Clementine writings (*Homilies* 7.4.2.; 7.8.1b-2a; 8.19.1c; *Recognitions* 4.36.4; *Didaskalia*), and other ancient witnesses. Then he discusses the origin and significance of the prescriptions of the apostolic decree (with particular attention to Leviticus 17–18), the theological background of the decree (the four prescriptions, the decree as an expression of Jewish-Christian theology), and the events surrounding the decree and its place in early Christian history.

N. T. WRIGHT, *The Lord and His Prayer* (Grand Rapids: Eerdmans, 1997, paper $8; Cincinnati, OH: Forward Movement) vi and 89 pp. ISBN: 0-8028-4320-4 (E), 0-88028-178-2 (FM).

Based on a series of sermons preached at Lichfield Cathedral in Staffordshire, UK, this volume presents reflections on the Lord's Prayer (Mt 6:9-13/Lk 11:2-4) under six headings: our Father in heaven, thy kingdom come [see § 41-1573], give us this day, forgive us our trespasses, deliver us from evil, and the power and the glory.

Y.-E. YANG, *Jesus and the Sabbath in Matthew's Gospel,* JSNT Supplement Series 139 (Sheffield, UK: Sheffield Academic Press, 1997, £47.50 or $70) 352 pp. Bibliography. Indexed. ISBN: 1-85075-654-6.

Prepared as a doctoral dissertation under the direction of R. T. France of Wycliffe Hall, Oxford, this volume first discusses the Sabbath in the OT (Pentateuch, historical books, Prophets) and 1st-century Judaism (Apocrypha and Pseudepigrapha, Qumran scrolls, Josephus, Philo,

etc.). Next it deals with Jesus and the Sabbath in Matthew's Gospel (see especially Mt 12:1-14; 24:20): preliminary considerations; texts, co-texts, and contexts; and comparative studies. Then after evaluating how Matthew's treatment of the Sabbath influenced the Apostolic Fathers, it concludes that the Sabbath remained a lively issue for the Matthean community and was understood in the context of salvation history (fulfillment, eschatology, and Christology).

A. E. Zannoni, *Jesus of the Gospels. Teacher, Storyteller, Friend, Messiah* (Cincinnati, OH: St. Anthony Messenger, 1996, paper $12.95) ix and 205 pp., fig. Bibliographies. ISBN: 0-86716-241-4.

This book attempts to encounter the Jesus of the Gospels by looking at different aspects of his origins, life, ministry, teachings, promises, and challenges. After considering the world into which Jesus was born, it treats Jesus under the following headings: Jesus the Jew, Gospel titles for Jesus, the kingdom (reign) of God and Jesus, Jesus the storyteller, at the table of the Lord, the death of the anointed one of God, "he has risen as he said," and the call to discipleship. Questions for discussion accompany each chapter. Zannoni is the author of *The Old Testament: A Bibliography* (1992).

G. Zevini, *Commentaire spirituel de l'Évangile de Jean,* trans. M. Rayer (2 vols.; Paris—Montreal: Médiaspaul, 1995-96, 120 F each) 259 pp., 238 pp., 2 maps. Bibliography. ISBN: 2-7122-0543-X (vol. 1, France), -0569-3 (vol. 2, France), 2-89420-060-9 (vol. 1, Canada), -063-3 (vol. 2, Canada).

In his eight-page introduction, Zevini, director of the Institute of Spirituality and professor of NT exegesis at the Pontifical Salesian University in Rome, describes John's Gospel (spiritual, theological, symbolic) and the Evangelist (witness), and outlines a method of reading, praying, and living Scripture. Then he presents in the first volume a "spiritual commentary" on chapters 1–10: the Prologue (1:1-18), the week introducing the revelation of Jesus (1:19-51), the beginning of the revelation of Jesus from Cana to Cana (2:1–4:54), and the self-revelation of Jesus the Son of God and the incredulity of the "Jews" (5:1–10:42). In the second volume he treats Jesus' movement toward the hour of death which is glory (11:1–12:50), Jesus' spiritual testament to his own (13:1–17:26), the account of the glorious passion (18:1–19:42), the appearances of the risen Lord and the itinerary of the disciples' Easter faith (20:1-29), the purpose of the Gospel (20:30-31), and the last appearance of the risen Jesus to the disciples (21:1-25). I. de la Potterie has provided a two-page foreword. The Italian original was entitled *Commenti spirituali del Nuovo Testamento. Vangelo secondo Giovanni.*

A. W. Zwiep, *The Ascension of the Messiah in Lukan Christology,* Supplements to Novum Testamentum 87 (Leiden—New York—Cologne: Brill, 1997, 176 gld. or $110) xiii and 291 pp. Bibliographies. Indexed. ISBN: 90-04-10897-1.

The revision of a doctoral dissertation directed by J. D. G. Dunn and accepted by the University of Durham in 1996, this investigation of the motif of the ascension of the Messiah in Luke-Acts argues that 1st-century Judaism provides a more plausible horizon than the Greco-Roman rapture tradition does, and that Luke developed his "rapture Christology" as a response to the delay of the parousia so as to secure the unity of salvation history. After a survey of research, it considers the rapture-preservation in early Jewish sources (with reference to Enoch, Elijah, Moses, and other figures); the key texts in Luke-Acts (Lk 9:51; 24:50-53; Acts 1:1-14, 21-22; 3:19-21); resurrection, exaltation, and ascension in early Christianity; resurrection, exaltation, and ascension in Luke-Acts; and the rapture Christology of Luke-Acts. A sixteen-page bibliography of nearly 400 books and articles on the ascension in Luke-Acts published between 1900 and 1996 is included.

EPISTLES—REVELATION

P. Angstenberger, *Der reiche und der arme Christus. Die Rezeptionsgeschichte von 2 Kor 8,9 zwischen dem zweiten und dem sechsten Jahrhundert,* Hereditas 12 (Bonn: Borengässer, 1997, DM 74) lvii and 373 pp., folding table. Bibliography. Indexed. ISBN: 3-923946-31-7.

Prepared as a doctoral dissertation under the direction of H.-J. Vogt and accepted in 1994 by

the Catholic theological faculty at Tübingen, this volume first presents an eighteen-page exegetical analysis of Paul's christological statement in 2 Cor 8:9 ("for you know the grace of our Lord Jesus Christ, that for your sakes he became poor, though he was rich, in order that you by his poverty might become rich"). Then it considers how this text was interpreted within the various patristic traditions through the 6th century A.D.: Greek authors (Clement of Rome, Melito of Sardis, Origen, Hippolytus, etc.), Syriac-Semitic authors (Aphrahat, Ephrem, Makarios-Simeon, Rufinus, etc.), Armenian authors (Mesrop-Mastoz, John Mandakuni), and Latin authors (Cyprian, Hilary of Poitiers, Zeno of Verona, Ambrose, Ambrosiaster, etc.). Finally it provides a synthesis of these interpretations, with particular attention to their significance for Christology.

L. BALLARINI, *Paolo e il dialogo Chiesa-Israele. Proposta di un cammino esegetico,* Studi biblici 31 (Bologna: Dehoniane, 1997, paper 17,000 L) 112 pp. Bibliography. ISBN: 88-10-40732-6.

After sketching recent developments in Christian-Jewish relations, this volume surveys texts pertaining to Christian-Jewish relations in the Pauline corpus (including Hebrews and Acts). Then it discusses uncertain and inadequate solutions, Paul and the positive valuation of the Judaism of the past, the Pauline problematic regarding the Judaism of his time, changes that have occurred and new problems, and Paul's contribution to the dialogue today. Ballarini, author of *Chiesa-Israele, un dialogo da costruire* (1991), concludes that, according to Paul, Israel remains God's beloved people (see Rom 9:4), that the church is permanently united to Israel, and that there will be a final salvation of Israel.

P. BARNETT, *The Second Epistle to the Corinthians,* New International Commentary on the New Testament (Grand Rapids—Cambridge, UK: Eerdmans, 1997, $45) xxx and 662 pp. Bibliography. Indexed. LCN: 96-49755. ISBN: 0-8028-2300-9.

In his fifty-page introduction to 2 Corinthians, Barnett, formerly master of Robert Menzies College at Macquarie University and currently Anglican bishop of North Sydney in Australia, deals with Corinth in the time of Paul, Paul and Christianity in Corinth, Paul's later relationships with the Corinthians, and issues in 2 Corinthians (literary, historical, theological, pastoral). Then he presents an exposition of 2 Corinthians according to the following general outline: introduction (1:1-11); personal defense (1:12–2:13); defense of the ministry of the new covenant (2:14–7:4); Paul in Macedonia—Titus brings news from Corinth (7:5–9:15); and Corinthians—prepare for Paul's third visit (10:1–13:14). This volume replaces the commentary by P. E. Hughes (1961) in the series.

C. BEDRIÑÁN, *La dimensión socio-política del mensaje teológico del Apocalipsis,* Tesi Gregoriana, Serie Teologia 11 (Rome: Editrice Pontificia Università Gregoriana, 1996, paper 38,000 L or $27) 362 pp. Bibliography. Indexed. ISBN: 88-7652-711-7.

Prepared as a doctoral dissertation under the direction of U. Vanni and accepted in 1996 by the Pontifical Gregorian University in Rome, this investigation of the social-political dimension of the theological message of Revelation first establishes the state of the question by a review of modern scholarship. Then it presents an analysis of key texts under the following headings: suffering and martyrdom; the Nicolaitans, Balaam, and Jezebel; social inequality (see 6:5-6; 6:15; 13:16; 19:18); and the social-political judgment (see 14:8; 17–18). Finally it offers a theological reflection on various dimensions of Revelation: the prophetic-apocalyptic cosmic vision, the organization of evil, social liberty, the political aspect, and the economic aspect. Bedriñán concludes that the author of Revelation worked out his theological message within the Jewish-Christian apocalyptic tradition with symbolic categories that can transcend the historical reality of the 1st century A.D.

P.-A. BERNHEIM, *James, Brother of Jesus,* trans. J. Bowden (London: SCM, 1997, paper £14.95) viii and 324 pp. Indexed. ISBN: 0-334-02695-4.

The English version of *Jacques, Frère de Jésus* (1996), this investigation of James first

considers his identity as the brother of Jesus, his place in a Galilean family, his context in Judaism, his relationship with Jesus and the brothers, Jesus as his famous brother, the uncertain history provided by Acts and Paul's letters, the problem of early Christian unity, whether James was the first pope, the letter of James ("a strawy epistle"), and the death of a just man. Bernheim concludes that James was the most eminent representative of a primitive church deeply rooted in the Jewish tradition, that he regarded his brother Jesus as the eschatological agent chosen by God, and that he was opposed to Paul and his message which implied a redefinition of the identity of Israel and the role of the Law.

A. D. Callahan, *Embassy of Onesimus. The Letter of Paul to Philemon,* New Testament in Context (Valley Forge, PA: Trinity Press International, 1997, paper $11) xiv and 96 pp. Bibliography. Indexed. LCN: 97-214. ISBN: 1-56338-147-8.

Callahan, assistant professor of NT at Harvard Divinity School, contends that Onesimus was not Philemon's fugitive slave but rather his blood brother [see §§ 39-356; 40-1022], and that by his letter Paul sought to bring about a reconciliation between the estranged brothers. After a nineteen-page introduction, he presents an exposition according to the following outline: greeting (vv. 1-3), thanksgiving (4-7), body (8-16), instructions (17-22), concluding greetings (23-24), and benediction (25). Also included are excursuses on "a beloved brother" and "I will repay," as well as an appendix on "subscriptions" added at the end of the letter by editors and copyists.

J. M. Chevalier, *A Postmodern Revelation: Signs of Astrology and the Apocalypse* (Toronto—Buffalo, NY—London: University of Toronto Press, 1997, cloth $60, paper $22.95) xiii and 415 pp., frontispiece, 10 plates. Bibliography. Indexed. ISBN: 0-8020-4172-8 (cloth), -7976-8 (paper).

Chevalier, professor and chair of the department of sociology and anthropology at Carleton University in Ontario, and author of *Semiotics, Romanticism and the Scriptures* (1988), explores the confrontation between and downfall of two modes of storytelling in Western history: astrology and eschatology—hence, divination and prophecy, or the cult of stars and the visions of Revelation. He first situates his analysis in the context of ancient and modern intellectual history: ends and flickers of doubts, music of the spheres, and a history of revelations. Then he focuses on passages in the first half of Revelation: Alpha and Omega (1), the seven churches of Asia (2–3), the chariot of fire (Ezekiel and Revelation 4–5), seven seals and four trumpets (6–8), the last three trumpets (9–11), and the sun-robed woman (12).

C. Forbes, *Prophecy and Inspired Speech in Early Christianity and its Hellenistic Environment* (Peabody, MA: Hendrickson, 1997, paper $19.95) xi and 377 pp. Bibliography. Indexed. LCN: 97-2499. ISBN: 1-56563-269-9.

First published in 1995 by Mohr-Siebeck [see *NTA* 40, p. 356], this volume contends that the Hellenistic evidence presented by scholars for phenomena similar to early Christian glossolalia and prophecy produces no compelling parallels either at the level of phenomena or at the level of theological concepts.

F. T. Gench, *Hebrews and James,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 1996, paper $13) x and 128 pp. Bibliography. LCN: 96-21404. ISBN: 0-664-25527-2.

After a general introduction to Hebrews and comments on its author and audience, this volume presents expositions according to the following outline: placing things in perspective—a cosmic panorama (1:1-4); so great a salvation (1:5–2:18); a call to faithfulness (3:1–4:13); a call to maturity (4:14–6:20); a priest forever (7:1-28); a perfect sacrifice (8:1–10:18); the endurance of faith (10:19–12:2); and concluding exhortations (12:3–13:25). Then following an introduction to James, it deals with these topics: author and audience (1:1); trials and temptations (1:2-18); hear and do the word (1:19-27); beware of discrimination (2:1-13); faith and works (2:14-26); taming the tongue (3:1-12); friendship with God (3:13–4:12); wealth

and poverty (4:13–5:6); and final words of counsel for the Christian community (5:7-20). Gench is associate professor of biblical studies at Lutheran Theological Seminary in Gettysburg, PA.

H. Giesen, *Die Offenbarung des Johannes,* Regensburger Neues Testament (Regensburg: Pustet, 1997, DM 98) 562 pp., map. Bibliography. Indexed. ISBN: 3-7917-1520-8.

Replacing A. Wikenhauser's commentary on Revelation (1947; 3rd ed., 1959) in the series, this volume first presents a 41-page introduction: the special place of Revelation in the NT canon, its literary and theological distinctiveness, John's concern, the question of authorship, time and place of composition, and so forth. Then it provides for each pericope a translation, literary analysis, verse-by-verse analysis, and general theological and paraenetic reflections. After dealing with the introduction (1:1-20) and the letters to the seven churches (2:1–3:22), it treats the main "apocalyptic" part of the book: the inaugural vision and the seven seals (4:1–8:1), the commissioning vision and the seven trumpets (8:2–11:19), the true people of God and its opponents (12:1–14:20), the commissioning vision and the seven bowls (15:1–16:21), the fate of the great whore Babylon/Rome (17:1–19:10), the final judgment against the powers hostile to God and the fullness of salvation for the faithful Christians (19:11–22:5), and the epistolary conclusion (22:6-21). Also included are sixteen excursuses (on imminent expectation, the beatitudes, the literary structure of the letters, the teaching of the Nicolaitans, numerological symbolism, and so forth). Giesen is professor of NT exegesis and theology at the Philosophisch-Theologische Hochschule der Redemptoristen in Hennef.

J. Gnilka, *Paulus von Tarsus. Apostel und Zeuge,* Herders theologischer Kommentar zum Neuen Testament, Supplementband 6 (Freiburg—Basel—Vienna: Herder, 1996, DM 85) 332 pp., 8 plates, 2 maps. Bibliographies. Indexed. ISBN: 3-451-26115-4.

After a survey of research on Paul and a discussion of sources, this volume considers Paul's youth and education (Tarsus and Jerusalem), his role as a persecutor and his call, his missionary activities (before the apostolic council, the Jerusalem apostolic council and the interlude at Antioch, the last missionary phase, missionary methods and theology, opponents, the collection for Jerusalem), the development of the Pauline communities (life in the community, in the household and family, and in the polis), his theology (presuppositions, theology, cosmology, anthropology, etc.), Paul the human person, imprisonment and death, chronology, and post-Pauline NT images of Paul (Acts, Pastorals, Colossians and Ephesians). Gnilka, professor of NT exegesis and biblical hermeneutics at the University of Munich, is the author of *Jesus von Nazareth. Botschaft und Geschichte* (1990) and *Die Theologie des Neuen Testaments* (1994) in the same series.

K. Grayston, *The Epistle to the Romans,* Epworth Commentaries (London: Epworth, 1997, paper £8.95) xiv and 130 pp. Bibliography. Indexed. ISBN: 0-7162-0511-4.

After a six-page introduction to Paul's letter to the Romans, this volume presents an exposition of the text: Paul introduces himself and his reasons for visiting Rome (1:1-15); what the gospel is (1:16-17); wickedness among Gentiles and Jews (1:18–3:20); the saving goodness of God in Christ (3:21-26); Jews and Greeks (3:27-31); Abraham's faith (4:1-25); peace with God (5:1-5); the problem of sin (5:6–8:1); not flesh but the Spirit (8:2-17); present suffering and final glory (8:18-39); the redemption of Israel (9:1-5); and so forth. Grayston, professor emeritus of theology at the University of Bristol, seeks to explain what Paul was saying to the people of his time, with indications here and there of how Paul's words might stir our responses to our own different situations.

M. Hengel and A. M. Schwemer, *Paul Between Damascus and Antioch. The Unknown Years,* trans. J. Bowden (Louisville, KY: Westminster John Knox, 1997, paper $32) xiv and 530 pp., table. Indexed. LCN: 97-1386. ISBN: 0-664-25736-4.

Intended as the continuation of *The Pre-Christian Paul* [*NTA* 36, p. 121], this volume covers Paul's activities between his conversion before Damascus and his early activity in Antioch up

to the apostolic council (between ca. A.D. 33 and 47 or 49). After preliminary considerations, it deals with Damascus and the turning point in Paul's life, Paul's new awareness of himself as an apostle and the foundation of his theology, Arabia and Aretas IV (King of the Nabateans, 9 B.C. to A.D. 40), the return to Damascus and the flight from the city, the visit to Peter in Jerusalem, the new mission territory in the north (Tarsus and Cilicia), and Antioch (the beginnings of the community in Antioch and its relation to Jerusalem, Antioch and Jerusalem, and Antioch and Pauline theology). The German original on which the English translation is based is so far unpublished.

R. HOPPIN, *Priscilla's Letter. Finding the Author of the Epistle to the Hebrews* (San Francisco—London—Bethesda, MD: Christian Universities Press, 1997, cloth $74.95, paper $54.95) xvii and 189 pp., 3 figs. LCN: 96-52682. ISBN: 1-57309-152-9 (cloth), -151-0 (paper).

The sequel to *Priscilla, Author of the Epistle to the Hebrews* [*NTA* 14, p. 353], this volume adds to the argument that Priscilla, Paul's coworker, was the author of Hebrews. After noting that we are witnesses to a mystery, Hoppin shows how we can examine the evidence, construct a psychological profile (Is the author feminine? Does the author identify with women?), view the line-up, meet the author, and consider the destination (Ephesus) and postmark (Rome).

H. HÜBNER, *An Philemon. An die Kolosser. An die Epheser,* Handbuch zum Neuen Testament 12 (Tübingen: Mohr-Siebeck, 1997, cloth DM 118, paper DM 59) xii and 277 pp. Bibliographies. ISBN: 3-16-146776-0 (cloth), -146775-2 (paper).

After a fifteen-page general introduction, this volume presents an exposition of the letter to Philemon: prescript (1-3), thanksgiving (4-7), the "case" of Onesimus (8-22), and postscript (23-25). Then it deals with Colossians: prescript (1:1-2), thanksgiving (1:3-8), petitions for the Colossian community (1:9-11), a call to give thanks (1:12-14), the Christ-hymn (1:15-20), the application of the hymn to the church (1:21-23), the gospel and apostolic existence (1:24–2:5), and so forth. Finally it treats Ephesians: prescript (1:1-2), the blessing (1:3-14), thanksgiving and petitions (1:15-23), "Paul" to the Gentile-Christian Ephesians (2:1-22), Paul's ministry and the mystery of Christ (3:1-13), the apostle's prayer (3:14-21), the unity of the Spirit (4:1-16), and so forth. Also included are a retrospective of the theology of Colossians and an essay on Ephesians (from Paul beyond Deutero-Paul to Trito-Paul), as well as one excursus on Philemon, nine on Colossians, and twenty-two on Ephesians. This volume replaces the one by M. Dibelius and H. Greeven (3rd ed., 1953) in the series.

C. R. HUME, *Reading through Hebrews* (London: SCM, 1997, paper £6.95) viii and 136 pp. Bibliography. ISBN: 0-334-02689-X.

Based on a course held in 1994-95 at Monmouth, UK, this volume concentrates on the actual meaning of the text of Hebrews in the context of the 1st century A.D. Hume first presents a sixteen-page introduction in which he deals with authorship and date, audience, the use of texts and methods of argument, and the central theme and its development. Then he provides a new literal translation of Hebrews, along with comments given in small extracts.

J. KREMER, *Der Erste Brief an die Korinther,* Regensburger Neues Testament (Regensburg: Pustet, 1997, DM 78) 428 pp. Bibliography. Indexed. ISBN: 3-7917-1519-4.

After a five-page introduction to 1 Corinthians (text, situation of the addressees and composition, structure), this volume presents for each pericope a literary analysis, translation, verse-by-verse exposition, and a discussion about theological significance. It deals with the epistolary introduction (1:1-9), the endangered unity of the community (1:10–4:21), scandalous behavior in the community (5:1–6:20), answers to questions about marriage (7:1-40), Christian freedom and eating meat sacrificed to idols (8:1–11:1), misunderstandings about liturgical assemblies (11:2-34), the different charisms as gift and task (12:1–14:40), the resurrection of Christ and of the dead (15:1-58), and information and epistolary conclusion (16:1-24). Kremer was professor of NT on the Catholic theological faculty at the University of Vienna from 1972

to 1995. The first edition of the volume on 1 Corinthians in the series was prepared by O. Kuss and published in 1940.

C. G. Kruse, *Paul, the Law, and Justification* (Peabody, MA: Hendrickson, 1997, paper $16.95) 320 pp. Bibliography. Indexed. LCN: 97-2792. ISBN: 1-56563-277-X.

After a survey of selected monographs on Paul, the Law, and justification (earlier voices of protest, development theories, the new perspective, recent responses), this volume discusses the topic in the individual Pauline letters: Galatians (the charter of freedom), 1 Corinthians (the regulation of freedom), 2 Corinthians (authentic ministry, the Law, and justification), Romans 1–5 (justification apart from the Law), Romans 6–15 (answering objections and explaining implications), and other Pauline letters. Then after an overview, it provides a summary, points out some problems, and reflects on law and justification today. Kruse is a lecturer in NT at the Bible College of Victoria in Lillydale, Australia.

K. Läger, *Die Christologie der Pastoralbriefe,* Hamburger Theologische Studien 12 (Münster: Lit, 1996, paper DM 48.80) ix and 221 pp. Bibliography. Indexed. ISBN: 3-8258-2748-8.

The slightly revised version of a doctoral dissertation directed by H. Paulsen and T. Schramm and presented in 1996 to the department of Evangelical theology at the University of Hamburg, this volume first surveys scholarship on the Christology of the Pastorals from H. J. Holtzmann to J. Roloff. Next it analyzes the christological texts and traditions in 1 Timothy (1:1-2; 1:15b; 2:5-6; 3:16b; 6:11-16), 2 Timothy (1:1-2; 1:9-10; 2:8-13; 4:1, 8), and Titus (1:1-4; 2:11-14; 3:3-7), and discusses their use of christological titles. Then it considers the character of the redaction in connection with the christological statements, Christology in the context of the Pastorals, and discourse about Christ in the Pastorals. Läger concludes that the Christology of the Pastorals is characterized not only by the author's soteriology and ἐπιφάνεια-terminology but also by early christological traditions.

R. N. Longenecker (ed.), *The Road from Damascus. The Impact of Paul's Conversion on His Life, Thought, and Ministry,* McMaster New Testament Studies (Grand Rapids—Cambridge, UK: Eerdmans, 1997, paper $25) xv and 253 pp. Bibliographies. Indexed. LCN: 97-7870. ISBN: 0-8028-4191-0.

Prepared for a colloquium held in 1996 at McMaster University in Hamilton, Ontario, the eleven papers in this volume are by B. Corley on interpreting Paul's conversion then and now; Longenecker on a realized hope, a new commitment, and a developed proclamation—Paul and Jesus; I. H. Marshall on a new understanding of the present and the future—Paul and eschatology; T. L. Donaldson on Israelite, convert, and apostle to the Gentiles—the origin of Paul's Gentile mission; J. D. G. Dunn on Paul and justification by faith; S. Kim on God reconciling his enemy to himself—the origin of Paul's concept of reconciliation; B. W. Longenecker on contours of covenant theology in the post-conversion Paul; S. Westerholm on Sinai as viewed from Damascus—Paul's reevaluation of the Mosaic Law; G. D. Fee on Paul's conversion as key to his understanding of the Spirit; J. M. Gundry-Volf on Paul on women and gender—a comparison with early Jewish views; and G. W. Hansen on Paul's conversion and his ethic of freedom in Galatians. The editor has provided a five-page introduction.

F. Manzi, *Melchisedek e l'angelologia nell'Epistola agli Ebrei e a Qumran,* Analecta Biblica 136 (Rome: Editrice Pontificio Istituto Biblico, 1997, paper 52,000 L or $37) xvii and 433 pp. Bibliography. Indexed. ISBN: 88-7653-136-X.

The slightly revised version of a doctoral dissertation directed by A. Vanhoye and accepted in 1997 by the Pontifical Biblical Institute, this volume investigates the figure of Melchizedek and its angelological features in the Qumran writings and in the letter to the Hebrews. After surveying research on the topic and delineating the appropriate methodology, it considers the two OT Melchizedek texts (Gen 14:18-20; Ps 110[109]:4). Next it focuses on the various treatments of Melchizedek in Qumran manuscripts: 4Q^{c}Amram^{b} (4Q544) 2 1-6 and 3 1-2; 4Q401 11 1-3; 11QMelchizdek (11Q13); and 1QapGen xxii 13-17. Then it examines the priestly

portrait of Melchizedek in Heb 4:15–5:10 and 7:1-28. Finally it compares the interpretative methods in Hebrews and the Qumran texts, and discusses the similarities and differences between their portrayals of Melchizedek. Six appendixes are included. Manzi concludes that while one cannot speak of the "direct" dependence of Hebrews on the Qumran texts, it is legitimate to speak of an "indirect" relationship in the context of Judaism from the 2nd century B.C. to the 1st century A.D.

W. E. Mills and R. F. Wilson (eds.), *Mercer Commentary on the Bible.* Vol. 7, *Acts and Pauline Writings* (Macon, GA: Mercer University Press, 1997, paper $18.95) lxxx and 291 pp. Bibliographies. ISBN: 0-86554-512-X.

This volume includes by way of introduction the appropriate articles (pp. ix-lxxx) from the *Mercer Dictionary of the Bible* [*NTA* 35, p. 96] as well as the commentaries (pp. 1-291) from the *Mercer Commentary on the Bible* [*NTA* 39, pp. 317-318] on Acts and the "Pauline" writings from Romans through Philemon. The contributors to the introduction include D. Moody on faith and faithfulness, D. E. Aune on the Hellenistic world, K. R. Snodgrass on law in the NT, D. A. Black on Luke, M. L. Soards on Paul, S. S. Bartchy on slavery in the NT, and M. Marshall on women in the NT. The commentaries were prepared by M. C. Parsons (Acts), D. O. Via (Romans), Soards (1 Corinthians), W. H. Gloer (2 Corinthians), C. H. Cosgrove (Galatians, Philemon), F. Stagg (Ephesians, Colossians), C. H. Talbert (Philippians), L. M. Bridges (1–2 Thessalonians), and E. G. Hinson (Pastorals).

D. J. Moo, *2 Peter and Jude,* NIV Application Commentary (Grand Rapids: Zondervan, 1997, $21.99) 316 pp. Bibliography. Indexed. LCN: 96-35833. ISBN: 0-310-20104-7.

In his fifteen-page introduction, Moo, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, observes that 2 Peter and Jude warn us about any tendency to treat sin lightly, and to suppose that an immoral lifestyle can be pursued without any penalty. In accord with the format of the series, he deals with each pericope in three steps: original meaning, bridging contexts, and contemporary significance. He considers 2 Peter under three main headings: the letter opening (1:1-15), the body of the letter (1:16–3:13), and the letter closing—strive to grow in knowledge of Christ (3:14-18). He treats Jude according to this outline: introduction (vv. 1-2), occasion and theme—contending for the faith (3-4), description and condemnation of the false teachers (5-16), closing appeal—holding fast to the faith (17-23), and concluding doxology (24-25).

J. Murray, *The Epistle to the Romans. The English Text with Introduction, Exposition and Notes* (2 vols. in 1; Grand Rapids—Cambridge, UK: Eerdmans, 1997, paper $30) xxv and 710 pp. Indexed. LCN: 59-14593. ISBN: 0-8028-4341-7.

The paperback version of a work first published in two volumes [see *NTA* 5, p. 114; 10, p. 426] and then in a single volume (1968), this edition presents a thirteen-page introduction to Paul's letter to the Romans and an exposition according to the following general outline: salutation (1:1-7); introduction (1:8-15); theme (1:16-17); universality of sin and condemnation (1:18–3:20); the righteousness of God (3:21-31); corroboration from the OT (4:1-25); fruits of justification (5:1-11); the analogy (5:12-21); the sanctifying effects (6:1-23); death to the Law (7:1-6); transitional experience (7:7-13); the contradiction in the believer (7:14-25); life in the Spirit (8:1-39); the unbelief of Israel (9:1-5); vindication of God's righteousness and faithfulness (9:6-33); the righteousness of faith (10:1-21); the restoration of Israel (11:1-36); the Christian way of life (12:1–15:13); Paul's Gentile ministry, policy, and plans (15:14-33); and greetings and closing doxology (16:1-27). Murray (1898-1975) was professor of systematic theology at Westminster Theological Seminary in Philadelphia.

Paulus und Israel. Festschrift für Gerhard Jankowski zum 60. Geburtstag, Teil 1, ed. A. Bedenbender, Texte & Kontexte 73/74 (Berlin: Lehrhaus, 1997, paper DM 15) 110 pp. ISSN: 0170-1096.

The first part (published as nos. 73-74 of *Texte & Kontexte*) of a *Festschrift* honoring Professor Jankowski on his 60th birthday, this volume contains papers by F.-W. Marquardt on the

Jews in Romans [see *NTA* 16, p. 377], Bedenbender on Rom 9:1-5 (a sermon), P. von der Osten-Sacken on Pauline fidelity to Israel's halakah—an introduction to P. J. Tomson's *Paul and the Jewish Law,* D. Boer on "an end to victory" (1 Corinthians 11), B. Strenge on Sarah as mother of us all (see Gal 4:22-26; *Genesis Rabbah* 53; and Romans 9), A. Pangritz on the "new man" in Ephesians (2:11-22), K. P. Lehmann on circumcised in the circumcision of the Messiah (Col 2:11), and M. Stöhr on a difficult start in Europe (a sermon on Acts 17:16-35). T. Veerkamp has provided a five-page greeting to the honoree.

P. Perkins, *Ephesians,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 1997, paper $19.95) 160 pp., 8 tables. Bibliography. Indexed. ISBN: 0-687-05699-3.

Perkins, professor of NT at Boston College, presents an eighteen-page introduction to Ephesians under three headings: remembering the apostle (genre, character, and sources), where Ephesians differs (theology, language, and style), and searching for a context (author and occasion). Then she provides an exposition according to the following general outline: greeting (1:1-2), eulogy on salvation (1:3-14), thanksgiving prayer report (1:15-23), body of the letter (2:1–6:20), and final greeting (6:21-24). She divides the body into three main parts: theological reflection on salvation in the body of the exalted Christ (2:1–3:21), ethical exhortations on living as Christians (4:1–6:9), and peroration—be armed with the power of God (6:10-20).

G. W. Peterman, *Paul's gift from Philippi. Conventions of gift-exchange and Christian giving,* Society for New Testament Studies Monograph Series 92 (Cambridge, UK—New York: Cambridge University Press, 1997, $54.95) xi and 246 pp. Bibliography. Indexed. LCN: 96-7897. ISBN: 0-521-57220-7.

The revision of a doctoral dissertation directed by G. N. Stanton and submitted to the department of theology and religious studies at King's College, London in 1992, this volume takes as its starting point Paul's "thank you" in Phil 4:10-20, and investigates how the conventions of social reciprocity that operated in Greco-Roman society can help us to understand Paul's behavior in his relationships of giving and receiving with regard to the Philippians. After an introduction to the topic, it surveys giving and receiving in the OT and extrabiblical Jewish literature, as well as in the Greco-Roman world. Then it considers partnership in Philippians 1–2, questions whether Phil 4:10-20 should be called Paul's "thank you" section, and discusses giving and receiving elsewhere in Paul's letters. The three appendixes deal with (1) pertinent texts from Seneca, (2) other examples of δόσις καὶ λῆμψις, and (3) the support of wandering preachers and philosophers. Peterman concludes that Paul's seemingly ungracious response in Phil 4:10-20 was an attempt to create a new, Christian attitude to gifts and to giving.

R. Pickett, *The Cross in Corinth. The Social Significance of the Death of Jesus,* JSNT Supplement Series 143 (Sheffield, UK: Sheffield Academic Press, 1997, £40 or $66) 230 pp. Bibliography. Indexed. ISBN: 1-85075-663-5.

Based on a doctoral dissertation directed by A. Lincoln and presented to the University of Sheffield, this volume first sketches a methodology for a contextual reading of Paul's references to the death of Jesus. Then it deals with the cross and Christian unity (1 Corinthians 1–4), the cross and moral discourse in 1 Corinthians 5–14, functions of Paul's references to the death of Jesus in 2 Corinthians 4:7–5:19, and the social significance of the death of Jesus (2 Corinthians 10–13). Pickett concludes that Paul's references to Jesus' death served to deconstruct secular norms and values in conflict with his ideal of an egalitarian community, and to interpret the nature of individual freedom in Christ vis-à-vis other members of the community.

G. Ravasi, *Lettere a Timoteo e a Tito. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 1997, 18,000 L) 135 pp. Bibliography. ISBN: 88-10-70959-4.

After an introduction (historical, literary, and theological) to the Pastoral epistles, this vol-

ume presents a general treatment of 1 Timothy and focuses on some theological-pastoral themes (bishops, deacons, presbyters, women, widows). Then it discusses 2 Timothy and Titus, respectively, with attention to their historical setting, literary features, and theological themes.

W. B. Russell, *The Flesh/Spirit Conflict in Galatians* (Lanham, MD—New York: University Press of America, 1997) xi and 290 pp. Bibliography. Indexed. LCN: 97-17070. ISBN: 0-7618-0797-7 (cloth), -0798-5 (paper).

Based on a doctoral dissertation directed by M. Silva and accepted in 1991 by Westminster Theological Seminary in Philadelphia, this volume argues that Paul used the flesh/spirit antithesis in Galatians (and elsewhere) in a redemptive historical sense to refer to eras or modes of existence in the history of God's people. It first views the flesh/spirit conflict in Galatians from the perspectives of theology, lexicography, and history; rhetorical analysis; social dynamics; and thematic analysis. Then it deals with the flesh/spirit conflict in Gal 5:13-26 and 6:1-18, respectively. Finally it draws general conclusions and makes suggestions for further study.

T. Söding, *Das Wort vom Kreuz. Studien zur paulinischen Theologie,* Wissenschaftliche Untersuchungen zum Neuen Testament 93 (Tübingen: Mohr-Siebeck, 1997, DM 158) viii and 408 pp. Indexed. ISBN: 3-16-146618-7.

The eighteen essays on Pauline theology in this volume concern the chronology of the Pauline letters [§ 36-274]; 1 Thessalonians and early Pauline proclamation of the gospel [§ 36-879]; hope for the living and dead—Pauline eschatological perspectives (1993); the mystery of God in the cross of Jesus—1 Cor 2:1-2, 7ff. [§ 39-949]; the background and point of Paul's critique of the Law in 1 Cor 15:56 [§ 37-309]; abasement and exaltation in Phil 2:6-11 [§ 36-1448]; Paul's opponents in Galatia [§ 36-1438]; theology of the cross and the doctrine of justification—the connection between Christology and soteriology in 1 Corinthians and Galatians [§ 37-298]; Paul's missionary praxis as apostle of the Gentiles according to Rom 11:13 (1994); the theological claim of Paul's proclamation of the gospel and the beginnings of the formation of the NT canon [§ 38-606]; Holy Scriptures for Israel and for the church [§ 40-305]; the gospel as foundation of the community (1985); theology of the cross and community-praxis according to 1 Corinthians [§ 32-751]; the body of Christ (see 1 Cor 12:27) as a central motif in Pauline ecclesiology [§ 36-299]; love of God according to Paul [§ 34-724]; early Christian Lord's Supper theology and ancient mystery religions in the light of 1 Corinthians 10 [§ 35-756]; baptism, Spirit, and new life [§ 34-725]; and strong and weak—the controversy over meat sacrificed to idols in Corinth as an ethical paradigm [§ 39-307].

G. Strecker and U. Schnelle (eds.), *Neuer Wettstein. Texte zum Neuen Testament aus Griechentum und Hellenismus.* Band 2/1-2, *Texte zur Briefliteratur und zur Johannesapokalypse* (Berlin—New York: de Gruyter, 1996, DM 498) xxiii and 1831 pp. Bibliography. Indexed. ISBN: 3-11-014507-3.

Standing in the tradition of J. J. Wettstein's *Novum Testamentum Graecum* (1751-52), the "new Wettstein" project presents parallels to NT texts from various ancient Greek and Hellenistic writings (including those of Josephus and Philo). After a fifteen-page introduction by G. Seelig, the first part of volume 2 covers from Romans through 1 Timothy, while the second part covers from 2 Timothy through Revelation. A typical entry includes the Greek text of the entire verse (e.g. Rom 1:1), a keyword (ἀπόστολος), and the pertinent ancient text or texts (Epictetus, *Dissertationes* 3.22.23-24) in German translation (often with a brief introduction). Authors whose works are cited frequently include Aelius Aristides, Aristotle, Cicero, Epictetus, Euripides, Homer, Horace, Lucian, Ovid, Plato, Plutarch, Seneca, and Xenophon. A review-article on these volumes by H.-J. Klauck appeared recently in *Biblische Zeitschrift* [see § 41-1652r]. The volume on the Gospels through Acts is in preparation.

M. J. Taylor, *Paul. His Letters, Message and Heritage. A Reflective Commentary* (New York: Alba House, 1997, paper $14.95) xxiv and 259 pp., 4 maps. Bibliography. Indexed. LCN: 97-2014. ISBN: 0-8189-0772-X.

After a seventeen-page introduction to Paul and his letters, this volume presents background information for and expositions of 1 Thessalonians, 2 Thessalonians, Philippians, 1 Corinthians, 2 Corinthians, Galatians, Romans, and Colossians (with a note on Ephesians). Also included are review questions and a glossary. Taylor is professor emeritus of religious studies at Seattle University in Washington.

L. L. Thompson, *The Book of Revelation. Apocalypse and Empire* (New York—Oxford: Oxford University Press, 1997, paper $16.95) xiv and 265 pp., map, table. Bibliography. Indexed. LCN: 89-3405. ISBN: 0-19-511580-5.

The paperback edition of the work described in *NTA* 34, p. 259, this investigation of the literary, social, historical, and theological aspects of Revelation is divided into four major parts: orientation, the script—wholeness and the language of the book of Revelation, the stage—Roman society and the province of Asia, and the play—the Apocalypse and the empire. Thompson is professor emeritus of religious studies at Lawrence University in Wisconsin.

P. L. Tite, *Compositional Transitions in 1 Peter. An Analysis of the Letter-Opening* (Bethesda, MD: International Scholars Publications, 1997, cloth $74.95, paper $54.95) xv and 147 pp. Bibliography. Indexed. LCN: 96-52503. ISBN: 1-57309-148-0 (cloth), -147-2 (paper).

Based on a Master's thesis directed by L. Murphy and presented in 1993 to Olivet Nazarene University, this volume first reviews scholarship on the compositional design of 1 Peter, and outlines a rhetorical and literary approach to the compositional transitions in 1 Peter. Then it focuses on the letter-opening in 1 Peter: the nature of the prescript (1:1-3), the transition from the prescript to the blessing (1:2-3), the transition from the blessing to the body opening (1:10-13), and the transition from the body opening to the body middle (1:13-14). There are appendixes on (1) a modification of the οἶκος metaphor cluster in 1:14–2:10, (2) the compositional outline of 1 Peter, and (3) the rhetorical strategy of 1 Pet 3:12–4:1. Tite concludes that the compositional transitions in the letter opening underscore the interwoven nature of the letter's rhetorical strategy and compositional flow.

A. H. Trotter, *Interpreting the Epistle to the Hebrews,* Guides to New Testament Exegesis 6 (Grand Rapids: Baker, 1997, paper $13.99) 222 pp., table. Bibliographies. LCN: 96-51940. ISBN: 0-8010-2095-6.

Trotter, executive director of the Center for Christian Study in Charlottesville, VA, first deals with the background of Hebrews in terms of its historical and cultural context, authorship, genre, structure, and Greek text. Then he treats the exegesis of Hebrews with reference to its vocabulary, grammar, style, and theology. His goal throughout is to reach the serious (though not necessarily advanced) student of Scripture and to contribute to the preaching and teaching of Hebrews.

M. Tsuji, *Glaube zwischen Vollkommenheit und Verweltlichung. Eine Untersuchung zur literarischen Gestalt und zur inhaltlichen Kohärenz des Jakobusbriefes,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 93 (Tübingen: Mohr-Siebeck, 1997, paper DM 118) xi and 244 pp. Bibliography. Indexed. ISBN: 3-16-146620-9.

The revision of a doctoral dissertation directed by S. Vollenweider and presented in 1995 to the Evangelical theological faculty at the University of Bern, this investigation of the origin and purpose of the letter of James challenges M. Dibelius's approach to the question (*Situationsverbot*). After discussing James as a Christian Diaspora letter, it considers the coherence of its contents and its overall theme (temptations arising from desire and obedience toward God), its theological background (important concepts and relations to the Jesus tradition), addressees (rich and poor, controversies within the community), and anti-Paulinism.

Tsuji concludes that James was written by a Jewish-Christian and anti-Paulinist author to warn against the dangers of assimilation to the world.

H. Ulland, *Die Vision als Radikalisierung der Wirklichkeit in der Apokalypse des Johannes. Das Verhältnis der sieben Sendschreiben zu Apokalypse 12-13,* Texte und Arbeiten zum neutestamentlichen Zeitalter 21 (Tübingen—Basel: Francke, 1997, paper DM 96) ix and 369 pp. Bibliography. ISBN: 3-7720-1872-6.

The slightly revised version of a doctoral dissertation directed by F. Vouga and accepted in 1996 by the Kirchliche Hochschule Bethel, this volume first considers various problems associated with the book of Revelation: its imaginative language, contemporary references, theology, and possible sources. Next it examines the letters to the seven churches in Revelation 2–3 with particular attention to literary structure and to the situations of the churches. Then it discusses persecution and martyrdom in light of the visions in Revelation in chapters 12–13: the radicalization of history (12:1-18), and the radicalizing of the present of the Roman empire (13:1-18). Finally it reflects on the "implicit" theology of Revelation and the significance of Revelation today (an ethic of responsibility).

A. von Speyr, *L'Avènement du Seigneur. Commentaire de la seconde épître de saint Pierre,* trans. I. David, Adrienne von Speyr 16 (Brussels: Culture et Vérité, 1997, paper 87 F) 123 pp. ISBN: 2-87299-055-0.

First published in German in 1961, this verse-by-verse exposition of 2 Peter by a well known mystical writer (1902-67) appears according to the following outline: the preamble (1:1-2), the Christian promise (1:3-15), the eyewitness (1:16-21), the false teachers (2:1-22), and the advent (3:1-18).

R. W. Wall, *Community of the Wise. The Letter of James,* New Testament in Context (Valley Forge, PA: Trinity Press International, 1997, paper $24) xi and 354 pp. Bibliography. Indexed. LCN: 97-1709. ISBN: 1-56338-143-5.

After a 38-page introduction to the letter of James (with particular attention to reading the work in a "canonical" perspective), this volume presents an exposition of it according to the following outline: greeting (1:1), two thesis statements (1:2-11; 1:12-21), the wisdom of "quick to hear" (1:22–2:26), the wisdom of "slow to speak" (3:1-18), the wisdom of "slow to anger" (4:1–5:6), and two concluding statements (5:7-12; 5:13-20). There are appendixes on (1) reading the NT in canonical context, and (2) James and Paul in pre-canonical context. Wall, professor of NT at Seattle Pacific University, is the author of *Revelation* (1991) and *Colossians and Philemon* (1993).

S. K. Williams, *Galatians,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 1997, paper $19.95) 176 pp. Bibliography. Indexed. LCN: 97-13815. ISBN: 0-687-05707-8.

In his eighteen-page introduction to Paul's letter to the Galatians, Williams, professor of religion at Colorado College, deals with ways of approaching the work, Paul and the Galatians, occasion and context, genre and character, and authenticity and date. Then he treats the prescript (1:1-5), the body of the letter (Paul's steadfastness as an apostle of Christ [1:6–2:21], the evidence of the Spirit [3:1–4:11], a personal appeal [4:12-20], an allegory of two women [4:21–5:1], faith working through love [5:2-12], and called to freedom and led by the Spirit [5:13–6:10]), and the postscript (6:11-18).

N. T. Wright, *What Saint Paul Really Said. Was Paul of Tarsus the Real Founder of Christianity?* (Grand Rapids: Eerdmans, 1997, paper $14; Cincinnati, OH: Forward Movement) 192 pp. Bibliography. LCN: 97-8588. ISBN: 0-8028-4445-6 (E), 0-88028-181-2 (FM).

After remarks on "puzzling over Paul," this volume attempts to study Paul on his own terms and to come to grips with what he really said. It deals in turn with Saul the persecutor and Paul the convert, the herald of the king, Paul and Jesus, good news for the pagans, good news for

Israel, justification and the church, God's renewed humanity, Paul's gospel then and now, and Paul in relation to Jesus and to Christian origins. Entering into conversation with A. N. Wilson's *Paul. The Mind of the Apostle* (1997), Wright contends that when Paul announced the gospel to the Gentile world, he was not founding a separate religion but rather was deliberately and consciously implementing the achievement of Jesus.

T. R. Yoder Neufeld, *'Put on the Armour of God.' The Divine Warrior from Isaiah to Ephesians,* JSNT Supplement Series 140 (Sheffield, UK: Sheffield Academic Press, 1997, £30 or $45) 182 pp. Bibliography. Indexed. ISBN: 1-85075-655-4.

The slightly revised version of a doctoral dissertation directed by G. W. MacRae and H. Koester and accepted in 1989 by Harvard Divinity School, this volume traces the motif of the divine warrior in Isaiah 59, Wisdom of Solomon 5, 1 Thessalonians 5, and Ephesians 6, respectively. At each point attention is given to the context, the various aspects of the motif, and the theological significance. Yoder Neufeld, associate professor of religious studies at Conrad Grebel College, University of Waterloo in Ontario, concludes that each text gives ample evidence of conscious rearticulation and reinterpretation of known traditions in the context of communal reflection on inheritance and tradition.

F. Zeilinger, *Krieg und Friede in Korinth. Kommentar zum 2. Korintherbrief des Apostels Paulus.* Teil 2, *Die Apologie* (Vienna—Cologne—Weimar: Böhlau, 1997, paper öS 980 or DM 140) iv and 487 pp. Bibliography. Indexed. ISBN: 3-205-98746-2.

The first volume in this exposition of 2 Corinthians was described in *NTA* 37, p. 291. This volume first deals with the independence and function of Paul's "apology" in 2 Cor 2:14–7:4, its form and structure, and the authenticity and originality of 6:14–7:1. Then it presents an exposition according to the following outline: the opening (2 Cor 2:14–3:3), ministry in glory (3:4–4:6), ministry in lowliness (4:7–5:13), ministry of reconciliation (5:14–6:10), and the concluding part (6:11–7:4). Also included is a theological retrospective on 2 Corinthians regarding the image of God, Christology and soteriology, ecclesiology, and the theology of ministry. Zeilinger is professor of NT at Karl-Franzens-Universität in Graz.

BIBLICAL THEOLOGY

R. Aguirre, *Raíces bíblicas de la fe cristiana* (Madrid: Promoción Popular Cristiana, 1997, paper) 207 pp. ISBN: 84-288-1407-4.

The seven chapters in this volume deal with the roots of Christian faith: the God of Jesus; Jesus of Nazareth—the love that leads to justice; the reflection of the first Christian communities on the person of Jesus; the rise of the church; the development from the Last Supper to the Lord's Supper; the kingdom—the disappointment and hope of the parousia; and the resurrection of Jesus. Aguirre, professor of NT on the theological faculty at the Universidad de Deusto, is the author of *Aproximación actual al Jesús de la Historia* (1996).

D. C. Allison, *The Silence of Angels* (Valley Forge, PA: Trinity Press International, 1995, paper $15) x and 133 pp. LCN: 95-35121. ISBN: 1-56338-131-1.

With reference to biblical and patristic sources as well as developments in Western culture, the six essays in this volume deal with the origin and progress of what is called "secularization." The topics are the world around us, the silence of angels, the dazzling darkness, the body and prayer, saints and heroes, and the ascetic imagination. Allison is the author of *The New Moses. A Matthean Typology* (1993).

P. Balla, *Challenges to New Testament Theology. An Attempt to Justify the Enterprise,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 95 (Tübingen: Mohr-Siebeck, 1997, paper DM 98) xv and 279 pp. Bibliography. Indexed. ISBN: 3-16-146752-3.

The updated version of a doctoral dissertation directed by J. C. O'Neill and presented in 1994 to the University of Edinburgh, this volume attempts to answer the challenges put to the

enterprise of NT theology by W. Wrede and H. Räisänen. It argues that a historian can justify limiting the focus of the enterprise to the canonical writings of the NT, and that the enterprise can set itself the aim of describing the theological content of the NT. After considering the relationship between historical and theological interpretation in NT studies, it deals with early Christianity and its writings, whether the canon can be justified, what theological diversity means for NT theology, and the main characteristics of NT theology. Balla concludes that early Christians shared a basic theology, and that views later regarded as orthodox were likely to have been the original and most widespread theological ideas of the early Christians.

M. J. Borg, *The God We Never Knew. Beyond Dogmatic Religion to a More Authentic Contemporary Faith* (San Francisco: HarperCollins, 1997, $18) ix and 182 pp. Indexed. LCN: 96-52871. ISBN: 0-06-061034-4.

Borg, professor of religion and culture at Oregon State University and author of *Jesus in Contemporary Scholarship* (1994) and *Meeting Jesus Again for the First Time* (1994), attempts to do Christian theology within the framework of religious pluralism and the cross-cultural study of religion. After reflecting on meeting God again for the first time, he considers thinking about God (the God I met the first time, why pantheism), imaging God (why and how it matters, Jesus and God), and living with God (opening to God—the heart of spirituality, the dream of God—a politics of compassion, what salvation means).

L. Brown, B. C. Farr, and R. J. Hoffmann (eds.), *Modern Spiritualities. An Inquiry,* Westminster College-Oxford: Critical Studies in Religion (Amherst, NY—Oxford: Prometheus, 1997, $32.95) 256 pp. Bibliographies. LCN: 96-41522. ISBN: 1-57392-112-2.

This volume presents sixteen essays on various aspects of "spirituality" under five headings: definitions (two), historical perspectives (three), perspectives from the New Age and world religions (five), spirituality and persons (three), and spirituality and science (three). The papers most pertinent to biblical studies are by Hoffmann on Plato's bicycle—Christian spirituality as a remythicizing of the person [see § 41-1393], J. Meggitt on laughing and dreaming at the foot of the cross—context and reception of a religious symbol, and S. Bigger on the Bible and the humanist ("who knows if the spirit of man rises upward?").

R. Bultmann, *What Is Theology?,* Fortress Texts in Modern Theology, ed. E. Jüngel and K. W. Müller, trans. R. A. Harrisville (Minneapolis, MN: Fortress, 1997, paper $22) vi and 250 pp. Indexed. LCN: 96-40256. ISBN: 0-8006-3088-2.

The English version of *Theologische Enzyklopädie* [*NTA* 30, p. 110], this volume deals with the task of theological encyclopedia, the object of theology, theology as the science about God, the idea of revelation, and the concept of faith. The appendix treats truth and certainty. The work is based on lectures given by Bultmann at Marburg between 1926 and 1936. The translator has provided a seventeen-page introduction that places Bultmann's work in its historical and theological context.

P. Carter, *The Servant-Ethic in the New Testament,* American University Studies, Series 7: Theology and Religion 196 (New York—Bern: Lang, 1997, $35.95) xi and 155 pp. Bibliography. Indexed. ISBN: 0-8204-3393-4.

Carter, instructor in the department of religious studies at McMaster University in Hamilton, Ontario, uses the expression "servant ethic" to refer to the ethical ideal of self-subordination and "other-directedness" that persists throughout the NT. After an introduction (extreme nature, social context, parameters), she considers the servant-ethic in the Synoptic Gospels, the Johannine writings, the undisputed Pauline letters, and other NT writings, respectively. She concludes with reflections on its content (the call to love others, to serve the poor, and to surrender one's rights, as well as rejection of social rank and selfish ambition, and placing one's interests last), motives (Jesus Christ as paradigm, preservation of unity, ensuring the spread of the gospel, reward, responding to God's grace), and limitations (prudence and common sense, violating God's will, freedom to serve).

J. COMBY (ED.), *Théologie, histoire et piété mariale. Actes du Colloque, Université catholique de Lyon, 1-3 octobre 1996* (Lyon: PROFAC, 1997, paper 100 F) 370 pp. ISBN: 2-85317-066-7.

Prepared for a colloquium on theology, history, and Marian piety held at the theological faculty of Lyon in 1996, the twenty main papers appear under four headings: history, dogma, and theology (six); Mary in the Lyon context (five); Mary in the Christian confessions (five); and Mary in art, the humanities, and cultures (four). The contributors include D. Cerbelaud, B. Sesboüé, V. Belin, B. Dumons, O. Clément, A. Blancy, and C. Leroy.

M. L. COOK, *Christology as Narrative Quest* (Collegeville, MN: Liturgical Press, 1997, paper $21.95) 219 pp. Indexed. LCN: 96-51701. ISBN: 0-8146-5854-7.

After reflections on the power of imagination and its influence on faith, theology, and belief, this volume focuses on the emergence, at certain critical moments, corresponding to "epochal shifts," of images of Jesus that have become prevalent, indeed normative, for Christian faith. The four key images and their texts are biblical (Mark's Gospel), creedal (the Nicene-Constantinopolitan Creed), systematic (Thomas Aquinas' *Summa Theologiae*), and social-transformative (the "story" of Mexican-Americans). Cook, professor of theology at Gonzaga University in Spokane, WA, and author of *Responses to 101 Questions About Jesus* (1993), contends that narrative has been and remains central in communicating the significance of Jesus.

B. CORSANI, *L'Apocalisse e l'apocalittica del Nuovo Testamento,* La Bibbia nella storia 18 (Bologna: Dehoniane, 1997, paper 24,000 L) 171 pp. Bibliography. ISBN: 88-10-40264-2.

Corsani, professor of NT at the Facoltà Valdese di Teologia in Rome and the author of *L'Apocalisse. Guida alla lettura* (1987), examines the presence of apocalyptic perspectives in various parts of the NT. After delineating the nature of apocalyptic, he explores whether John the Baptist was an apocalyptic figure, whether apocalyptic was the mother of all Christian theology, and whether Jesus was an apocalyptic figure. Then he deals with the parables of Jesus, the apocalyptic discourse in Mark 13 and parallels, and Paul and apocalyptic. Finally he considers Revelation as a book of the Christian canon, asks whether Revelation is an apocalyptic writing, and reflects on whether there is a place for apocalyptic in Christian faith.

O. CULLMANN, *Das Gebet im Neuen Testament. Zugleich Versuch einer vom Neuen Testament aus zu erteilenden Antwort auf heutige Fragen* (2nd ed.; Tübingen: Mohr-Siebeck, 1997, paper DM 58) xi and 196 pp. Indexed. ISBN: 3-16-146685-3.

This second edition of the German version of the work described in *NTA* 39, p. 342 provides corrections, clarifications, answers to questions, etc. The French version was noticed in *NTA* 40, p. 365, and the English version in *NTA* 40, p. 542.

J. D. G. DUNN, *Jesus and the Spirit. A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (Grand Rapids: Eerdmans, 1997, paper $30) xii and 515 pp. Bibliography. Indexed. LCN: 96-49933. ISBN: 0-8028-4291-7.

First published in 1975 by SCM [*NTA* 20, pp. 121-122; see also 24, p. 309], this work deals in turn with the religious experiences of Jesus (sonship, Spirit, charismatic activity), of the earliest Christian communities (resurrection appearances, Pentecost, enthusiastic beginnings in Lukan retrospect), and of Paul and of the Pauline churches (the charismatic Spirit—the consciousness of grace, the body of Christ—the consciousness of community, the Spirit of Jesus—the consciousness of Christ). Dunn is professor of divinity at the University of Durham.

R. J. FALEY, *Bonding with God. A Reflective Study of Biblical Covenant* (New York—Mahwah, NJ: Paulist, 1997, paper $12.95) iv and 151 pp. Indexed. LCN: 97-5314. ISBN: 0-8091-3706-2.

Faley, professor of NT at Immaculate Conception Seminary in Huntington, NY, reflects on the biblical concept of covenant as it developed within Israel, became central to the Christian

tradition, and continues to hold meaning for Christian life today. Thus he deals with the covenant at Sinai, the covenant and law, covenant before and after Sinai, the covenant in Christ, the new covenant and the Jews, Christocentrism, the Spirit and the Law, and covenant redemption. Prayers and questions for discussion are provided at the end of each chapter.

R. T. France, *Women in the Church's Ministry. A Test-Case for Biblical Interpretation* (Grand Rapids: Eerdmans, 1997, paper $12) 96 pp. LCN: 96-37764. ISBN: 0-8028-4172-4.

Based on the 1995 Didsbury Lectures, this volume first considers how opposite conclusions regarding the ordination of women can be arrived at from the same Bible. Next it examines the roles of men and women in the NT, and asks whether the passages that teach authority and submission in the home are also applicable to church life. Then it discusses the NT prohibitions—especially 1 Tim 2:8-15 ("I permit no woman to teach or to have authority over a man")—and reflects on the ministry of women today. Finally it deals with women in the NT church and explores questions of continuity and development in the church today. France, formerly principal of Wycliffe Hall, Oxford, concludes that a question-mark must be placed against those NT texts previously understood as prohibiting the ordination of women.

R. M. Groothuis, *Good News for Women. A Biblical Picture of Gender Equality* (Grand Rapids: Baker, 1997, paper $16.99) 272 pp. Bibliography. Indexed. LCN: 96-45208. ISBN: 0-8010-5720-5.

Groothuis, a free-lance writer and editor, contends that the broad sweep of biblical thought aligns more readily with gender equality than with gender hierarchy, and that the biblical prooftexts used to support traditionalist gender roles fail to present an open-and-shut case for that position. She first considers the biblical case for gender equality: one in Christ and heirs of God; the equal in being, unequal in function argument; issues in inequality; and sexuality in God and in the image of God. Then she assesses some traditionalist prooftexts: in the beginning (Genesis 1–3); "the husband is the head of the wife" (1 Cor 11:3-16; Eph 5:21-33); marriage and mutual submission (Eph 5:21-33; Tit 2:3-5; 1 Pet 3:1-7); the Bible and women in leadership; "I do not permit a woman . . ." (1 Tim 2:11-15); and ending the stalemate.

R. Kieffer and J. Bergman (eds.), *La Main de Dieu/Die Hand Gottes,* Wissenschaftliche Untersuchungen zum Neuen Testament 94 (Tübingen: Mohr-Siebeck, 1997, DM 148) xiv and 212 pp. Illustrated. Bibliographies. Indexed. ISBN: 3-16-146715-9.

The eleven papers in this volume are by Bergman on portrayals and representations of the hands of the gods in ancient Egypt, S. Mittmann on the symbol of the hand in ancient oriental iconography, S. Norin on the hand of God in the OT, A. M. Schwemer on God's hand and the prophets (the development of the "hand of God" metaphor in early Judaism), M. Hengel on the finger and the reign of God in Lk 11:20, Kieffer on the hand of the Father and of the Son in the Fourth Gospel, C. Grappe on the hand of God and the hands of the apostles (see Acts 4:30 and 5:12), M. Philonenko on the left hand and the right hand of God, P. Prigent on the hand of God in early Christian iconography, P. Maraval on the hands of God in creation (patristic interpretations of a biblical image), and B. Ego on grief and redemption (the motif of the hand of God in *3 Enoch* 68–70).

A. L. Laffey, *Appreciating God's Creation Through Scripture,* Illumination Books (New York—Mahwah, NJ: Paulist, 1997, paper $5.95) vi and 74 pp., 5 figs. LCN: 97-1681. ISBN: 0-8091-3714-3.

Seeking to heighten awareness of God's gifts of creation and our dependence on them, Laffey, associate professor of religious studies at the College of the Holy Cross in Worcester, MA, focuses on biblical (mainly OT) texts that celebrate (1) elements—light and water; (2) plants—trees and shrubs, seeds, and vines; (3) animals—donkeys, lambs, and sheep; and (4) women—Abigail, Michal, and Jehosheba. She concludes with reflections on the book of Jonah.

S. E. Porter, M. A. Hayes, and D. Tombs (eds.), *Images of Christ. Ancient and Modern,* Roehampton Institute London Papers 2 (Sheffield, UK: Sheffield Academic Press, 1997, cloth £45 or $74, paper £16.95 or $28) 406 pp., 16 plates, 2 figs. Bibliographies. Indexed. ISBN: 1-85075-658-9 (cloth), -812-3 (paper).

Prepared for a conference held in 1996 at the Roehampton Institute in London, the twenty-two papers in this volume appear under four headings: Bible (five), theology (five), literature (five), and arts (seven). Those most pertinent to NT studies are by R. S. Hess on the image of the messiah in the OT; C. A. Evans on images of Christ in the canonical and apocryphal Gospels; S. L. Graham on the life of Jesus as comedy according to E. Schüssler Fiorenza and J. D. Crossan; Porter on images of Christ in Paul's letters; and I. H. Combes on nursing mother, ancient shepherd, and athletic coach as images of Christ in the early church.

J. B. Russell, *A History of Heaven. The Singing Silence* (Princeton, NJ: Princeton University Press, 1997, $24.95) xv and 220 pp. Illustrated. Bibliography. Indexed. LCN: 96-41002. ISBN: 0-691-01161-3.

Russell, professor of history and religious studies at the University of California, Santa Barbara, and author of *The Devil: Perceptions of Evil from Antiquity to Primitive Christianity* (1977) and *Satan: The Early Christian Tradition* (1981), investigates the Christian concept of heaven from its origins ca. 200 B.C. to the completion of Dante's *Divine Comedy* in the 14th century A.D. After reflections on understanding heaven, he deals with Elysium, Jerusalem, and Paradise; the heaven of the early Christians; returning to God; heaven, East and West; visions of heaven; journeys to heaven; wooing the bridegroom; the desire of the intellect; the fire of love; approaching paradise; the heavenly paradise; and hearing the silence. He concludes that heaven is where God is.

L. Swidler and P. Mojzes (eds.), *The Uniqueness of Jesus. A Dialogue with Paul F. Knitter,* Faith Meets Faith (Maryknoll, NY: Orbis, 1997, paper $20) xvi and 189 pp. ISBN: 1-57075-123-4.

In *No Other Name?* (1985) and other publications, Knitter contended that the uniqueness of Jesus' salvific role can be reinterpreted in terms of "truly but not only." After Knitter presents his position in the form of five theses, this volume provides responses by K. Ahlstrand, M. Amaladoss, S. W. Ariarajah, M. von Brück, D. and J. Carmody, J. B. Cobb, H. Cox, K. Cragg, A. Fernando, M. K. Hellwig, J. Hick, K.-J. Kuschel, J. Macquarrie, J. Mbiti, J. Míguez Bonino, R. Panikkar, C. H. Pinnock, J. Sanders, I. Shafer, and S. Yagi. Also included are an introduction by Mojzes, a 38-page response by Knitter ("Can our 'one and only' also be a 'one among many?'"), and an epilogue by Swidler.

J. E. M. Terra, (ed.), *Bíblia e sacerdócio,* Revista de Cultura Bíblica, vol. 20, nos. 79–80 (São Paulo: Edições Loyola, 1996, paper) 160 pp.

Of the ten articles by Terra on various aspects of priesthood in this fascicle [see *NTA* 41, p. 168], the one directly pertinent to biblical studies deals with priesthood in the Bible: OT, NT, the common priesthood, and the ministerial priesthood. The other chapters concern the new image of the priest, the life and ministry of the priest, the sacrament of orders, and so forth.

N. T. Wright, *For All God's Worth. True Worship and the Calling of the Church* (Grand Rapids: Eerdmans, 1997, paper $10) vii and 136 pp. LCN: 97-4926. ISBN: 0-8028-4319-0.

Under the heading "the God who is worthy of praise," Wright, dean of Lichfield Cathedral, Staffordshire, UK, first focuses on God and on what worshiping God means: worship; it is all God's work; the God I want?; God on the same scale; the glory of the Lord; the face of love; and no bones about it. Then under "reflecting God's image in the world," he deals with various church-related issues that arise from worship: remember; doing what he was told; Bethany; when I am weak; getting back on the road; the older brother; and living truth.

P. Allen, *The Concept of Woman. The Aristotelian Revolution, 750 BC–AD 1250* (Grand Rapids—Cambridge, UK: Eerdmans, 1997, paper $35 or £22.99) xxiv and 583 pp., table. Illustrated. Bibliography. Indexed. LCN: 96-9102. ISBN: 0-8028-4270-4.

First published in 1985 by Eden Press of Montreal, this investigation of the concept of woman under the influence of the Aristotelian revolution between 750 B.C. and A.D. 1250 is divided into five chapters: precursors to Aristotle, Aristotle, the adoption of Aristotelian and Platonic concepts, the adoption of Aristotelian arguments, and the institutionalization of Aristotle. The third chapter contains sections on Greek schools of philosophy; Roman Stoicism's discovery of Aristotle and Plato; sex polarity developed in Jewish philosophy; sex unity developed in Neo-Platonism; and sex unity, sex polarity, and sex complementarity combined in early Christian philosophy. In her six-page preface to the second edition, Allen, professor of philosophy at Concordia University in Montreal, addresses three issues: the difference between sex and gender, the difference between the concept of woman in relation to man and the concept of woman in relation to woman, and developments in the theory of complementarity.

É. Azar, *Les Odes de Salomon,* Sagesses chrétiennes (Paris: Cerf, 1996, paper 145 F) 258 pp. Bibliography. Indexed. ISBN: 2-204-05351-1.

In his 55-page introduction to *Odes of Solomon,* Azar, an Iraqi Dominican, discusses the discovery and attribution of the odes, their origin, date and composition, language and style, and poetics and prophecy. Then after an eleven-page bibliography, he presents annotated French translations of the individual odes (nos. 3-42) and the Syriac texts on which the translations are based.

E. Badian, *Zöllner und Sünder. Unternehmer im Dienst der römischen Republik,* trans. W. Will and S. Cox (Darmstadt: Wissenschaftliche Buchgesellschaft, 1997, DM 58) xii and 263 pp., 8 plates. Bibliography. Indexed. ISBN: 3-534-13143-6.

The German version of *Publicans and Sinners. Private Enterprise in the Service of the Roman Republic* [*NTA* 27, p. 347], this volume investigates how the *publicani* came to acquire power over the subjects and even the government of Rome in five chapters: contracts in peace and war; expansion and conflict; the rise to power; the public companies; and *equites,* senators, and armies. Also included are a thirty-page appendix on recent scholarship (since the first edition in 1972) and a seven-page glossary of terms. Badian is professor of history at Harvard University.

B. Bagatti, *Emmaus-Qubeibeh. The Results of Excavations at Emmaus-Qubeibeh and Nearby Sites (1873, 1887-1890, 1900-1902, 1940-1944),* trans. R. Bonanno, Studium Biblicum Franciscanum, Collectio Maior 4 (Jerusalem: Franciscan Printing Press, 1993, paper $40) xiv and 258 pp. and 40 plates, 49 figs., folding plan. Bibliography. Indexed.

Emmaus-Qubeibeh is located about fourteen km. to the northwest of Jerusalem and is sometimes identified as the Emmaus of Luke 24. Based on the report about the various excavations undertaken there that was prepared in Italian in 1947 by Bagatti (died 1990), this English version first surveys the various sources: literary sources from the 12th to the 19th century, geographical maps, and reports on the excavations (1861, 1873-75, 1887-90, 1900-02, 1940-44). Then it discusses the basilica or the sanctuary, the village, the artifacts (pottery, glassware, metals, stones, coins), the identification of the ruins, the surrounding area, and the roads to the site.

B. Bar-Kochva, *Pseudo-Hecataeus,* On the Jews. *Legitimizing the Jewish Diaspora,* Hellenistic Culture and Society 21 (Berkeley—Los Angeles—London: University of California Press, 1996, $55) xii and 396 pp., 4 plates, 5 maps, table. Bibliography. Indexed. LCN: 95-20939. ISBN: 0-520-20059-4.

Bar-Kochva, professor of ancient Jewish history at Tel Aviv University and author of *Judas*

Maccabaeus (1989), contends that the ethnographic treatise "On the Jews" ascribed to Hecataeus of Abdera (late 4th century B.C.) was a Jewish forgery written ca. 100 B.C. by a member of a group of conservative Jews in Hellenistic Egypt whose practices were contrary to contemporary trends in Alexandrian Jewry. After a six-page introduction, he deals with Hecataeus, his work, and the Jewish excursus; the passages in Josephus' *Against Apion* (text and translation); the question of authenticity; date of composition; the author—origin, education, and religious group; the framework, literary genre, structure, and contents; and the purpose of the book. There are also appendixes on the Hezekiah coins (with A. Kindler) and the dating of *ps.-Aristeas,* nine extended notes, and a chronological table.

A. A. BARRETT, *Agrippina. Sex, Power, and Politics in the Early Empire* (New Haven, CT—London: Yale University Press, 1996, $35) xxi and 330 pp., 8 plates, 3 figs., map, table, 2 stemmata. Bibliography. Indexed. LCN: 96-60318. ISBN: 0-300-06598-1.

Barrett, professor of classics at the University of British Columbia in Vancouver and author of *Caligula. The Corruption of Power* (1990), argues that Agrippina the Younger—the sister of Caligula, the wife of Claudius, and the mother of Nero—made her way through ability and determination rather than by sexual allure, and that her political contributions to her time seem to have been positive. He deals with her life and achievements in nine chapters: background, family, daughter, sister, niece, wife, mother, the end, and sources. Ten appendixes (on the year of Agrippina's birth, the husbands of Domitia and Lepida, the date of Nero's birth, the family of Marcus Aemilius Lepidus, and so on) are included.

J. M. BAUMGARTEN, *Qumran Cave 4.* Vol. 13, *The Damascus Document (4Q266-273),* Discoveries in the Judaean Desert 18 (Oxford: Oxford University Press, Clarendon Press, 1996, $135) xviii and 236 pp. and 42 plates, 2 tables. Bibliography. ISBN: 0-19-826396-1.

Baumgarten, professor emeritus of rabbinic literature and institutions at Baltimore Hebrew College, has prepared the editions and introductions for the eight Qumran Cave 4 manuscripts of *Damascus Document* included in this volume on the basis of earlier identifications, reconstructions, and transcriptions made by J. T. Milik. In his 22-page general introduction he deals with the contents of the Cave 4 manuscripts, their literary and historical significance, and their relationship to Pharisaic-rabbinic halaka. Then he provides for each manuscript (4Q266 through 4Q273) an introduction (physical description, special features, measurements, damage patterns, paleography, orthography), transcriptions, notes on readings, translations, and comments. Also included are a concordance to 4Q266-273 (pp. 200-236) and photographs of the texts (plates I-XLII).

P. BORGEN AND S. GIVERSEN (EDS.), *The New Testament and Hellenistic Judaism* (Peabody, MA: Hendrickson, 1997, paper $24.95) 293 pp. Indexed. LCN: 96-52508. ISBN: 1-56563-261-3.

The paperback edition of a work published in 1995 by Aarhus University Press [see *NTA* 40, p. 508], this volume presents fourteen papers on various aspects of the relationship between the NT and Hellenistic Judaism. For this edition N. Walter's article on Hellenistic Jews of the Diaspora at the cradle of early Christianity has been translated into English.

D. BÖRNER-KLEIN, *Der Midrasch Sifre zu Numeri. Übersetzt und erklärt.* Teil 1, *Übersetzung;* Teil 2, *Zur Redaktionsgeschichte,* Rabbinische Texte. Zweite Reihe, Tannaitische Midraschim 3 (Stuttgart—Berlin—Cologne: Kohlhammer, 1997, DM 440) xiv and 796 pp. Bibliography. ISBN: 3-17-013634-8.

The revised version of a *Habilitationsschrift* accepted in 1995 by the department of Jewish studies in the philosophical faculty at the University of Köln, this volume first (pp. 1-385) presents a translation (with brief notes below) of *Sifre Numbers* (covering Num 5:1–35:34). Next after an introduction to the work and a review of research, it investigates the redaction of *Sifre Numbers* with reference to its language, logic, and composition. Then it examines its traditions about the wandering in the wilderness and the "mosaic" traditions, and discusses

parallel traditions in other rabbinic works (halakic midrashim, Mishnah and Tosefta, Palestinian and Babylonian Talmuds). Finally it deals with the phenomenon of "transfer" and offers a reconstruction of the redaction. Börner-Klein concludes that *Sifre Numbers* can be best described as an "open work."

D. Boyarin, *Unheroic Conduct. The Rise of Heterosexuality and the Invention of the Jewish Man,* Contraversions 8 (Berkeley—Los Angeles—London: University of California Press, 1997, cloth $50, paper $18.95) xxiv and 393 pp., 16 plates. Bibliography. Indexed. LCN: 96-46047. ISBN: 0-520-20033-0 (cloth), -21050-6 (paper).

Boyarin, professor of talmudic culture at the University of California at Berkeley and author of *A Radical Jew. Paul and the Politics of Identity* (1994), contends that the Jewish ideal male as a sort of woman and as a countertype to "manliness" was an assertive historical product of Jewish culture. After a twelve-page prologue and a 29-page introduction, he offers a critical presentation of the construction of the "femminized" Jewish male ideal (including a chapter on rabbinic homosociality and the lives of women). Then he describes the reconstruction of Jewish gendering under the pressure of the rise of heterosexuality, especially in Vienna at the end of the 19th century.

G. Brooke et al., *Qumran Cave 4.* Vol. 17, *Parabiblical Texts, Part 3,* Discoveries in the Judaean Desert 22 (Oxford: Oxford University Press, Clarendon Press, 1996, $150) xi and 351 pp. and 29 plates, 7 tables. Bibliographies. ISBN: 0-19-826936-6.

This third of four volumes containing parabiblical texts from Qumran [see *NTA* 40, p. 168; 41, p. 171] presents editions of *Aramaic Levi Document* (4Q213-214) by M. E. Stone and J. C. Greenfield, *Testament of Naphtali* (4Q215) by Stone, *Prayer of Nabonidus* (4Q242) by J. J. Collins, *Pseudo-Daniel* (4Q243-245) by Collins and P. Flint, *Apocryphon of Daniel* (4Q246) by É. Puech, commentaries on Genesis and Malachi (4Q252-254) by Brooke, *Apocryphon of Joshua* (4Q378-379) by C. Newsom, *The Two Ways* (4Q473) by T. Elgvin, miscellaneous texts (4Q478-481) by E. Larson and L. H. Schiffman, *Apocryphon of Elisha* (4Q481a) by J. Trebolle Barrera, and miscellaneous texts (4Q481b-e) by Larson and Schiffman. The texts are partially based on earlier transcriptions by J. T. Milik and J. Strugnell. Hebrew and Aramaic concordances prepared by S. J. Pfann are included. J. VanderKam served as consulting editor.

L. Cansdale, *Qumran and the Essenes. A Re-Evaluation of the Evidence,* Texte und Studien zum Antiken Judentum 60 (Tübingen: Mohr-Siebeck, 1997, DM 168) xii and 230 pp., 5 maps, 3 plans, 2 tables. Bibliography. Indexed. ISBN: 3-16-146719-1.

The revised and updated version of a doctoral dissertation directed by A. D. Crown and submitted in 1994 to the University of Sydney, this volume first examines the theory that claims Essene authorship of the Qumran scrolls, and considers the hypothesis that the writers of the "rule scrolls" were not synonymous with the Essenes. After a brief history of the scroll finds and scholarship on them, it considers the Essenes, some inconsistencies within the "rule scrolls," whether the scrolls were addressed to all the people of the Jewish nation, the status of women members of the scroll community, the scroll community and the Essenes, and the scroll community and other Jewish sects. Then it deals with the archaeological evidence from the caves and ruins at Qumran and ʿAin Feshkha: scrolls finds—past and present; the name and identity of Qumran; whether Qumran was part of a land and sea trade route network; the cisterns; the tower and "scriptorium"; industrial workshops, and the finds of pottery, glass, stone, bone, and coins; the cemeteries and caves; ʿAin Feshkha and other villages; and the priestly city of Jericho and its connection with Qumran. Cansdale concludes that in the 1st century Qumran was not an Essene community, but rather served as a fortified customs post and also as an inn or way station for travelers.

J. H. Charlesworth (ed.), *The Dead Sea Scrolls: Rule of the Community. Photographic Multi-Language Edition* (Philadelphia: American Interfaith Institute/World Alliance, 1996, $100; New York: Continuum) 147 pp. Illustrated. LCN: 95-83546. ISBN: 0-8264-0911-3 (C).

After Charlesworth's introduction to the Dead Sea scrolls and *Rule of the Community,* this

volume presents on facing pages color photographs of 1QS and transcriptions (with a critical apparatus for Cave 4 manuscripts) by Charlesworth and E. Qimron. Then it provides translations of the text in various languages: English (Charlesworth), Modern Hebrew (Qimron), French (J. Duhaime), Italian (P. Sacchi), German (H. Lichtenberger), and Spanish (F. García Martínez). The centerfold shows in color the full scroll (1QS) from column 1 to 11 at 50% of its actual size.

B. Chilton and J. Neusner, *Trading Places. The Intersecting Histories of Judaism and Christianity* (Cleveland, OH: Pilgrim, 1996, paper $16.95) xxii and 268 pp., table. Indexed. LCN: 96-44694. ISBN: 0-8298-1141-9.

In this book Chilton and Neusner challenge the idea that the histories of early Christianity and rabbinic Judaism ran parallel, and argue that the lines of their respective histories intersect (though in all the ways that count, they have nothing in common). For example, rabbinic Judaism moved out of politics as Christianity moved in, and rabbinic Judaism abandoned history as a mode of organizing experience as Christianity felt compelled to invent history to explain the present age. After a 35-page general introduction, they present chapters on the following topics: trading politics, trading values, trading teleologies, marching in place (the Judaic departure from history and the Christian invention of history), and two successful religions (the reason why).

B. Chilton and J. Neusner (eds.), *Trading Places Sourcebook. Readings in the Intersecting Histories of Judaism and Christianity* (Cleveland, OH: Pilgrim, 1997, paper $16.95) ix and 293 pp. LCN: 96-44694. ISBN: 0-8298-1154-0.

Intended as a companion and complement to the volume described in the previous notice, this sourcebook amplifies the presentation of topics set forth in the main text by translations of and comments on important texts. Under the heading "Judaism" there are materials pertaining to the sages' empowered Israel, the rabbinic polemic against wealth, teleology and the personality of the sage, *zĕkût* and the rabbinic theology of history, and Judaism and Christianity meet in the city of God. Under "Christianity" there are texts about politics and Christianity, values in Christianity, Christian teleologies, and history in Christ.

D. J. A. Clines (ed.), *The Dictionary of Classical Hebrew.* Vol. 2, *b-w;* vol. 3, *z-ṭ* (Sheffield, UK: Sheffield Academic Press, 1995-96, £65 or $100 each) 660 pp., 424 pp. Bibliographies. Indexed. ISBN: 1-85075-544-2 (vol. 2), -634-1 (vol. 3).

The first volume in this dictionary of classical Hebrew was described in *NTA* 39, p. 532 [see § 40-1368r]. The second volume contains a six-page introduction that deals with (relatively minor) changes that have been made in the principles of the dictionary, a revised list of sources (Qumran and related texts, inscriptions), and tables of words beginning with *beth, gimel, daleth, he,* and *waw* in order of frequency, along with the entries for the Hebrew words beginning with those letters, bibliographies, and an English-Hebrew index. The third volume provides a two-page introduction, a revised list of sources, word-frequency lists for terms beginning with *zayin, ḥeth,* and *ṭeth,* as well as the entries for those words, bibliographical information, and an English-Hebrew index. A typical entry contains the headword (or lemma), number of occurrences, part of speech, gloss, morphology, semantic analysis, syntagmatic analysis, paradigmatic analysis, and index form. P. R. Davies and J. W. Rogerson (and J. C. Exum in vol. 3) have served as consulting editors, and J. Elwolde as executive editor.

J. J. Collins, *Apocalypticism in the Dead Sea Scrolls,* Literature of the Dead Sea Scrolls (London—New York: Routledge, 1997, cloth $59.95, paper $17.95) xv and 187 pp. Bibliography. Indexed. ISBN: 0-415-14636-4 (cloth), -14637-2 (paper).

After reflecting on the nature of apocalypticism, this investigation of apocalypticism in the Dead Sea scrolls presents chapters on Daniel, Enoch, and related literature; creation and the origin of evil; the periods of history and the expectation of the end; messianic expectation; the eschatological war; resurrection and eternal life; the heavenly world; and the apocalypticism

of the scrolls in context. Collins, professor of Hebrew Bible and postbiblical Judaism at the University of Chicago, is the author of *The Scepter and the Star* (1995).

M. DE JONGE AND J. TROMP, *The Life of Adam and Eve and Related Literature,* Guides to Apocrypha and Pseudepigrapha (Sheffield, UK: Sheffield Academic Press, 1997, paper £7.95 or $12.50) 104 pp. Bibliographies. Indexed. ISBN: 1-85075-764-X.

The first four chapters in this volume deal with the different primary versions (Greek, Latin, Slavonic, Armenian, Georgian, Coptic) of *Life of Adam and Eve:* the most recent editions and the contents of the different versions, the relationships between the various versions and text-forms, constitutive elements and main themes, and provenance and date. The final chapter concerns "secondary Adam literature": *Discourse on Abbatôn, Testament of Adam, Cave of Treasures, Struggle of Adam and Eve with Satan,* and *Apocalypse of Adam.* De Jonge is emeritus professor of NT and early Christian literature, and Tromp is lecturer in the literature and history of Judaism at the University of Leiden.

W. G. DEVER (ED.), *Preliminary Excavation Reports. Sardis, Idalion, and Tell el-Handaquq North,* Annual of the American Schools of Oriental Research 53 (Atlanta: Scholars Press, 1996, $84.95) v and 154 pp., 104 figs., 14 tables. Bibliographies. LCN: 96-41756. ISBN: 0-7885-0315-4.

The two archaeological reports that are of particular relevance for study of the NT world are by C. H. Greenwalt, C. Ratté, and M. L. Rautman on the Sardis campaigns of 1992 and 1993 (with special attention to a late Roman suburb), and by Rautman on two late Roman wells at Sardis. Also included are reports by P. Gaber and Dever on Idalion, Cyprus—conquest and continuity; and J. B. Mabry et al. on early town development and water management in the Jordan Valley—investigations at Tell el-Handaquq North.

L. F. DEVRIES, *Cities of the Biblical World* (Peabody, MA: Hendrickson, 1997, $34.95) xviii and 398 pp., 9 maps, chart. Illustrated. Bibliographies. Indexed. LCN: 97-2235. ISBN: 1-56563-145-5.

DeVries, associate professor of religious studies at Southwestern Missouri State, seeks to introduce students of the Bible to the archaeology, geography, and history of important cities in the biblical world. With regard to the OT world, he deals with various cities of Mesopotamia, Aram/Syria and Phoenicia, Anatolia, Egypt, and Palestine. Then he treats cities of the NT world in Palestine (Bethlehem, Caesarea Maritima, Caesarea Philippi, Capernaum, Gerasa/Jerash, Jericho, Jerusalem, Masada, Qumran, Samaria-Sebaste, Sepphoris, Tiberias) and the Roman world (Alexandria, Antioch, Athens, Corinth, Damascus, Ephesus, Rome).

D. S. DU TOIT, *Theios Anthropos. Zur Verwendung von θεῖος ἄνθρωπος und sinnverwandten Ausdrücken in der Literatur der Kaiserzeit,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 91 (Tübingen: Mohr-Siebeck, 1997, paper DM 128) xviii and 457 pp. Bibliography. Indexed. ISBN: 3-16-146631-4.

The slightly revised version of a doctoral dissertation directed by C. Breytenbach and accepted in 1996 by the Evangelical theological faculty at the Humboldt-Universität in Berlin, this investigation of the term θεῖος ἄνθρωπος and related expressions by writers from the period of the Roman empire first reviews research on θεῖος ἀνήρ, and considers in general the semantic problems related to such terminology. Then it provides a semantic analysis of the uses of θεῖος, δαιμόνιος, and θεσπέσιος first in ethical contexts (e.g. Marcus Aurelius, Diogenes Laertius, Plutarch) and then in epistemological contexts (Dionysius of Halicarnassus, Epictetus, Dio of Prusa, Lucian of Samosata, the Pythagorean tradition, Iamblichus and his Neoplatonist predecessors). Finally it treats some key θεῖος ἀνήρ texts that have influenced research on NT Christology: the θεῖος ἄνθρωπος terminology in Philostratus' *Life of Apollonius,* Alexander of Abonuteichos as a θεῖος ἀνήρ, and the use of θεῖος ἄνθρωπος terminology in Hellenistic Judaism. Du Toit concludes that in this literature θεῖος ἄνθρωπος did not designate divine humans or sons of God, and did not play a decisive role in the beginnings of NT Christology.

T. Elgvin et al., *Qumran Cave 4.* Vol. 15, *Sapiential Texts, Part 1,* Discoveries in the Judaean Desert 20 (Oxford: Oxford University Press, Clarendon Press, 1997) x and 246 pp. and 18 plates, 3 figs., 2 tables. Bibliographies. ISBN: 0-19-826938-2.

This first volume of wisdom texts from Qumran Cave 4 contains editions by S. J. Pfann and M. Kister on *Words of the Maskil to All Sons of Dawn* (4Q298), L. Schiffman on *Mysteries* (4Q299-301), B. Nitzan on *Admonitory Parable* (4Q302), T. Lim on *Meditations on Creation* (4Q303-305), A. Steudel on *4QSapiential Hymn* (4Q411) and *4QSapiential-Didactic Work A* (4Q412), E. Qimron on *Composition Concerning Divine Providence* (4Q413), Elgvin on *Ways of Righteousness* (4Q420-421), and Steudel on *4QSapiential-Didactic Work B* (4Q425) and *4QSapiential-Hymnic Work A* (4Q426). J. A. Fitzmyer served as consulting editor for the volume. The texts are partially based on earlier transcriptions by J. T. Milik and J. Strugnell.

C. A. Faraone and D. Obbink (eds.), *Magika Hiera. Ancient Greek Magic and Religion* (New York—Oxford: Oxford University Press, 1997, paper $14.95) xiii and 298 pp. Bibliography. Indexed. LCN: 88-37685. ISBN: 0-19-511140-0.

The paperback edition of the work described in *NTA* 35, p. 404, this volume contains ten papers on various aspects of the relation between ancient Greek magic and religion. The contributors are Faraone, J. H. M. Strubbe, H. S. Versnel, R. Kotansky, J. Scarborough, S. Eitrem, F. Graf, J. J. Winkler, H. D. Betz, and C. R. Phillips.

T. M. Finn, *From Death to Rebirth. Ritual and Conversion in Antiquity* (New York—Mahwah, NJ: Paulist, 1997, paper $19.95) v and 286 pp. Bibliography. Indexed. LCN: 97-1341. ISBN: 0-8091-3689-9.

Finn, professor of religion at the College of William and Mary in Williamsburg, VA, explores the nature and process of conversion in Greco-Roman religion (whether pagan, Jewish or Christian). After considering the lineage of the word "conversion," he deals with characteristics of Greco-Roman paganism and conversion in paganism, with conversion in ancient Judaism in the Second Temple period and in the rabbinic period, and with conversion in early Christianity in the earliest period, the 3rd century, Jerusalem in the 4th century, and Milan in the 4th century. He concludes that conversion in Greco-Roman antiquity involved a crisis of social and personal identity, a quest, encounter with a new religious reality, interaction and commitment, and transformation of spirit and conduct.

S. A. Fisdel, *The Dead Sea Scrolls. Understanding Their Spiritual Message* (Northvale, NJ—Jerusalem: Aronson, 1997, $40) viii and 354 pp. Bibliography. Indexed. LCN: 98-49938. ISBN: 1-56821-973-3.

After a brief historical overview of late Second Temple Judaism, this effort at understanding the spiritual message of the Dead Sea scrolls considers the primacy of the Law; the nature of the Qumran material and the origins of the sect; the purpose, perspective, and self-image of the community according to the sectarian literature; the structure and regulation of the sectarian community; a nation of priests and a holy people; the legal material and a correct understanding of the Law; the temple and *Temple Scroll;* viewing the scrolls' legal material; the end of days; the war, the messiahs, and the kingdom established; the secrets and mysteries; and wisdom as the connection to God. Rabbi Fisdel serves as the spiritual leader of Congregation Beth Israel in Chico, CA, and is associated with the Chochmant HaLev Institute for Jewish Learning in Berkeley and the College of Early Christian Studies in San Jose.

P. W. Flint, *The Dead Sea Psalms Scrolls and the Book of Psalms,* Studies on the Texts of the Desert of Judah 17 (Leiden—New York—Cologne: Brill, 1997, 162 gld. or $101.50) xiii and 322 pp. and 10 plates, map, 11 tables. Bibliographies. Indexed. ISBN: 90-04-10341-4.

A thoroughly revised and updated version of a doctoral dissertation directed by E. Ulrich and presented in 1993 to the University of Notre Dame, this volume seeks to present in a systematic manner several types of primary data contained in the Dead Sea Psalms scrolls and to address the pertinent issues arising from analysis of this material. After discussing appropriate terminology, it surveys the Qumran Psalms scrolls, lists the Psalms variants by manuscript,

lists the variants by psalm and verse, and offers a synopsis of superscriptions, postscripts, and doxologies in the Masoretic, Qumran, and Septuagint texts. Then it addresses the following "main issues": stabilization of the Psalter, textual affiliations and editions, David's solar Psalter (the structure and provenance of 11QPs^a), whether 11QPs^a is a true Psalter or a secondary collection, and the Psalms scrolls and the Septuagint Psalter. Five appendixes (on "apocryphal" psalms and other compositions, Psalms scrolls from the Judean Desert, adjoining composition in the Psalms scrolls, contents by manuscript, content by chapter and verse) are included.

B. Gillièron, *De Qumrân à l'Evangile. Les manuscrits de la mer Morte et les origines chrétiennes* (Poliez-le-Grand: Editions du Moulin, 1997, paper) 97 pp. Bibliography.

Seeking to set the record straight about the Dead Sea scrolls in response to charges made by M. Baigent and R. Leigh, this volume discusses the famous discoveries, the people in the wilderness, their community life, the content of their beliefs, the wider Essene movement, the Dead Sea scrolls as background for the NT, and their significance for Christian origins. Gillièron, a pastor of the Evangelical Reformed Church in Switzerland, is the author of *Cette Eglise qui vient de naître* (1993).

S. M. Goldberg, *Epic in Republican Rome* (New York—Oxford: Oxford University Press, 1995, $42) xii and 196 pp. Bibliography. Indexed. LCN: 94-18379. ISBN: 0-19-509372-0.

Goldberg, professor of classics at UCLA and author of *Understanding Terence* (1986), presents the creators of the early Latin epics (Livius Andronicus, Naevius, Ennius, and Cicero) as pioneers and poets in their own right, and not simply as predecessors of Vergil. The seven chapters in his investigation appear under the following headings: ruins, reconstructions, Saturnian aesthetics, hexameter aesthetics, poetry and patronage, Ciceronian sirens, and envoi. He also deals with issues of cultural assimilation and national ideology, modeling and originality, and the cultural dynamics of republican Rome.

E. Gowers, *The Loaded Table. Representations of Food in Roman Literature* (Oxford: Oxford University Press, Clarendon Press, 1996, paper $24.95) xii and 334 pp. Bibliography. Indexed. LCN: 92-4420. ISBN: 0-19-815082-2.

Gowers, formerly lecturer in Latin at University College, London, focuses on how food is represented in Latin literature, with particular attention to the extra meanings ("the loaded table") associated with food. After delineating her approach to the topic, she considers four literary genres (comedy, satire, epigram, and iambics) where food is prominent. Thus she deals in turn with the comedies of Plautus ("barbarian spinach and Roman bacon"); satires by Horace, Persius, and Juvenal ("black pudding"); invitation poems by Catullus, Martial, and Pliny ("a taste of things to come"); and Horace's *Epode* 3 ("garlic breath"). The hardcover edition appeared in 1993.

L. L. Grabbe, *Priests, Prophets, Diviners, Sages. A Socio-Historical Study of Religious Specialists in Ancient Israel* (Valley Forge, PA: Trinity Press International, 1995, paper $20) xviii and 261 pp. Bibliographies. Indexed. LCN: 95-32747. ISBN: 1-56338-132-X.

After discussing the problems of historical and sociological study (especially whether the text reflects an actual historical society), this volume deals with the five main forms of religious specialists with reference to OT texts and to ancient Near Eastern and modern anthropological parallels: the king; priests; prophets; diviners, healers, and others; and the wise. Also included are an essay on moving from text to society, and a summary of the major points and conclusions. Grabbe, professor of Hebrew Bible and early Judaism at the University of Hull (UK), is the author of *Judaism from Cyrus to Hadrian* (1992).

L. Greenspoon and O. Munnich (eds.), *VIII Congress of the International Organization for Septuagint and Cognate Studies. Paris 1992,* SBL Septuagint and Cognate Studies 41 (Atlanta: Scholars Press, 1995, $54.95) 401 pp., 5 tables. LCN: 95-46237. ISBN: 0-7885-0208-5.

Prepared for the 1992 meeting of the International Organization for Septuagint and Cognate

Studies (IOSCS) held in Paris, the twenty-four papers in this volume are by M. Harl on the lexical originality of the Greek version of Deuteronomy and Josephus' "paraphrase" in *Ant.* 4:176-331; Z. Talshir on the contribution of diverging traditions preserved in the Septuagint to literary criticism of the Bible; R. Sollamo on the pleonastic use of the pronoun in connection with the relative pronoun in the Septuagint of Leviticus, Numbers, and Deuteronomy; I. Soisalon-Soininen on translating the language of inflicting violence; D. Fraenkel on translation norm and literary construction—traces of individual translation technique in Exodus 25ff. and 35ff.; G. Dorival on the originality of the Greek book of Numbers; A. Aejmelaeus on the Septuagint of 1 Samuel; J. R. Busto Saiz on the Antiochene text in 2 Samuel 22; M. V. Spottorno on Josephus' text for 1–2 Kings (3–4 Kingdoms); N. Fernández Marcos on the *Vetus Latina* of 1–2 Kings and the Hebrew; A. Rofé on not exile but annihilation for Zedekiah's people—the purport of Jeremiah 52 in the Septuagint; Greenspoon on the IOSCS at 25 years; A. Pietersma on the acrostic poems of Lamentations in Greek translation; P. W. Flint on the Psalms Scroll from the Judean Desert and the Septuagint Psalter; R. G. Jenkins on Jerome's letter to Sunnia and Fretela—reflections on the Hexaplaric Psalter; J. Lust on the Greek version of Balaam's third and fourth oracles—the ἄνθρωπος in Num 24:7, 17 (messianism and lexicography); T. Muraoka on the infinitive in the Septuagint; S. Sipilä on the renderings of *wyhy* and *whyh* as formulas in the Septuagint of Joshua; Munnich on the Greek versions of Daniel and the Semitic substrata; S. P. Cowe on the Caucasian versions of the Song of the Three (Dan 3:51-90); F. H. Polak on the minuses of the Septuagint (a classified index); J. Cook on the Septuagint of Proverbs as a Jewish-Hellenistic document; J. Jarick on Theodore of Mopsuestia and the text of Ecclesiastes; and T. A. Bergren on assessing the two recensions of *6 Ezra.*

R. Gryson (ed.), *Esaias.* Fascicule 9, *Is 58,8 - 61,10,* Vetus Latina. Die Reste der altlateinischen Bibel 12/2 (Freiburg: Herder, 1997, paper) pp. 1441-1520. ISBN: 3-451-00129-2.

Prepared by Gryson and J.-M. Auwers with the assistance of I. Baise, the ninth fascicle [see *NTA* 41, pp. 578-579] of the Beuron edition of the *Vetus Latina* texts of Isaiah contains the pertinent material for Isa 58:8–61:10. For each line it provides the Greek text, the evidence of the most important *Vetus Latina* manuscripts, a critical apparatus, and a presentation of patristic witnesses.

R. Gryson (ed.), *Esaias.* Fascicule 10, *Is 61,10 - 65,23,* Vetus Latina. Die Reste der altlateinischen Bibel 12/2 (Freiburg: Herder, 1997, paper) pp. 1521-1600. ISBN: 3-451-00130-6.

The tenth fascicle in the Beuron edition of the *Vetus Latina* texts of Isaiah covers the pertinent material for Isa 61:10–65:23. For each line it provides the Greek text, the evidence from the most important *Vetus Latina* manuscripts, a critical apparatus, and a presentation of patristic witnesses. The fascicle was prepared by Gryson and J.-M. Auwers, with the assistance of I. Baise. The eleventh fascicle will complete the edition of the book of Isaiah.

M. Günther, *Einleitung in die Apostolischen Väter,* Arbeiten zur Religion und Geschichte des Urchristentums 4 (Frankfurt—Bern—New York: Lang, 1997, paper $31.95) xii and 135 pp. Bibliography. Indexed. ISBN: 3-631-31242-3.

After an eighteen-page general introduction to the Apostolic Fathers, this volume deals with the textual tradition, content, and origin of the following works: *Didache, Barnabas, 1 Clement, 2 Clement,* the letters of Ignatius, *Letter of Polycarp, Martyrdom of Polycarp,* Papias' writing, and *Shepherd of Hermas.* Also included are a three-page reflection on the Apostolic Fathers and the early history of Christianity, and a fourteen-page bibliographical supplement. Günther is also the author of *Die Frühgeschichte des Christentums in Ephesus* (1995).

P. J. Haas, *Responsa: Literary History of a Rabbinic Genre,* SBL Semeia Studies (Atlanta: Scholars Press, 1996, cloth $59.95, paper $39.95) 320 pp. Indexed. LCN: 96-7520. ISBN: 0-7885-0244-1 (cloth), -0245-X (paper).

In Jewish law, "responsa" are written replies to legal, moral, or exegetical questions put to a

rabbinic authority, usually by another rabbi. In general, these replies repeat the question, analyze the issue in light of Scripture and other religious literature, and render an answer or resolution. After discussing the academic study of responsa, this volume deals with the origin and development of the rabbinic theory of law, reading responsa, geonic responsa, early Spanish responsa, the responsa of early Germany and France, classical rabbinism, modern Orthodox responsa, and modern English-language responsa. Haas, professor of Jewish studies at Vanderbilt University, concludes that there was no monolithic responsa form between the 8th and 20th centuries, and that the various responsa were authentic translations of basic Jewish concepts into real language and real life.

W. W. Hallo (ed.), *The Context of Scripture.* Vol. 1, *Canonical Compositions from the Biblical World* (Leiden—New York—Cologne: Brill, 1997, 175 gld. or $109.50) xxviii and 599 pp. Bibliographies. LCN: 96-48987. ISBN: 90-04-10618-9.

After Hallo's six-page essay on ancient near Eastern texts and their relevance for biblical exegesis, this volume presents introductions, translations, and annotations for Egyptian, Hittite, West Semitic, Akkadian, and Sumerian canonical compositions. Each section is divided into three subsections, depending on whether the focus of the text is divine, royal, or individual. And each subsection is further divided according to genres. Thus the West Semitic canonical compositions appear according to the following outline: divine focus (Ugaritic myths, prayers, divination, incantations and rituals), royal focus (epic, historiography, Repha'im texts), and individual focus (instructions, school texts). K. L. Younger served as associate editor, and H. A. Hoffner and R. K. Ritner were consultants. The nearly forty contributors include D. O. Edzard, M. V. Fox, G. B. Gragg, B. A. Levine, M. Lichtheim, T. Longman, A. Millard, D. Pardee, N. Shupak, and R. C. Steiner. Two further volumes are planned in the project.

L. Hertling and E. Kirschbaum, *Le catacombe Romane e i loro martiri* (reprint; Rome: Editrice Pontificia Università Gregoriana, 1996, paper 27,000 L or $19) xii and 263 pp., 10 figs. ISBN: 88-7652-321-9.

The fifth reprinting of a work first published in 1949, this volume represents the collaboration of two German Jesuits, Hertling (1895-1980) and Kirschbaum (1902-70), who taught for many years at the Pontifical Gregorian University in Rome. Their treatment of the Roman catacombs appears in twelve chapters: the exploration of the catacombs, the cemeteries, the tombs of the popes, the sepulchers of the martyrs, the tombs of the apostles, the persecutions, the way of the martyrs, the Eucharist, baptism, the people of God, the art of the catacombs, and the faith of the catacombs.

N. Hyldahl, *The History of Early Christianity,* trans. E. M. Arevad and H. Dyrbye, Studies in the Religion and History of Early Christianity 3 (Frankfurt—Bern: Lang, 1997, paper $51.95) x and 317 pp., 4 maps. Bibliographies. Indexed. ISBN: 0-8204-3197-4.

The English version of *Den Aeldste Kristendoms Historie* (1993-94), this volume first deals with early Judaism: Jews and Seleucids, the Temple and the priests, the religious parties, and the synagogue and its community. Next it treats Jesus: historical and political developments, problems regarding the historical Jesus, John the Baptist, the relationship between John the Baptist and Jesus, christological problems, Jesus as Messiah, and the resurrection of Jesus. Then it discusses the apostolic era: chronology (Paul's letters and Acts), disciples and apostles, Hellenists and Hebrews, Judaists, the Jerusalem conference and the conflict in Antioch, the situation in Corinth, Paul in Jerusalem, and the use of "we" in Acts. Finally it considers the post-apostolic era: the destruction of the Temple and the synod in Jamnia; Johannine literature and the question of Christ; Roman rule and the Christians; *1 Clement,* the Pastorals, and Ignatius' letters; Marcion; and Hegisippus' *Hypomnemata* and the Papias fragments. Hydahl has been professor of NT exegesis on the faculty of theology at the University of Copenhagen since 1969.

Jahrbuch für Antike und Christentum 39 • 1996 (Münster: Aschendorff, 1997, DM 132) 301 pp. and 20 plates, 6 figs, 3 tables, folding plan. Bibliographies. ISBN: 3-402-08130-X.

Of the thirteen articles in this fascicle [see *NTA* 40, p. 556], the one most pertinent to the NT world is by P. Terbuyken on Rome in rabbinic hermeneutics—the composition technique of *y. ʿAboda Zara* 1.2 and *Canticles Rabbah* 1.35-42. The other contributors are C. P. Bammel, G. Wirth, J. Hammerstaedt (two articles), S. J. Voicu, T. Sternberg, H. Brakmann, J. Dresken-Weiland, U. Koenen, D. Korol, and M. Schmauder. Also included are thirteen reviews and two reports.

J. F. Kelly, *The World of the Early Christians,* Message of the Fathers of the Church 1 (Collegeville, MN: Liturgical Press, 1997, cloth $29.95, paper $22.95) xviii and 231 pp. Bibliography. Indexed. LCN: 97-11070. ISBN: 0-8146-5341-3 (cloth), -5313-8 (paper).

After chapters on who the early Christians were and how we know about them, this volume discusses their approaches to the following topics: the physical world (cosmos, earth, other worlds, time), others (Jews, pagans, heretics and schismatics), intellectual and cultural life (books and the book, the Bible and its interpretation, theology, music, visual arts), and living in the world (slavery, women, church and state, war and peace, wealth and poverty). It concludes with a brief history of early Christianity from the 1st to the 6th century. Kelly, who teaches in the department of religious studies at John Carroll University in Cleveland, is the author of *The Concise Dictionary of Early Christianity* (1992).

M. Kiley et al. (eds.), *Prayer from Alexander to Constantine. A critical anthology* (London—New York: Routledge, 1997, cloth $74, paper $22.95) xx and 332 pp. Bibliographies. Indexed. ISBN: 0-415-13234-7 (cloth), -13235-5 (paper).

After Kiley's five-page general introduction, this volume presents under three headings (Judaica, Greeks and Romans, Christ traditions) introductions, translations, notes, and bibliographies for about fifty ancient prayers. There are contributions by C. A. Newsom on *Songs of the Sabbath Sacrifice,* C. A. Moore on Tob 3:1-6, J. C. Endres on Jub 10:3-6, P. Sellew on *Corpus Hermeticum* 13.17-20, R. Valantasis on the Hermetic *Prayer of Thanksgiving* from Nag Hammadi, M.-E. Rosenblatt on Acts 4:24-30, L. W. Hurtado on Phil 2:6-11, B. E. Bowe on *1 Clement* 59:3–61:3, J. Clabeaux on *Didache* 9–10, and R. Stoops on *Acts of Peter* 10. Also included are some general essays (e.g. E. G. Chazon and M. J. Bernstein on prayer at Qumran, B. Thurston on prayer in the NT, and Bowe and Clabeaux on post-NT Christian prayers). The volume developed out of sessions of the Society of Biblical Literature's working group on prayer in the Greco-Roman period.

J. S. Kloppenborg and S. G. Wilson (eds.), *Voluntary Associations in the Graeco-Roman World* (London—New York: Routledge, 1996, $74.95) xvii and 333 pp., 23 figs. Bibliography. Indexed. ISBN: 0-415-13593-1.

After Wilson's overview of voluntary associations, this volume presents essays by Kloppenborg on *collegia* and θίασοι (issues in function, taxonomy, and membership); S. N. Mason on φιλοσοφίαι—Greco-Roman, Judean, and Christian; W. O. McCready on ἐκκλησία and voluntary associations; W. Cotter on the *collegia* and Roman law (state restrictions on voluntary associations between 64 B.C. and A.D. 200); P. Richardson on early synagogues as *collegia* in the Diaspora and Palestine; T. Seland on Philo and the clubs and associations of Alexandria; S. Walker-Ramisch on Greco-Roman voluntary associations and *Damascus Document* (a sociological analysis); H. Remus on voluntary association and networks (Aelius Aristides at the Asclepieion in Pergamum); R. Beck on the mysteries of Mithras; B. H. McLean on the place of cult in voluntary associations and the Christian churches on Delos; Richardson and V. Heuchan on Jewish voluntary associations in Egypt and the roles of women; E. Schuller on evidence for women in the community of the Dead Sea scrolls; and S. L. Mattila on where women sat in ancient synagogues (the archaeological evidence in context). Most of the papers originated as

contributions to a seminar sponsored by the Canadian Society of Biblical Studies between 1988 and 1993.

E.-M. Laperrousaz (ed.), *Qoumrân et les Manuscrits de la mer Morte. Un cinquantenaire* (Paris: Cerf, 1997, paper 220 F) 458 pp., frontispiece, 6 plates, 4 figs., map. ISBN: 2-204-05549-2.

After Laperrousaz's general presentation of Qumran and its scrolls, this volume contains essays by R.-J. Tournay on memories of Qumran, J.-M. Rousée on excavating with R. de Vaux, J.-B. Humbert on stratigraphy and interpretation at Qumran, A. Lemaire on King Jonathan at Qumran (4Q448 B-C), Laperrousaz on the chronological framework of the existence at Qumran of the Essene community of the Teacher of Righteousness, Laperrousaz on the prehistory of this community, Lemaire on Qumran's function and its manuscripts, Laperrousaz on whether there was a scandal in editing the Dead Sea manuscripts, J. Margain on Hebrew at Qumran, U. Schattner-Rieser on Aramaic at Qumran, H. de Contenson and Laperrousaz on Qumran Cave 3 and *Copper Scroll,* E. Tov on the importance of the texts from the Judean Desert for the history of the text of the Hebrew Bible, É. Puech on the Dead Sea scrolls and the NT, H. Rouillard-Bonraisin on the Dead Sea scrolls and the OT Apocrypha and Pseudepigrapha, F. Schmitt on the models of the temple at Qumran, Laperrousaz on messianic expectation in the Dead Sea scrolls, Laperrousaz on the Teacher of Righteousness, and Puech on whether the Essenes believed in resurrection. A. Caquot has provided a four-page introduction, and Laperrousaz has supplied a nine-page conclusion.

G. Levi and J.-C. Schmitt (eds.), *A History of Young People in the West.* Vol. 1, *Ancient and Medieval Rites of Passage;* vol. 2, *Stormy Evolution to Modern Times* (Cambridge, MA—London: Harvard University Press, Belknap Press, 1997, $35 each) vi and 396 pp., vi and 409 pp. Illustrated. Indexed. LCN: 96-34751. ISBN: 0-674-40405-X (vol. 1), -40406-8 (vol. 2).

Published in Italian as *Storia dei giovani* (1994) and in French as *Histoire des jeunes en occident* (1996), the essays in these volumes seek to illuminate the liminal features that characterize youth, from biological realities to social roles and symbolic preparations. In the first volume two papers are especially pertinent to the NT world: A. Schnapp on images of young people in the Greek city state (with forty illustrations), and A. Fraschetti on Roman youth. The other chapters are by E. Horowitz on Jewish youth in Europe between 1300 and 1800, C. Marchello-Nizia on courtly chivalry, E. Crouzet-Pavan on young men in medieval Italy, M. Pastoureau on young people in medieval imagery, N. Schindler on rituals of youthful culture at the dawn of the modern age, and R. Ago on paternal authority and freedom of choice in 17th-century Italy. The second volume contains chapters by G. Romano on images of youth in the modern period, S. Loriga on the military experience, D. Fabre on "doing youth" in the village, M. Perrot on worker youth, J.-C. Caron on young people in school in France and Europe, S. Luzzatto on young rebels and revolutionaries between 1789 and 1917, L. Malvano on images of youth in Italian fascism, E. Michaud on young people under the Third Reich, and L. Passerini on youth as a metaphor for social change in Fascist Italy and America in the 1950s.

G. Löhr, *Verherrlichung Gottes durch Philosophie. Der hermetische Traktat II im Rahmen der antiken Philosophie- und Religionsgeschichte,* Wissenschaftliche Untersuchungen zum Neuen Testament 97 (Tübingen: Mohr-Siebeck, 1997, DM 228) xi and 402 pp. Bibliography. Indexed. ISBN: 3-16-146616-0.

Accepted in 1994 as a *Habilitationsschrift* by the department of theology at the University of Göttingen, this volume first reviews research on Tractate II of *Corpus Hermeticum* (CH II), and provides an annotated translation of the work and an analysis of its structure. Then it presents (on pp. 44-251) a detailed commentary on the text along with five excursuses. Finally it deals with the theology of CH II, the dialogue partners in it, and the historical context (date and place, the Hermetic school and Hermetic cult, the place of CH II in the Hermetic corpus). Lohr concludes that CH II most likely originated in Alexandria and provides evidence for introductory religious instruction in Hermetic communities.

R. MacMullen, *Christianity and Paganism in the Fourth to Eighth Centuries* (New Haven—London: Yale University Press, 1997, $30) vi and 282 pp., 3 figs. Bibliography. Indexed. LCN: 97-7786. ISBN: 0-300-07148-5.

MacMullen, professor emeritus of history and classics at Yale University, contends that the transition from paganism to Christianity in the Roman empire was neither tidy nor quick, and shows that the two religious systems were both vital during an interactive period that lasted far longer than historians have previously believed. He deals with persecution (how Christian leaders extirpated religious alternatives), the cost to the persecuted (the layers of paganism that came under threat of destruction, and what was lost), superstition (the transition from the classical thought-world to the medieval and Byzantine), and assimilation (the church's reception of pagan converts and practices). He concludes that the triumph of the church was not one of obliteration but rather of widening embrace and assimilation.

M. McNamara, *Targum Neofiti 1: Deuteronomy. Translated, with Apparatus and Notes,* The Aramaic Bible 5A (Collegeville, MN: Liturgical Press, 1997, $79.95) xiii and 198 pp. Bibliography. Indexed. LCN: 96-22805. ISBN: 0-8146-5484-3.

In his twelve-page introduction, McNamara deals with the biblical book of Deuteronomy, the book in Jewish (nonrabbinic and rabbinic) tradition, translation techniques in *Targum Neofiti* of Deuteronomy, and the colophon to Codex Neofiti 1 at the end of Deuteronomy. The main part of the volume presents a thoroughly revised version of the translation of *Targum Neofiti* of Deuteronomy produced by McNamara and M. Maher (1978). Words in italics denote deviations from the Hebrew text. The "apparatus" contains the marginal variants in Codex Neofiti 1 as well as other textual comments, and the "notes" indicate alternate translations, parallel passages, and so forth. All the material of Palestinian Targums of Deuteronomy is included except *Targum ps.-Jonathan* (to which a separate volume will be devoted).

J. Moatti-Fine, *La Bible d'Alexandrie.* Vol. 6, *Jésus (Josué). Traduction du texte grec de la Septante, introduction et notes* (Paris: Cerf, 1996, paper 240 F) 258 pp., plate. Bibliography. Indexed. ISBN: 2-204-05429-1.

This volume continues the series of annotated translations of the Septuagint version that has already treated the books of the Pentateuch [see *NTA* 37, pp. 148-149, 302; 40, p. 172]. The 73-page introduction in this volume deals with the book of Joshua, the ancient readings of it, the text, the translation (the Greek vocabulary), the task of the translator, and the place names in it. Then on pp. 93-240 it provides a French translation and extensive notes at the foot of the pages.

J. Neusner, *Ancient Judaism. Religious and Theological Perspectives. First Series,* South Florida Studies in the History of Judaism 146 (Atlanta: Scholars Press, 1997, $59.95) viii and 172 pp. LCN: 97-1673. ISBN: 0-7885-0342-1.

The thirteen essays in this collection appear under three headings: religious-historical perspectives (four), theological perspectives (five), and contemporary academic and Judaic issues (four). They include a retrospective on the author's *Judaism: The Evidence of the Mishnah* after fifteen years; an evaluation of the criticism of a new generation (H. K. Harrington, S. Stern, and T. Ilan); an assessment of H. Lapin's *Early Rabbinic Civil Law and the Social History of Roman Galilee* (1996); and theological essays on ways to God's presence in history, meeting God in love, the corporeality of God, and repentance in Judaism.

J. Neusner, *Rationality and Structure. The Bavli's Anomalous Juxtapositions,* South Florida Studies in the History of Judaism 144 (Atlanta: Scholars Press, 1997, $69.95) xviii and 203 pp. LCN: 97-3557. ISBN: 0-7885-0340-5.

The Babylonian Talmud takes shape as a commentary on the Mishnah but also contains sizable composites that focus on their own topic and do not seem to serve the Talmud's basic purpose of commentary. Neusner contends that a clear rationality guided the compilers of the Talmud in including this material, and that the composites contribute to the message of the

larger discourse. For each of the thirty-seven tractates (*Berakot, Šabbat, ʿErubin, Pesaḥim,* etc.) he deals with points of structure (Does it follow a coherent outline governed by consistent rules? What are the salient traits? What is the rationality? Where are the points of irrationality?) and points of system (Does it serve only as a re-presentation of the Mishnah tractate? How do the topical composites fit, and what do they contribute? What did the compilers propose to accomplish?).

J. Neusner, *The Two Talmuds Compared.* I. *Tractate Berakhot and the Division of Appointed Times in the Talmud of the Land of Israel and the Talmud of Babylonia.* Vol. A, *Tractate Berakhot,* South Florida Academic Commentary 60 (Atlanta: Scholars Press, 1996, $89.95) xxxiv and 248 pp. LCN: 96-3363. ISBN: 0-7885-0238-7.

This volume inaugurates a project dedicated to presenting the simple facts that will permit scholars to determine what the two Talmuds have in common, and how and where and in what proportion they differ. After a 24-page introduction, it provides in parallel columns the treatments of the Mishnah's tractate *Berakot* in the Jerusalem and Babylonian Talmuds, respectively. A six-page appendix deals with C. Hayes's "Between the Babylonian and Palestinian Talmuds." Neusner observes that the Yerushalmi talks in details and tells us what the Mishnah says, whereas the Bavli talks in large truths and is concerned with what the Mishnah means.

J. Neusner (ed.), *Religion and the Political Order. Politics in Classical and Contemporary Christianity, Islam, and Judaism,* South Florida-Rochester-Saint Louis Studies on Religion and the Social Order 15 (Atlanta: Scholars Press, 1996, $89.95) xv and 313 pp. Indexed. LCN: 96-30129. ISBN: 0-7885-0310-3.

Prepared for a conference on religion and the political order held in 1996 at the University of South Florida, the twenty papers in this volume appear under six headings: introduction (three), ancient Israel (two), Judaism (four), Christianity (five), Islam (three), and contemporary USA (three). The chapters most pertinent to the biblical field are by S. Mandell on religion, politics, and the social order—the creation of the history of ancient Israel; J. S. Strange on reading archaeological and literary evidence (a response to Mandell); Neusner on why and how religion speaks through politics—the case of classical Judaism; A. J. Avery-Peck on the politics of the Mishnah in its contemporary setting; W. S. Green and G. G. Porton on religious resources for political culture—the case of Judaism; and B. D. Chilton on inclusion and noninclusion—the practice of the kingdom in formative Christianity.

C. Osiek and D. L. Balch, *Families in the New Testament World. Households and House Churches,* The Family, Religion, and Culture (Louisville, KY: Westminster John Knox, 1997, paper $25) x and 329 pp., 11 figs. Bibliography. Indexed. LCN: 96-37845. ISBN: 0-664-25546-9.

This volume first deals with the material and social environment of the Greco-Roman household in the light of archaeology, cultural anthropology, and social world, respectively. Then it treats early Christian families and house churches under the following headings: the social location of early Christians; gender roles, marriage, and celibacy; education and learning; slaves; and family life, meals, and hospitality. Osiek, professor of NT at Catholic Theological Union in Chicago, and Balch, professor of NT at Brite Divinity School, Texas Christian University in Fort Worth, Texas, conclude that though early Christian writers were mainly interested in family and household as image and proving ground for the church, their works allow us to glean some information about family life. A companion volume entitled *Families in Ancient Israel* (xv and 285 pp. ISBN: 0-664-25567-1) contains essays by C. Meyers on the family in early Israel; J. Blenkinsopp on the family in First Temple Israel; J. J. Collins on marriage, divorce, and family in Second Temple Judaism; L. G. Perdue on the Israelite and early Jewish family; and Perdue on the household, OT theology, and contemporary hermeneutics.

J. S. Schaeffer, N. H. Ramage, and C. H. Greenewalt, *The Corinthian, Attic, and Lakonian Pottery from Sardis,* Archaeological Exploration of Sardis, Monograph 10 (Cambridge, MA—London: Harvard University Press, 1997, $60) xx and 152 pp. and 66 plates, 7 tables. Bibliography. Indexed. LCN: 97-5660. ISBN: 0-674-17160-8.

Originally designed to describe the finds from the time when G. Hanfmann was field director of the Sardis excavation project (i.e. 1958-75), these three reports on pottery found at Sardis also include finds from 1976 to ca. 1990. They were prepared by Schaeffer on the Corinthian pottery, Ramage on the Attic pottery, and Greenewalt on the Lakonian pottery. In each report there is an introduction and a catalogue. Also included are appendixes on the pottery (Corinthian, Attic, and Lykonian, respectively) from Sardis found by the Butler expedition (1910-14, 1922), a chemical analysis of some pottery from Sardis by R. E. Jones, a concordance of finds by inventory numbers, site plans, and photographs and sketches of items treated in the catalogues.

P. Schäfer, *Judeophobia. Attitudes toward the Jews in the Ancient World* (Cambridge, MA—London: Harvard University Press, 1997, $35) ix and 306 pp. Bibliography. Indexed. LCN: 96-27431. ISBN: 0-674-48777-X.

In his investigation of hostile attitudes toward Jews in the pagan Greco-Roman world, Schäfer, professor of Jewish studies and director of the Institut für Judaistik at the Freie Universität Berlin, first analyzes the major topics and motifs referring to Jews and Judaism in Greco-Roman literature: expulsion from Egypt, the Jewish God, abstinence from pork, Sabbath observance, circumcision, and proselytism. Then he examines two historical events associated with fierce outbursts of hostility toward Jews: the disturbances of 410 B.C. in the Egyptian military settlement on the island of Elephantine, and the riots of A.D. 38 in Alexandria. Finally he considers the three major centers of conflict (Egypt, Syria-Palestine, and Rome), and concludes that Hellenistic Egypt ca. 300 B.C. was the "mother" of anti-Semitism—with roots reaching back into Egypt's pre-Hellenistic history.

G. Schmeling (ed.), *The Novel in the Ancient World,* Mnemosyne: Bibliotheca Classica Batava, Supplementum 159 (Leiden—New York—Cologne: Brill, 1996, 427.50 gld. or $267.50) x and 876 pp., 5 figs., 12 maps. Bibliography. Indexed. LCN: 96-33697. ISBN: 90-04-09630-2.

Described by the editor as "a comprehensive look at the ancient classical Greek and Roman novel," this volume first presents essays by N. Holzberg on the genre (novels proper and the fringe); C. Ruiz-Montero on the rise of the Greek novel; E. Bowie on the ancient readers of the Greek novels; G. Anderson on popular and sophisticated in the ancient novel; A. Billault on characterization in the ancient novel; R. Beck on mystery religions, aretalogy, and the ancient novel; R. Johne on women in the ancient novel; H. Kuch on "barbarians" and others in the ancient novel; A. M. Scarcella on the social and economic structures of the ancient novels; and M. Fusillo on modern critical theories and the ancient novel. Next there are discussions of particular novelists and novels: B. P. Reardon on Chariton; B. Kytzler on Xenophon of Ephesus; R. Hunter on Longus' *Daphnis and Chloe;* K. Plepelits on Achilles Tatius; J. R. Morgan on Heliodorus; Schmeling on Petronius' *Satyrica;* S. J. Harrison on Apuleius' *Metamorphoses;* and Schmeling on *Historia Apollonii Regis Tyri.* Then there are treatments of novel-like works of extended prose fiction: Anderson on Lucian's *Verae Historiae;* S. Merkle on *Dictys and Dares;* B. Due on Xenophon of Athens, *Cyropaedia;* R. Stoneman on the metamorphoses of the *Alexander Romance;* Anderson on Philostratus on Apollonius of Tyana; and Holzberg on various other novel-like works. Finally there are essays by S. Stephens on fragments of lost novels; R. Pervo on the ancient novel becoming Christian; R. Beaton on the Byzantine revival of the ancient novel; G. Sandy on the heritage of the ancient Greek novel in France and Britain; and M. Futre Pinheiro on the *Nachleben* of the ancient novel in Iberian literature in the 16th century. Also included are twelve maps prepared by J. Alvares.

W. SCHNEEMELCHER (ED.), *Neutestamentliche Apokryphen in deutscher Übersetzung.* Band 2, *Apostolisches, Apokalypsen und Verwandtes* (6th ed.; Tübingen: Mohr-Siebeck, 1997, DM 148) viii and 703 pp. Bibliographies. Indexed. ISBN: 3-16-146756-6.

The fifth edition of this work was described in *NTA* 34, p. 139 [see *NTA* 37, p. 474 for the English version]. In the 6th edition errors have been corrected, and some brief additions have been made. The volume first deals with the image of the apostle in early Christian tradition (W. A. Bienert), apostolic Pseudepigrapha (Schneemelcher, C. Römer, A. de Santos Otero), Acts of apostles from the 2nd and 3rd centuries (Schneemelcher et al.), the deeds of Peter and the Twelve Apostles (H.-M. Schenke), later Acts of apostles (de Santos Otero), and the Pseudo-Clementines (J. Irmscher and G. Strecker). Then it treats apocalypses and related material: early Christian apocalyptic (P. Vielhauer, Strecker, C. D. G. Müller), apocalyptic prophecy of the early church (Schneemelcher, H. Duensing, de Santos Otero, U. Treu, Irmscher), and later apocalypses (Schneemelcher, W.-P. Funk, A. Werner, Duensing, de Santos Otero).

H. SCHRECKENBERG, *The Jews in Christian Art. An Illustrated History,* trans. J. Bowden (New York: Continuum, 1996, $120) 400 pp. Illustrated. Bibliography. LCN: 96-42107. ISBN: 0-8264-0936-9.

The English version of *Die Juden in der Kunst Europas. Ein Bildatlas* (1996), this volume presents more than a thousand pictures (with captions) that illustrate how Christian artists have portrayed Jews. The pictures appear under the following headings: Rome versus Judea (A.D. 66-70) and the Christian appropriation of this theme; *Ecclesia* versus *Synagoga*—the dispute between the two allegorical personifications and their reconciliation; interpretation of the OT in terms of the contemporary situation—the Israelites of biblical times depicted as medieval Jews; emphasis on the opposition between the Old and New Testaments and the Old and New Covenants; interpretation of the NT in terms of the contemporary situation; the Christian message and the Jews; Jews and the devil, Jews and hell, Jews and witches, the Jews at the last judgment, and the Jews and the Antichrist; the Jews in Christian legend; Jewish professions—merchants, businessmen, pawnbrokers, and physicians; social and religious denigration, caricatures; and the history of the Jews in Christian Europe—the Christian view. Also included are an eleven-page introduction to the artwork, a seven-page introduction to the history of Christian-Jewish relations, and a list of Christian texts on the Jews. Schreckenberg is the author of the three-volume *Die christlichen Adversus-Judaeos-Texte* (rev. ed., 1990-94).

A. M. SCHWEMER, *Historische und legendarische Erzählungen.* Lieferung 7, *Vitae Prophetarium,* Jüdische Schriften aus hellenistisch-römischer Zeit 1 (Gütersloh: Gütersloher Verlagshaus, 1997, paper DM 98) vii and 120 pp. Bibliography. Indexed. ISBN: 3-579-03918-0.

In her sixteen-page introduction to *Lives of the Prophets,* Schwemer, the author of *Studien zu den frühjüdischen Prophetenlegenden.* Vitae Prophetarum (2 vols., 1995-96), deals with the state of research on the work, its text, literary character (content and structure, genre), sources and traditions, origin (author, place, date), theological themes (the prophets' origins and tombs, their miracles, their violent deaths, eschatological expectations), Christian interpolations, and effective history. Then after a six-page bibliography, she presents a translation (with extensive notes below) for the "lives" of twenty-three prophets (Isaiah, Jeremiah, Ezekiel, Daniel, etc.).

H. SHANKS (ED.), *Archaeology's Publication Problem* (Washington, DC: Biblical Archaeology Society, 1996, paper $24.95) 119 pp., 5 figs., 7 tables. LCN: 96-20852. ISBN: 1-880317-46-X.

The nine papers in this volume address the problem of the failure of archaeologists adequately to publish the results of their excavations: E. Stern on archaeological fieldwork as related to publication, A. Mazar on what final reports should include, A. Ben-Tor on why publication takes so long, W. G. Dever on the importance of research design, Shanks on getting assistance in writing reports, J. D. Seger on archaeology's mid-life crisis (with an appendix by P. F. Jacobs on the on-line DigMaster database), G. van Beek on pottery drawing by computer,

Z. Herzog on the factors that created the problem ("with time, we're getting worse"), and J. Aviram on moving toward a new start. Shanks has provided a foreword, and P. King has supplied an introduction.

H. SHANKS AND S. F. SINGER (EDS.), *Cancel My Subscription! The Best of Queries & Comments. Letters to* Biblical Archaeology Review (Washington, DC: Biblical Archaeology Society, 1995, paper) v and 154 pp. Illustrated. LCN: 95-81180. ISBN: 1-880317-44-3.

Since its inception in March 1975, one of the most popular features of *Biblical Archaeology Review* has been letters from readers ("Queries and Comments"). This volume presents a selection of readers' responses under various headings: cancel my subscription; "put your hand under my thigh"; ask your local *BAR;* more cancel my subscription; thou shalt neither advertise nor sell idols in thy magazine; and so forth.

R. STARK, *The Rise of Christianity. How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (San Francisco: HarperCollins, 1997, paper $14) xiv and 246 pp., 9 plates, map, 10 tables. Bibliography. Indexed. LCN: 97-5535. ISBN: 0-06-067701-5.

The paperback edition of a work first published by Princeton University Press and described in *NTA* 41, p. 191, this volume deals with conversion and Christian growth; the class basis of early Christianity; the success of the mission to the Jews; epidemics, networks, and conversion; the role of women in Christian growth; Christianizing the urban empire; urban chaos and crisis; the martyrs; opportunity and organization; and virtue.

S. SWAIN, *Hellenism and Empire. Language, Classicism, and Power in the Greek World AD 50-250* (Oxford: Oxford University Press, Clarendon Press, 1996, $90) xii and 499 pp. Bibliography. Indexed. LCN: 95-4765. ISBN: 0-19-814772-4.

This investigation of Greek culture and society between A.D. 50 and 250 first explores the identity of the Greeks of this time (the "Second Sophistic") with respect to their ancestors, the "ancient Greeks," who were the source of their moral and political authority. Thus it treats language and identity, the practice of purism, past and present, and the Greek novel and Greek identity. Then it considers from the standpoint of Greek culture how the leading Greek intellectuals of the period viewed Rome and Roman power in Greece and the Greek world: Plutarch, Dio of Prusa, Arrian and Appian, Aristides, Lucian, Pausanias, Galen, Philostratus, and Cassius Dio. Swain, a Warwick research fellow, concludes that Greek identity and the world that went with it were challenged gradually but successfully by the emergence of Christian society. The four appendixes deal with the dating of the Greek novels, Sosius Senecio's alleged Eastern origin, the dating of Dio of Prusa's Rhodian and Alexandrian orations, and Galen's *On Theriac to Piso.*

Targumic and Cognate Studies. Essays in Honour of Martin McNamara, ed. K. J. Cathcart and M. Maher, JSOT Supplement Series 230 (Sheffield, UK: Sheffield Academic Press, 1996, £33 or $49) 250 pp., 2 figs. Bibliography. Indexed. ISBN: 1-85075-632-5.

Prepared to honor Professor McNamara on his 65th birthday, this volume first presents eight targumic studies: P. S. Alexander on Song of Songs as historical allegory (the development of an exegetical tradition); L. Díez Merino on onomastics and toponymy (Targum, Midrash, and OT); B. Grossfeld on *mṣ' ḥn b'yny*—"finding favor in someone's eyes" (the treatment of the biblical idiom in the ancient Aramaic versions); R. Hayward on Shem, Melchizedek, and concern with Christianity in the Pentateuchal Targums; Maher on *Targum ps.-Jonathan* of Exod 2:21; C. Mangan on the attitude toward women in the prologue of *Targum of Job;* J. Ribera on the image of Israel according to *Targum of Ezekiel;* and A. Shinan on post-Pentateuchal figures in the Pentateuchal Aramaic Targums. Then there are six Aramaic and Syriac studies: Cathcart on the curses in Old Aramaic inscriptions; E. M. Cook on our translated Tobit; R. P. Gordon on translational features of the Peshitta in 1 Samuel; J. H. Healey on "may he be remembered for good"—an Aramaic formula; C. McCarthy on allusions and illusions—Ephrem's verbal magic

in the *Diatessaron* commentary; and E. Puech on *Prayer of Nabonidus* (4Q242). A bibliography of McNamara's publications in targumic and biblical studies is included.

J. T. Townsend, *Midrash Tanḥuma. Translated into English with Indices and Brief Notes (S. Buber Recension).* Vol. 2, *Exodus and Leviticus* (Hoboken, NJ: Ktav, 1997, $79.50) v and 394 pp. Indexed. LCN: 89-2262. ISBN: 0-88125-379-0.

The first volume [see *NTA* 34, pp. 278-279] in this project covered the material pertaining to Genesis in *Midrash Tanḥuma.* Based on S. Buber's edition (1885), this volume deals with the work's homiletical midrash for the eleven "parashayot" in Exodus and the ten "parashayot" in Leviticus. The translation tries to avoid both slavish literalism and excessive freedom, and is accompanied by brief notes that deal with rabbinic parallels, Greek and Latin loanwords, and exegetical matters. Townsend is professor emeritus of Judaism and biblical languages at Episcopal Divinity School in Cambridge, MA.

A. Trintignac, *Monter à Jérusalem. Une histoire sainte* (Paris: Cerf, 1997, paper 175 F) 447 pp., 16 plates, map. Bibliography. ISBN: 2-204-05502-6.

Trintignac, author of *Découvrir Notre-Dame de Paris* (with M.-J. Coloni, 1984) and *Découvrir Notre-Dame de Chartres* (1988), divides his history of Jerusalem into four main parts: the premises (Mount Moriah, the Tent of Meeting), the foundation (the threshing floor of Araunah the Jebusite, the Temple of Solomon), the promise (Gehenna, the Temple of Ezekiel, the Temple of Zerubbabel, the Abomination of Desolation, the Temple of Herod), and the fulfillment (in a poor stable, streams of living water, the temple of his body, the mountain to the East, the dwelling place on high, the fire, the New Jerusalem).

J. D. Turner and A. McGuire (eds.), *The Nag Hammadi Library after Fifty Years. Proceedings of the 1995 Society of Biblical Literature Commemoration,* Nag Hammadi and Manichaean Studies 44 (Leiden—New York—Cologne: Brill, 1997, 300 gld. or $187.50) xviii and 531 pp. Bibliography. ISBN: 90-04-10824-6.

The twenty-three papers in this volume were originally delivered at the Society of Biblical Literature's 1995 commemoration of the 50th anniversary of the discovery of the Nag Hammadi Library. This volume first presents six papers on research on the Nag Hammadi codices: J. M. Robinson on the first fifty years; S. Emmel on religious tradition and textual transmission; B. A. Pearson on the Coptic Gnostic Library edition of Nag Hammadi Codex VII; H.-M. Schenke on the work of the *Berliner Arbeitskreis;* E. M. Yamauchi on the issue of pre-Christian gnosticism reviewed in light of the Nag Hammadi texts; and G. P. Littikhuizen on the thought pattern of gnostic mythologizers and their use of biblical traditions. Then there are four studies on *Apocryphon of John* (along with a response by M. A. Williams): K. L. King on approaching the variants; F. Wisse on prospects and problems in establishing a critical text and defining its historical location; M. Waldstein on the primal triad; and S. La Porta on reconstructing the gnostic myth of Sophia-Mêtêr. Next there are three essays on *Gospel of Philip:* M. L. Turner on its coherence; E. Thomassen on how Valentinian it is; and E. H. Pagels on ritual in it. Then there are six articles on *Gospel of Thomas:* P.-H. Poirier on the writings ascribed to Thomas and the Thomas tradition; S. R. Johnson on *Thomas* 76:3 and canonical parallels (three segments in the tradition history of the saying); P. H. Sellew on prospects for future research; J.-M. Sevrin on the interpretation of the work, between tradition and redaction; I. Dunderberg on whether John's Gospel and *Thomas* are in conflict; and A. D. De Conick on "blessed are those who have not seen" (Jn 20:29)—Johannine dramatization of an early Christian discourse. Four papers on issues of social location, composition, and rewriting are also included: C. Markschies on Valentinian gnosticism—toward the anatomy of a school; L. Painchaud and T. Janz on the "kingless generation" and the polemical rewriting of certain Nag Hammadi texts; A. L. Molinari on *Acts of Peter and the Twelve Apostles*—a reconsideration of the source question; and A. Pasquier on interpretation of the Johannine Prologue in some gnostic and patristic writings.

R. Valantasis, *The Gospel of Thomas,* New Testament Readings (London—New York: Routledge, 1997, cloth $55, paper $17.95) xvii and 221 pp. Bibliography. Indexed. LCN: 96-6808. ISBN: 0-415-11621-X (cloth), -11622-8 (paper).

In his 27-page introduction to *Gospel of Thomas,* Valantasis, dean of Hartford Seminary in Connecticut, describes the work in general and considers its theology, date, approach to asceticism, and life-setting (the same crossroads that produced John's Gospel and Ignatius' letters). Next he uses the Greek fragment texts (P. Oxy. 654, 1, and 655) as a window on *Gospel of Thomas.* Then he presents a translation and an exposition of each of the 114 sayings in the Coptic version (Nag Hammadi Codex II,*2*).

G. Veltri, *Magie und Halakha. Ansätze zu einem empirischen Wissenschaftsbegriff im spätantiken und frühmittelalterlichen Judentum,* Texte und Studien zum Antiken Judentum 62 (Tübingen: Mohr-Siebeck, 1997, DM 178) xiii and 370 pp. Bibliography. Indexed. ISBN: 3-16-146671-3.

Accepted as a *Habilitationsschrift* by the department of Jewish studies at the Free University of Berlin in 1996, this investigation of magic and halakah in Judaism in late antiquity and the early Middle Ages first surveys research on the topic and clarifies the major terms (magic, halakah, *Wissenschaft*). Next with reference to rabbinic texts (*m. Sanh.* 7:4, 11; etc.), it deals with the figure of the magician (*mkšp* and *bʿl ʾwb*) and the various forms of magic. Then it considers the motif of the "customs of the Amorites" (*drky hʾmwry*) in various texts and as a topos. Finally it focuses on healing and the figures of the magical healer and the physician. Veltri concludes with reflections on the scientific roots of ancient Jewish magical activity.

G. Vermes, *The Complete Dead Sea Scrolls in English* (New York—London: Allen Lane—Penguin, 1997, $39.95) xix and 648 pp., 8 photographs, 2 maps, table. Bibliography. Indexed. LCN: 97-3722. ISBN: 0-7139-9131-3.

The fourth edition (1995) of Vermes's introduction to and translation of the Dead Sea scrolls was described in *NTA* 40, p. 566. This "complete" edition first provides a general introduction to the Dead Sea scrolls as well as discussions of the Qumran community (with an appendix on the Essenes and the Qumran community), its history, and religious ideas. Then it presents the texts (with brief introductions) under eight headings: the rules; hymns and poems; calendars, liturgies, and prayers; apocalyptic works; wisdom literature; Bible interpretation; biblically based apocryphal works; and miscellanea. A nineteen-page scroll catalogue is included. In his preface, Vermes observes that the newly available source material has not undermined his earlier conceptions regarding the Qumran community and its ideas but it has helped to fill in gaps and clarify obscurities.

U. Victor, *Lukian von Samosata. Alexandros oder der Lügenprophet. Eingeleitet, herausgegeben, übersetzt und erklärt,* Religions in the Graeco-Roman World 132 (Leiden—New York—Cologne: Brill, 1997, 110 gld. or $68.75) viii and 180 pp. and 4 plates. Bibliography. Indexed. ISBN: 90-04-10792-4.

Lucian's *Alexander the False Prophet* is the only literary witness for the cult of the "new Asclepius Glykon" that, as archaeological evidence shows, spread over the eastern Mediterranean basin in the 2nd and 3rd centuries A.D. This volume first presents a 79-page introduction concerning Alexander and the cult of the new Asclepius Glykon, Lucian's historical reliability, Lucian's opposition to Alexander, the institutions and teachings of the cult at Abonuteichos, Lucian's *Alexander* as a literary work, and the manuscript tradition of the work. Then it provides on facing pages the Greek text (with a critical apparatus below), and a German translation. Finally (on pp. 132-172) there are comments on philological and historical questions, as well as issues relevant to the history of religion. Victor is Lektor in Greek and Latin at the Humboldt University in Berlin.

B. Z. Wacholder and M. G. Abegg (eds.), *A Preliminary Edition of the Unpublished Dead Sea Scrolls. The Hebrew and Aramaic Texts from Cave Four,* fascicle 3 (Washington, DC:

Biblical Archaeology Society, 1995, $89.95) xxix and 406 pp. Bibliographies. LCN: 91-73446. ISBN: 1-880317-39-7.

The first two volumes in this series of reconstructed versions of Hebrew and Aramaic texts from Qumran Cave 4 were described in *NTA* 36, p. 304, and 39, p. 364, respectively. Of the texts in this fascicle, seven have been published elsewhere in their entirety, thirty-eight have appeared in part, and the remaining sixty-seven are published here for the first time. The works include Hebrew and Aramaic fragments of Tobit, *Testaments of the Twelve Patriarchs, Jubilees* and similar works, calendars, liturgical texts, *Pseudo-History E* (4Q248), *Great Apocalypse of Ezekiel* (4Q384-390), halakic works, *4Q Rewritten Pentateuch,* patriarchal compositions, *MMT,* and a work that may be chastening the early Maccabees (4Q477).

B. Z. Wacholder, M. G. Abegg, and J. Bowley (eds.), *A Preliminary Edition of the Unpublished Dead Sea Scrolls. The Hebrew and Aramaic Texts from Cave Four.* Fascicle 4, *Concordance of Fascicles 1-3* (Washington, DC: Biblical Archaeology Society, 1996, $89.95) xvi and 403 pp. Bibliography. LCN: 91-73446. ISBN: 1-880317-45-1.

This volume provides a concordance to the 180 Qumran Cave 4 texts published in fascicles one through three of *A Preliminary Edition of the Unpublished Dead Sea Scrolls.* The main part (pp. 1-373) presents under a heading (e.g. "father. n. *ʾb*") the Hebrew and Aramaic words in context with references to the Cave 4 texts in which they appear. Also included are two appendixes: (1) document list and select bibliography of textual studies; and (2) addenda and corrigenda (for the three published fascicles). H. Shanks has supplied a one-page foreword, and the editors have written a five-page introduction.

Wisdom, You Are My Sister. Studies in Honor of Roland E. Murphy, O.Carm., on the Occasion of His Eightieth Birthday, ed. M. L. Barré, CBQ Monograph Series 29 (Washington, DC: Catholic Biblical Association, 1997, paper $13) viii and 289 pp., 3 figs. Bibliography. Indexed. LCN: 97-16060. ISBN: 0-915170-28-0.

This *Festschrift* honoring Professor Murphy on his 80th birthday contains three articles on Sirach: C. V. Camp on honor, shame, and the hermeneutics of Ben Sira MS C; J. L. Crenshaw on the primacy of listening in Ben Sira's pedagogy; and A. A. Di Lella on fear of the Lord and belief and hope in the Lord amid trials (Sir 2:1-18). There is also an essay by C. Fontaine on the Queen of Sheba in *Targum Esther Sheni.* The other papers concern Job and Psalms (J. S. Kselman, J. C. McCann, R. N. Whybray), Proverbs (R. J. Clifford, M. V. Fox, L. G. Perdue, R. C. Van Leeuwen), Qoheleth (C.-L. Seow, A. G. Wright), and other topics (Barré, C. Westermann). A list of Murphy's publications is included.

F. M. Young, *Biblical Exegesis and the Formation of Christian Culture* (Cambridge, UK—New York: Cambridge University Press, 1997, $59.95) xiv and 325 pp. Bibliography. Indexed. LCN: 96-26085. ISBN: 0-521-58153-2.

Based on the Speaker's Lectures in Biblical Studies delivered at the University of Oxford in 1992 and 1993, this volume argues that when early Christian biblical exegesis is set in the context of the Greco-Roman world, the early Christian adoption of the Jewish Scriptures constituted a supersessionary claim in relation to Hellenism as well as Judaism. It treats in turn exegesis and the unity of the Bible (reception and appropriation, the mind of Scripture), the Bible as classic (cultures and literatures, the advent of scholarship, Bible and culture), language and reference (reference and cross-reference, the sacrament of language, *allegoria* and *theoria,* the question of method), and the Bible and the life of faith (the contexts of interpretation, the life of faith, the theologian as exegete). Young, professor of theology at the University of Birmingham and author of *The Art of Performance. Towards a Theology of Holy Scripture* (1990), concludes with an outline of the history of patristic exegesis.

Bible - KJV for Windows. Authorized Version of the Bible including Apocrypha (version 1.1; Edmonds, WA: Linguist's Software, 1997, 5 HD 3.5 disks [Word version] $59.95). Telephone: 425-775-1130. E-mail: fonts@linguistsoftware.com. Web: www.linguistsoftware.com.

This machine readable text of the King James Version of the Bible has been derived from the computer text in the archives of the Zondervan Corporation. The file format on the master diskettes is available in either Windows Write or Microsoft Word for Windows format. To use the text with either of these formats, simply copy the files onto a hard drive in the appropriate subdirectory (for the Word version about 6.3 MB of hard disk space is required for all 81 files; for the Write version about 5.5 MB). The six-page User's Manual by P. B. Payne lists the contents of the disks, and provides both quick and step-by-step installation instructions (including details on converting the files for use with word processors that have an import filter for Windows Write files [e.g. AmiPro, MS Works, PageMaker] and those that have no such import filter [via the Windows Write clipboard]).—C.R.M.

Bible - KJV. King James Version of the Bible including Apocrypha [Macintosh] (Edmonds, WA: Linguist's Software, 1989, 3 HD 3.5 disks [Word version] $59.95). Telephone: 425-775-1130. E-mail: fonts@linguistsoftware.com. Web: www.linguistsoftware.com.

These three high density disks contain the complete machine readable text of the King James Version derived from the computer text in the archives of the Zondervan Corporation. When extracted from the StuffIt program and saved onto the hard drive, the KJV consists of 85 files that take up 7.4 MB of disk space. These documents are in Microsoft Word, text-only format (which facilitates their use with the AnyText Search Engine), and can be opened with any Macintosh word processing software. If opened in Microsoft Word (e.g. 5.1), the regular Word formatting will override the text-only format. Following the User's Manual (1991) by P. B. Payne, one can install the KJV quickly and easily. As is true for all Linguist's Software products, technical support is available by phone (606-858-4722) and e-mail: techsupport@linguistsoftware.com.—R.J.T.

Bible - NRSV for Windows. New Revised Standard Version of the Bible including Apocrypha (version 1.3; Edmonds, WA: Linguist's Software, 1995, 4 HD 3.5 disks $59.95). Telephone: 425-775-1130. E-mail: fonts@linguistsoftware.com. Web: www.linguistsoftware.com.

These disks contain the complete machine readable text of the New Revised Standard Version of the Bible including the books of the Apocrypha. The text is saved in Windows Write file format and can be used directly on any Windows 3.x installation by simply copying the files onto a hard drive in the appropriate subdirectory (about 5.3 MB of hard disk space is required for all 84 files). The six-page User's Manual by P. B. Payne lists the contents of the disks, and provides both quick and step-by-step installation instructions (including details on converting the files for use with word processors that have an import filter for Windows Write files [e.g. Word for Windows, AmiPro, MS Works, PageMaker] and those that have no such import filter [via the Windows Write clipboard]).—C.R.M.

Bible - NVSR for Windows. Nouvelle Version Segond Révisée (Edmonds, WA: Linguist's Software, 1993, 4 HD 3.5 disks $59.95). Telephone: 425-775-1130. E-mail: fonts@linguistsoftware.com. Web: www.linguistsoftware.com.

These disks contain the complete machine readable text of the Nouvelle Version Segond Révisée (Société Biblique Française, 1978) of the Bible (e.g. 2 Cor 4:7: "Nous portons ce trésor dans des vases de terre, afin que cette puissance supérieure soit attribuée à Dieu, et non pas à nous"). The file format on the master diskettes is Windows Write, and can be used directly on any Windows 3.x installation. To use the text with Windows Write the files may simply be copied onto a hard drive in the appropriate subdirectory (about 4.4 MB of hard disk space is required for all 66 files). The ten-page User's Manual by P. B. Payne lists the contents

of the disks, and provides both quick and step-by-step installation instructions (including details on converting the files for use with word processors that have an import filter for Windows Write files [e.g. Word for Windows, AmiPro, MS Works, PageMaker] and those that have no such import filter [via the Windows Write clipboard]).—C.R.M.

Bible - NVSR. Nouvelle Version Segond Révisée [Macintosh] (Edmonds, WA: Linguist's Software, 1993, 3 HD 3.5 disks [Word version] $59.95). Telephone: 425-775-1130. E-mail: fonts@linguistsoftware.com. Web: www.linguistsoftware.com.

These three high density disks contain the complete machine readable text of the Nouvelle Version Segond Révisée (Société Biblique Française, 1978) in French (e.g. Jn 14:6: "Jésus lui dit: 'Moi, je suis le chemin, la vérité et la vie. Nul ne vient au Père que par moi'"). When extracted from the StuffIt program and saved onto the hard drive, the NVSR consists of 71 files that take up 6.2 MB of disk space. These documents are in Microsoft Word, text-only format (which facilitates their use with the AnyText Search Engine), and can be opened from any Macintosh word processing software. If opened in Microsoft Word (e.g. 5.1), the regular Word formatting will override the text-only format. Following the User's Manual by P. B. Payne, one can install the NVSR quickly and easily.—R.J.T.

Bible - RLB for Windows. Revised Luther Bible (version 1.1; Edmonds, WA: Linguist's Software, 1997, 5 HD 3.5 disks [Word version] $59.95). Telephone: 425-775-1130. E-mail: fonts@linguistsoftware.com. Web: www.linguistsoftware.com.

These disks contain the complete machine readable text of the Revised Luther Bible (Deutsche Bibelgesellschaft, 1984), including the Apocrypha (e.g. 1 Cor 13:12: "Wir sehen jetzt durch einen Spiegel ein dunkles Bild; dann aber von Angesicht zu Angesicht. Jetzt erkenne ich stückweise; dann aber werde ich erkennen, wie ich erkannt bin"). The file format on the master diskettes is available in either Windows Write or Microsoft Word for Windows format. To use the text with either of these formats, simply copy the files onto a hard drive in the appropriate subdirectory (for the Word version about 5.9 MB of hard disk space is required for all 66 files; for the Write version about 4.3 MB). The ten-page User's Manual by P. B. Payne lists the contents of the disks, and provides both quick and step-by-step installation instructions (including details on converting files for use with other word processors).—C.R.M.

Bible - RLB. Revised Luther Bible [Macintosh] (Edmonds, WA: Linguist's Software, 1993, 3 HD 3.5 disks [Word version] $59.95). Telephone: 425-775-1130. E-mail: fonts@linguist software.com. Web: www.linguistsoftware.com.

These three high density disks contain the complete machine readable text of the 1984 version of the Lutherbibel (Stuttgart: Deutsche Bibelgesellschaft), including the Apocrypha, in German (e.g. Lk 16:16: "Das Gesetz und die Propheten reichen bis zu Johannes. Von da an wird das Evangelium vom Reich Gottes gepredigt, und jedermann drängt sich mit Gewalt hinein"). When extracted from the StuffIt program and saved onto the hard drive, the RLB consists of 81 files that take up 7 MB of disk space. These documents are in Microsoft Word, text-only Format (which facilitates their use with the AnyText Search Engine), and can be opened from any Macintosh word processing software. If opened in Microsoft Word (e.g. 5.1), the regular Word formatting will override the text-only format. Following the User's Manual by P. B. Payne, one can install the RLB quickly and easily.—R.J.T.

Bible - RSV for Windows. Revised Standard Version of the Bible including Apocrypha (Edmonds, WA: Linguist's Software, 1992, 4 HD 3.5 disks $59.95). Telephone: 425-775-1130. E-mail: fonts@linguistsoftware.com. Web: www.linguistsoftware.com.

This machine readable text of the Revised Standard Version of the Bible has been derived from the computer text in the archives of the CATSS Project at the University of Pennsylvania. The file format on the master diskettes is Windows Write, and can be used directly on any Windows 3.x installation. To use the text with Windows Write the files may simply be copied onto a hard drive in the appropriate subdirectory (about 5.5 MB of hard disk space is required

for all 84 files). The six-page User's Manual by P. B. Payne lists the contents of the disks, and provides both quick and step-by-step installation instructions (including details on converting the files for use with other word processors). As is true for all Linguist's Software products, technical support is available by phone (606-858-4722) and e-mail: techsupport@linguistsoftware.com.—C.R.M.

Bible - RSV. Revised Standard Version of the Bible including Apocrypha [Macintosh] (Edmonds, WA: Linguist's Software, 1989, 3 HD 3.5 disks [Word version] $59.95). Telephone: 425-775-1130. E-mail: fonts@linguistsoftware.com. Web: www.linguistsoftware.com.

These three high density disks contain the complete machine readable text of the Revised Standard Version (OT section, 1952; NT section, 1st ed., 1946; 2nd ed., 1971). The machine readable text has been derived from the archives of the University of Pennsylvania CATSS (Computer Assisted Tools for Septuagint Studies) Project. When extracted from the StuffIt program and saved onto the hard drive, the RSV consists of 89 files that take up 7.4 MB of disk space. These documents are in Microsoft Word, text-only format (which facilitates their use with the AnyText Search Engine), and can be opened from any Macintosh word processing software. Following the User's Manual (1991) by P. B. Payne, one can install the RSV quickly and easily.—R.J.T.

Bible - RVR for Windows. Reina Valera Version (Edmonds, WA: Linguist's Software, 1993, 4 HD 3.5 disks $59.95). Telephone: 425-775-1130. E-mail: fonts@linguistsoftware.com. Web: www.linguistsoftware.com.

These disks contain the complete machine readable text of the Reina Valera Version (Sociedades Biblicas in America Latina, 1960) of the Bible (e.g. Heb 11:1: "Es, pues, la fe la certeza de lo que se espera, la convicción de lo que no se ve"). The file format on the master diskettes is Windows Write, and can be used directly on any Windows 3.x installation. To use the text with Windows Write the files may simply be copied onto a hard drive in the appropriate subdirectory (about 4.3 MB of hard disk space is required for all 66 files). The ten-page User's Manual by P. B. Payne lists the contents of the disks, and provides both quick and step-by-step installation instructions (including details on converting files for use with other word processors).—C.R.M.

Bible - RVR. Reina Valera Version [Macintosh] (Edmonds, WA: Linguist's Software, 1993, 3 HD 3.5 disks [Word version] $59.95). Telephone: 425-775-1130. E-mail: fonts@linguist software.com. Web: www.linguistsoftware.com.

These three high density disks contain the complete machine readable text of the 1960 version of the Reina Valera Version (Sociedades Biblicas in America Latina) in Spanish (e.g. Mt 11:28: "Venid a mí todos los que estáis trabajados y cargados, y yo os haré descansar"). When extracted from the StuffIt program and saved onto the hard drive, the RVR consists of 71 files that take up 5.7 MB of disk space. These documents are in Microsoft Word, text-only Format (which facilitates their use with the AnyText Search Engine), and can be opened from any Macintosh word processing software. Quick and easy installation instructions for the RVR are included in the User's Manual by P. B. Payne.—R.J.T.

Bible - Vulgate. Biblia Sacra Iuxta Vulgatam Versionem [Macintosh] (Edmonds, WA: Linguist's Software, 1989, 4 HD 3.5 disks [Word version] $59.95). Telephone: 425-775-1130. E-mail: fonts@linguistsoftware.com. Web: www.linguistsoftware.com.

These four high density disks contain the complete machine readable text of the Vulgate, *Biblia Sacra Iuxta Vulgatam Versionem* (ed. R. Weber, 3rd ed.; Stuttgart: Deutsche Bibelgesellschaft, 1969, 1983) (e.g. John 3:6: "quod natum est ex carne caro est {9+ quia de carne natum est Z}9 et quod natum est ex Spiritu spiritus est {9+ quia Deus spiritus est et ex Deo natus est Z}9"). The special symbols included in the text indicate textual variants. The User's Manual has a complete guide (*Index Codicum et Editionum pro Novo Testamento*) to all the versions. The machine readable text has been derived from the University of Pennsylvania

CATSS (Computer Assisted Tools for Septuagint Studies) Project. The Vulgate consists of 80 files that take up 5.3 MB of disk space. These documents are in Microsoft Word, text-only format and can be opened from any Macintosh word processing software. Following the User's Manual (1991-96) by P. B. Payne, one can install the Vulgate quickly and easily.—R.J.T.

Biblical Hebrew Grammar (Edmonds, WA: Linguist's Software, 1985, 1997, 1 3.5 disk [Word version] $49.95). Telephone: 425-775-1130. E-mail: fonts@linguistsoftware.com. Web: www.linguistsoftware.com.

This 800K Macintosh disk contains the machine readable text of P. E. Broughton's *Biblical Hebrew Grammar* (1985-91) which contains fifty lectures with grammar, word lists (based on frequency tables), exercises, and vocabulary tests. It also contains verb parsing charts, a subject index, Hebrew-English and English-Hebrew glossaries, and translation materials. The grammar has cross references to T. O. Lambdin's *An Introduction to Biblical Hebrew* (1971). "The value of a grammar on computer disk," says Broughton of Whitley College, University of Melbourne, Australia, "is that each person can adapt and change the lectures and exercises to suit a particular teaching method or a different lecture structure." This Microsoft Word 4.0 document uses the Hebraica font and requires Microsoft Word, and MacHebrew, LaserHebrew, or MacGreek Hebrew & Phonetics, available from Linguist's Software. The two files ("Grammar" and "Appendices") in the *Biblical Hebrew Grammar* take up a mere 476K of disk space. They can be opened from any Macintosh word processing software. Installation of the program is straightforward, though the Hebraica font must be purchased separately.—R.J.T.

The Dead Sea Scrolls Revealed (Tel Aviv: Pixel Multimedia—London: Aaron Witkin Associates, 1994, CD-ROM $59.95). Distributed by Logos Research Systems, Oak Harbor, WA. System requirements: Macintosh—LC III or better with 3 MB RAM, 256-color graphics; Windows—486 or higher processor, 4 MB RAM (8 MB RAM recommended), 1 MB of hard disk space, 256-color graphics, 2x CD-ROM drive.

This interactive CD-ROM allows the user to explore the Dead Sea scrolls with the assistance of more than an hour of video documentaries, including interviews with scholars, over 100 pages of text, 3D reconstructions of Khirbet Qumran, and hundreds of illustrations and photographs. The main menu begins with an introductory audio narrative and offers six program choices that encompass the entire range of content on the CD-ROM: location (covering Judea, Jerusalem, Khirbet Qumran), discovery (how the scrolls were brought together as a collection), scroll work (the ancient production and modern analysis of the scrolls), the scrolls (background on sectarian, biblical, and apocryphal scrolls), history (the people, languages, and history of Second Temple period), and debates (opinions on the significance of the scrolls and the manner of their publication). Clicking on any of the main categories initiates an audio narrative (as well as video for the location category) and presents a screen of topics at the "information level" of the program, each with its own introductory video documentary (i.e. with sound). For example, clicking on "the scrolls" begins an audio narrative and presents a new screen offering a choice of four topics: biblical scrolls, sectarian scrolls, apocryphal writings, and scrolls gallery. Selecting "biblical scrolls" starts a video documentary on the topic and offers four new topic choices: Isaiah, Leviticus, Psalms, and tefillin. Selecting Isaiah initiates a video documentary on Isaiah. Other features of the program highlight its interactive design. The "floating" button palette provides the following options: (1) links wall button (presents a menu on the right side of the screen of videos, pictures, texts, and timelines related to the current topic); (2) connections palette button (provides a context-sensitive list of items that are either directly or indirectly related to the current subject); (3) navigation palette button (provides access to the main menu and such functions as the glossary, memory adjustment, and "bookmarker"); and (4) the help palette button, which explains every screen and function. For example, after selecting biblical scrolls from the scrolls category, the links wall button allows the user to view photographs of the Allepo synagogue and the Allepo Codex, a silver amulet found in a tomb in Ketef Hinnom, and fragments from scrolls of Deuteronomy and the Septuagint. The connections palette button offers a choice of four video documentaries related to the biblical scrolls topic. At various other places in the program the user may select "scrolls displayer" on the

palette for a two-window presentation of a Dead Sea scroll text along with its English translation; when a small magnifying glass icon appears, it is possible to see an enlarged section of the scroll. The "scrolls gallery," containing both two-window displays of numerous scrolls (e.g. Deuteronomy, Psalms, Isaiah, *Enoch, Community Rule, War Scroll*) as well as photographs of various ancient artifacts (e.g. coins, pottery) may be found under the "the scrolls" category on the main menu. Several 3D animations provide illuminating perspectives on the settlement at Qumran as well as the Jerusalem Temple. A glossary, accessible directly or through hypertext, offers definitions of keywords. A twelve-page booklet furnishes information on setting up and using the program. The original content was written by R. Reich, who also undertook the editorial supervision for the project. Scholars appearing in the video documentaries include P. Davies, J. Murphy-O'Connor, L. H. Schiffman, J. Strugnell, and G. Vermes. The project was developed under the exclusive license of the Israel Antiquities Authority.—C.R.M.

Exploring Ancient Cities. Crete, Petra, Pompeii, Teotihuacán (San Francisco: Sumeria, 1994, CD-ROM $49.95). ISBN: 1-57047-011-1. Minimum system requirements: Macintosh—System 7.0, 6 MB of RAM, 13-inch monitor (256 colors), 2x CD-ROM drive; IBM-Compatible—486/33MHz processor, 8 MB of RAM, DOS 5.0 and Windows 3.1 or Windows 95, VGA+ display (256 colors at 640 x 480 resolution), sound card, 2x CD-ROM drive. Sumeria, Inc., 329 Bryant Street, Suite 3D, San Francisco, CA 94107. Telephone: 415-904-0800. E-mail: info@sumeria.com.

This multimedia CD-ROM explores the ancient civilizations of Petra, Pompeii, Teotihuacán, and four of Crete's Bronze Age palaces through imagery, video, music, and narration. The presentations are based on articles that originally appeared in *Scientific American.* Accompanied by the narration of R. McKuen and the music of J. Lewis, the CD features hundreds of all new photos and video of the original articles' subjects, such as Minoan writings, Teotihuacán murals, Pompeian frescoes, and Nabataean tomb architecture. Geographic and city maps allow the user to explore the streets of Teotihuacán, the houses of Pompeii, the dramatic hills of Petra, and the coastal palaces of Crete. In this manner the disk brings to life the culture, art, and history of the Mayans, Roman Pompeiians, Nabateans, and Teotihuacanos. All of the photos, text, and movies can be easily exported and reused for noncommercial purposes. Sample screen shots may be viewed on the Sumeria Web Page (www.sumeria.com). It is not necessary to install any application files to use the CD on an IBM-compatible computer, but QuickTime for Windows version 2.0 or later must be running on the system (it can be installed from the CD-ROM). For example, from the file menu of the Program Manager in Windows 3.1, select run, locate the file "cities.exe" on the CD-ROM drive, and double-click. After some title screens fade in and out, the cover screen appears, a movie begins to play in the lower left corner, and a "contents" button appears. Clicking the latter button brings up the main menu, which includes a button for each of the four civilizations covered, as well as access to a time line, maps, visual overview, and help. Clicking on the Petra button brings up a title screen with a movie with sound running on the left, and a continue button on the right. The text of a 1963 article by P. J. Parr is presented over the course of 42 screens. Various still photographs are continuously available on the left side of the screen. These are also keyed to the text of the article so that one may, for example, click on the "hot text" of "colonnaded street" and the corresponding picture (with or without caption) will appear to the left of the article. The photographs may also be viewed full-screen, automatically, along with a narration of the article by selecting the "guided tour" mode (approximately 25 minutes). The content of the 1963 article is updated by a short movie featuring P. Bikai, assistant director of the American Center of Oriental Research, on the Petra Church Project and the discovery of the Petra scrolls. The menu at the top of the screen allows one to select slideshows (e.g. the tomb facades, the Roman theater); export text, movies, and pictures or search text and captions; activate "sidebars" (e.g. the movie on the Petra Church); and control the features of the presentation (e.g. photo captions on or off; narration on or off). Better performance may be gained by installing the *Ancient Cities* application files on the hard disk (35MB of space required). This option creates a program group called "Sumeria Multimedia," containing icons to start the program, call up the "readme" file (which includes notes on

technical issues and troubleshooting; text searching; exporting movies, photos, and text; and installation instructions for an IBM-compatible computer), and the "Exploring Ancient Cities Bibliography" (about ninety titles). A similarly designed CD entitled *Exploring the Lost Maya* (ISBN: 1-57047-016-2) is also available from Sumeria for the same price.—C.R.M.

Logos Bible Atlas (Oak Harbor, WA: Logos Research Systems, 1994, 5 HD 3.5 disks $59.95). Recommended system requirements: IBM-Compatible 386 or 486 processor, 4 MB RAM, 10 MB of hard disk space, DOS 3.0 or later, Windows 3.1 or later. Logos Research Systems, 715 SE Fidalgo Avenue, Oak Harbor, WA 98277-4049. Telephone: 360-679-6575/ 800-875-6467. E-mail: sales@logos.com. Web: www.logos.com.

This program allows the user to locate quickly Bible sites on maps and relate them to the biblical passages from which they derive. More than 800 ancient and modern sites are identified, most with a brief description and Bible references. Two different types of maps are available: (1) topical maps (90 different) that illustrate important Bible events and include descriptive text, and (2) detailed display maps (a Mediterranean map, vertical and horizontal views of Palestine, a 3D topographical map of Palestine) created from digital satellite data of the Mediterranean showing the sites as they existed during various time periods. Clicking on the "topical" button on the icon bar brings up a scrollable dialogue box with the titles of nine available chapters of the first category of maps, including the "Bible's World," "Abraham's People," and "Jesus Seen and Heard." Double clicking on the latter chapter reveals its subsections, consisting of an overview and fourteen topical maps. Clicking on "overview" and selecting "view" displays information on each of these fourteen maps. Clicking on the fourth item after the overview ("Jesus Starts His Work"), for example, opens a map tracing Jesus' movements in Galilee and Judea in seven steps according to Mk 1:9-39. Turning to the second category, the various site maps, in combination with zoom, panning, refresh, and rebuild features, allow the user to create custom maps of Palestine and areas around the Mediterranean. The user may control whether and to what degree sites (major and/or minor) and labels (geographical and/or political) are displayed as well as select from ten different time periods (e.g. Canaanite, Israelite Conquest, Roman, Modern) from which to show sites and labels. The first chapter of the 78-page User's Guide provides instructions for the easy installation of the program and explains the Logos/Windows environment (e.g. the control menu, title bar, menu bar, icon bar, etc.). The second chapter presents illustrated instructions on viewing the different types of maps, with particular attention to various special features: the latitude and longitude display, zoom capabilities, panning, refresh, rebuild, distance calculator (between two sites [e.g. Ephesus to Miletus: 31.37 miles or 50.48 kilometers], defining a radius, accumulating distances from site to site), map legend, time line, site description window, 3D views toolbox (for rotating the 3D map to gain various perspectives), a utility for converting weights and measures (e.g. for converting various arcane biblical units of measure to more familiar modern measurements), and tiling/cascading maps. Context-sensitive help is also available for most features within the program. The third chapter treats features of the program (e.g. key word search, reference search) that enable one to search for topical and/or display maps that relate to specific persons or sites; it also covers the interaction between this program and *Logos Bible Software* or *QuickVerse* [see *NTA* 41, pp. 413-414] through the "dynamic data exchange link." Chapter four provides instructions for creating customized maps, and chapter five covers the printing and exporting of the maps.—C.R.M.

Logos Bible Software 2.1 Level Four (Oak Harbor, WA: Logos Research Systems, 1997, CD-ROM $599.95). System requirements: IBM-compatible 486sx or higher processor, Windows 3.1 or later, 8 MB RAM (16 MB RAM or more recommended), 20 MB of hard disk space, 2x CD-ROM drive. Logos Research Systems, 715 SE Fidalgo Avenue, Oak Harbor, WA 98277-4049. Telephone: 360-679-6575/800-875-6467. E-mail: sales@logos.com. Web: www.logos.com.

The Logos Library System is a universal book viewer and search and retrieval engine that can address a random collection of books, allowing the computer to select the proper display

option for the various kinds of subject material. In concept it has been designed to allow the electronic publication of any book currently in print. It replicates the type style and page layout of the printed page including photos, graphs, tables, and charts. Designed for students, teachers, librarians, and researchers, the System allows a user to purchase randomly individual books, or even collections of books, that are automatically appended to a master list of books that permits titles to be searched individually or as a whole. Books are organized by subject matter, and the program provides a built-in note taking facility. Full bibliographic information is available (including catalogue card displays and Library of Congress MARC records) and may be copied and pasted with text excerpts into a word processor. The Logos Library System is currently available in four "levels," which refer to the number of books contained in the electronic collection. Each level represents an attempt to put together a set of complementary works: level 1 ($119.95)—thirteen titles (e.g. the KJV, NIV, ASV, and *New Bible Dictionary* [ed. J. D. Douglas, 1982]); level 2 ($259.95)—nineteen titles (the titles from level 1 as well as e.g. the NASB, *Vine's Expository Dictionary,* and *Matthew Henry's Commentary*); level 3 ($499.95)—thirty-one titles (the titles from levels 1 and 2 plus e.g. the RSV, *Biblia Hebraica Stuttgartensia* [with Westminster morphology], *Septuaginta* [ed. A. Rahlfs, with corrected CCAT morphology]; and all the titles included in the *New Testament Greek Core Collection* [see the notice below]); level 4—thirty-eight titles (all the titles from levels 1-3 as well as e.g. the NRSV, NKJV, the Vulgate, Stephen's 1550 and Scrivener's 1881 editions of the Textus Receptus, and the *Jerome Biblical Commentary* [1968]). The contents of each of the above collections are resident on one CD-ROM. The Logos Library System (currently version 2.1) is installed with the CD in the CD-ROM drive and an installation diskette in the floppy drive. Once the program is running, the screen displays the main work space and the "library browser"—a multi-tiered display of book categories, titles, and tables of contents. Books that are dragged from the library browser and dropped into the main work space open in a document window. Various titles may be opened concurrently, linked, tiled on the screen, and searched; the screen resolution, font size, and window size may all be adjusted to maximize viewing comfort. Multiple custom toolbars can be set up to perform desired functions. The System links the NASB with the Nestle-Aland Greek text so that clicking on a word in the English text highlights the underlying Greek word (for which morphological data may be displayed by clicking the right mouse button). A key word search on the Greek lemma allows the user to search through Greek lexicons for additional information. A comprehensive User's Guide for the System is included in paperback (194 pp.) and electronic forms and treats new features; installation and basic functions; viewing a book; searching; notes and cross references; printing, exporting, importing, and word processors; system management; Greek and Hebrew study tools; and tips and tricks. A "readme" file includes information on working around known problems and a variety of ways to contact Logos for technical support. An interactive tutorial program and self-running demo are also included on a separate CD. Two additional CDs ("volume II" and "volume III") contain "locked" versions of all the books currently available for purchase and use in the Logos Library System. The latter titles may be perused with the "locked title browser" resident on each CD and ordered by phone or the Internet.—C.R.M.

The macBible Library. Software for Bible Study on the Apple Macintosh (version 3.2.5; Grand Rapids: Zondervan, 1997, CD-ROM $129.95). Minimum system configuration: 34 MB of hard disk space; 4 MB of RAM (+ 1 MB of free RAM for each additional text installed); System 6, 7, or 8; CD-ROM drive. E-mail: zpub@zph.com. Web: www.zondervan.com. Tech support: Telephone: 800-925-0316.

The *macBible Library* offers a search and text retrieval engine that allows one to find any word or phrase in any "module" of the Bible, including the original languages, and to do complete word-processing of the results including editing, printing, and compiling notes. It also has an on-line help system, two modules for Bible study, and multiple (eleven) window capability. The *macBible Library* text modules include the NIV (with footnotes), KJV, NRSV, NASB, and NAB English translations of the Bible. The reference modules include the *NIV Study Bible* study notes (1985, 1991) and G. L. Archer's *Encyclopedia of Bible Difficulties*

(1982). The original language modules include the United Bible Societies' *Greek New Testament* (4th ed.), Rahlfs's *Septuaginta,* and the *Biblia Hebraica Stuttgartensia.* A search of the word πατέρα, which can be copied from the UBS[4] version of Mt 3:9 into the *macBible* search box, indicates that it occurs 93 times in 84 verses in the NT and, after a similar search in a separate window, 167 times in 158 verses in the LXX. In order to see occurrences of πατέρα in the other versions of the NT, multiple windows may be opened, either tiled or stacked, and linked to scroll together. The occurrences of the word may be viewed either as a concordance list, in context, as passages, or in a verse reference list. The *macBible* search engine allows one to search for phrases as well, so that one can paste the phrase τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς into the search engine and find out that it occurs only once at Mt 5:16 and not at all in the LXX. A wild card search, written πατερ., finds all occurrences of words, regardless of grammatical construction, that begin with πατερ- (thus, 167 occurrences in UBS[4] and 593 in the LXX); a search of the wild card π.τ?ρ finds all the occurrences of words with those consonants regardless of the intervening letters (where "." indicates any number of letters and "?" represents any one letter). The *macBible* search engine can also accommodate full Boolean (logical operators AND, OR, NOT) searches for multi-word and proximity searches; thus, πατήρ and υἱός occur together in the same verse only twice in UBS[4] and nowhere in the LXX (the proximity may be expanded to five verses). Of course one may also display any single verse or multiple verses and their contexts. The text displayed by a search may be formatted in many different ways by use of the text options function; *macBible*'s list and count feature allows one to list and display word frequencies up to one thousand words. All search results may be transferred to a notepad where users can add their own comments. The help window contains a topic list with a full explanation of each topic and with underlined related topics in each article available at the click of the mouse through hypertext links. The *macBible Library* User's Guide (1993) has complete and thorough instructions for operating and understanding all facets of *macBible* including installation, overview, learning the basics, and running the searches; appendixes with rules for abbreviations, common words, keyboard equivalents, and guides to the Hebrew and Greek keyboards are also included with a glossary and an index.—R.J.T.

New Testament Greek Core Collection (Oak Harbor, WA: Logos Research Systems, 1997, CD-ROM $199.95). System requirements: IBM-compatible 486sx or higher processor, Windows 3.1 or later, 8 MB RAM (16 MB RAM or more recommended), 20 MB of hard disk space, 2x CD-ROM drive. Logos Research Systems, 715 SE Fidalgo Avenue, Oak Harbor, WA 98277-4049. Telephone: 360-679-6575/800-875-6467. E-mail: sales@logos.com. Web: www.logos.com.

This collection of texts and reference works is designed to aid the study of the NT in Greek. It contains the following titles: the KJV (with Strong's numbers to allow English readers to identify and search for underlying Greek and Hebrew words in the original text), an enhanced version of J. Strong's *Exhaustive Concordance of the Bible* (based on Thayer's Greek lexicon and Brown, Driver, Briggs's Hebrew lexicon), the Nestle-Aland (26th ed.)/United Bible Societies (3rd ed.) Greek text of the NT (with GRAMCORD morphology), the GRAMCORD morphological concordance of the Greek text, *A Greek-English Lexicon of the New Testament* (W. Bauer, W. F. Arndt, F. W. Gingrich, and F. W. Danker, 2nd ed., 1979), the *Theological Dictionary of the New Testament* (ed. G. Kittel, one-volume abridged version, 1985), *Greek-English Lexicon of the New Testament Based on Semantic Domains* (J. P. Louw and E. A. Nida, 2nd ed., 1989), and *Greek New Testament Insert* (B. Chapman and G. S. Shogren, 1994; containing verb charts and chapters on syntax, word meaning, and principal parts). When the Greek text is on the screen, each and every Greek word can be instantly parsed or declined by placing the cursor on the target word (the parsing code appears at the bottom of the screen). A "reference navigator" button allows the user to jump to the chapter and verse of any biblical book. Other buttons allow one to scroll to the previous book or next book or the previous chapter or next chapter; one may also scroll through the text one window-full at a time. Every word, phrase, and verse reference in each book is linked to every other book in the collection, and numerous search options are available. Each collection comes with a Greek font (GraecaII)

that works with a Windows-based word processor. The CD-ROM runs through the Logos Bible Software System (currently version 2.1), which is installed on the hard drive with the CD in the CD-ROM drive and an installation diskette in the floppy drive. A User's Guide for the System is included in paperback (194 pp.) and electronic forms, and treats topics such as viewing a book, searching, and Greek study tools. Three additional CDs are included: (1) an interactive tutorial program and self-running demo, and (2) two CDs ("volume II" and "volume III") containing all the books currently available for purchase and use in the Logos Library System.—C.R.M.

Tanakh. The Holy Scriptures. The Jewish Bible (Oak Harbor, WA: Logos Research Systems, 1994, CD-ROM $39.95). System requirements: IBM-compatible 486sx or higher processor, Windows 3.1 or later, 8 MB RAM (16 MB RAM or more recommended), 20 MB of hard disk space, 2x CD-ROM drive. Logos Research Systems, 715 SE Fidalgo Avenue, Oak Harbor, WA 98277-4049. Telephone: 360-679-6575/800-875-6467. E-mail: sales@logos.com. Web: www.logos.com.

This CD-ROM contains the text of the Tanakh, an entirely new translation of the Hebrew Bible into contemporary English released by the Jewish Publication Society in 1985. It is the result of three decades of collaboration by scholars and rabbis representing the three largest branches of Judaism in America. The fourteen translators (including H. M. Orlinsky, J. C. Greenfield, and N. M. Sarna) made use of the entire range of biblical interpretation, ancient and modern, Jewish and non-Jewish. They drew upon the latest findings in linguistics and archaeology as well as the work of early rabbinic and medieval commentators, grammarians, and philologians. For example, the text of Gen 1:1-3 reads as follows: "When God began to create heaven and earth—the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water—God said, 'Let there be light'; and there was light." The CD-ROM runs through the Logos Bible Software System (currently version 2.1), which is installed on the hard drive with the CD in the CD-ROM drive and an installation diskette in the floppy drive (in Windows 3.1, select file . . . run from the Program Manager; in Windows 95, select start . . . run from the Taskbar). A 194-page User's Guide for the Logos Library System is included. It covers new features; installation and basic functions; viewing a book; searching; notes and cross references; printing, exporting, importing, and word processors; system management; Greek and Hebrew study tools; and tips and tricks. A "readme" file includes information on working around known problems and a variety of ways to contact Logos for technical support. Because the Logos Library System is structured to support searching of multiple translations of the Bible at once, it requires a "least common denominator" approach. It uses the book order of the KJV when it displays a range of verses to be searched. This does not affect the functionality of the program when used with the Tanakh or any other Bible with an alternate book order. The correct books will be searched and the search results will appear in the correct order. The Tanakh text appears exactly as in print and has not been altered in any way to work with the Logos Library System. Because of the support of multiple translations, however, there are some places in the search program and documentation where the term "Old Testament" may appear when referring to the books of the Tanakh.—C.R.M.

A Walk in the Footsteps of Jesus (Hiawatha, IA: Parsons Technology, 1997, CD-ROM $29). System requirements: Macintosh—LC or Power PC with a 68030 processor, 4x CD-ROM drive, System 7.0, 8MB of RAM, and 256-color graphics; IBM-Compatible—80486 processor, 4x CD-ROM drive compatible with Multimedia PC (MPC) specifications, 8MB of RAM, Windows 3.1 or later, SVGA monitor, mouse, and sound card. Parsons Technology, One Parsons Drive, Hiawatha, IA 52233. Telephone: 319-395-9626. Web: www.parsonstech.com.

This CD-ROM consists of an interactive, multimedia tour through the Holy Land that seeks to follow the path of Jesus' life on earth. It employs "PhotoBubble" technology to present 360° real pictures that capture every element and aspect of an environment. Users can "walk through"

this series of linked PhotoBubble images of the Holy Land and navigate in any desired direction, magnifying or exploring any part of a photograph. Picture links take users inside buildings or to related places. An introductory tutorial explains how to move about in a PhotoBubble (i.e. panning up, down, left, and right), how to use the zoom function, and how to access "hotspots"—interactive areas of the screen that launch images, sounds, and other functions (icons in the form of a television mark "guided tours" that automatically move through the PhotoBubble; icons in the form of a speaker indicate that narrative or sound is available; icons in the form of a door mark paths to other images). Various commands may be executed via the toolbar at the bottom of the screen (e.g. moving backwards or forwards through the screens, showing or hiding hotspots, revealing scrollable text). The "guided tour" covers the life of Jesus in six sections: birth and childhood, early ministry, teachings and miracles, late ministry, final week, and passion and resurrection. By way of example, the opening section on Jesus' birth and childhood presents visual and audio information in seven subsections: the Annunciation to Mary, the angel's visit with Joseph, the birth at Bethlehem, presentation at the Temple, flight to Egypt, home in Nazareth, and childhood visit to Jerusalem. The first subsection starts with a PhotoBubble picture of Nazareth Plaza facing the Church of the Annunciation. One may view the entire surrounding area (360°), enter the Church of the Annunciation, visit its lower grotto, return to Nazareth Plaza, and enter the Church of Saint Joseph. The accompanying narration includes introductions to each picture, related historical and cultural information, and Scripture passages (KJV). All the events recorded in the Gospels are treated as historically accurate. Overview maps plot the geography of Jesus' life. Straight-forward installation instructions are included on the leaflet that comes with the disk as well as in "readme" files (the latter include some troubleshooting suggestions for both installing and running the tour). QuickTime for Windows version 2.1.1 can be installed from the CD-ROM (information on features and configuration is available on the CD-ROM). Technical support is available by phone (319-395-7314) or on-line.—C.R.M.

ADDITIONAL BOOKS RECEIVED

L. Alonso Schökel, *Salvezza e liberazione: l'Esodo,* Epifania della Parola 8 (Bologna: Dehoniane, 1996, paper 33,000 L) 222 pp. ISBN: 88-10-40232-4.

R. Darden, *I, Jesus. Stories from the Savior* (Arlington, TX: Summit, 1997, $17.95) xii and 273 pp., 2 maps. LCN: 96-10103. ISBN: 1-56530-185-4.

D. B. Forrester, *Christian justice and public policy,* Cambridge Studies in Ideology and Religion 10 (Cambridge, UK—New York: Cambridge University Press, 1997, cloth $59.95, paper $19.95) xiv and 274 pp. Bibliography. Indexed. LCN: 96-48229. ISBN: 0-521-55431-4 (cloth), -55611-2 (paper).

H. Gunkel, *Genesis,* trans. M. E. Biddle, Mercer Library of Biblical Studies (Macon, GA: Mercer University Press, 1997) lxxxviii and 477 pp. Indexed. ISBN: 0-86554-517-0.

Y. Levenskog, *Institutionssjälavård i Sverige 1932-1989. Med särskild hänsyn tagen till fängelsesjälavården,* Bibliotheca Theologiae Practicae 57 (Uppsala: Uppsala University, 1997, paper) 190 pp. Bibliography. Indexed. Distributed by Almqvist & Wiksell, Stockholm. ISBN: 91-22-01762-3 (A&W).

O. Loretz, *Des Gottes Einzigkeit. Ein altorientalisches Argumentationsmodell zum "Schma Jisrael"* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1997) x and 204 pp. Bibliography. Indexed. ISBN: 3-534-13276-9.

H. Möller, *Den wallinska psalmen,* Bibliotheca Theologiae Practicae 56 (Uppsala: Uppsala University, 1997, paper) 289 pp. Bibliography. Indexed. ISBN: 91-628-2598-4. Distributed by Almqvist & Wiksell, Stockholm.

L. Palau, *God Is Relevant. Finding Strength and Peace in Today's World* (New York—London: Doubleday, 1997, $19.95) xxix and 205 pp. Bibliography. LCN: 97-1784. ISBN: 0-385-48678-2.

L. G. PERDUE ET AL., *Families in Ancient Israel,* The Family, Religion, and Culture (Louisville, KY: Westminster John Knox, 1997, paper $25) xv and 285 pp. Indexed. LCN: 96-41778. ISBN: 0-664-25567-1.

R. B. WILLIAMS, *Christian Pluralism in the United States. The Indian Immigrant Experience.* Cambridge Studies in Religious Traditions 9 (Cambridge, UK—New York: Cambridge University Press, 1997, $59.95) xii and 303 pp., 2 maps, 6 tables. Bibliography. Indexed. LCN: 95-51450. ISBN: 0-521-57016-6.

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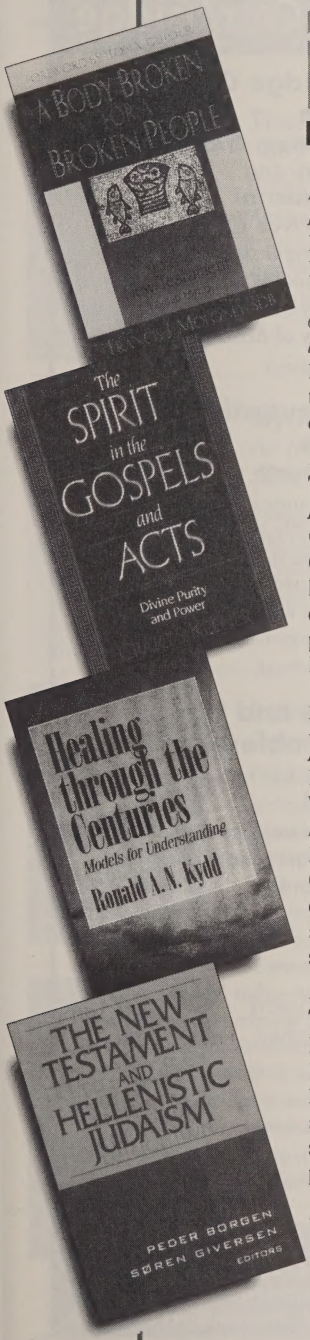

HENDRICKSON PUBLISHERS

A BODY BROKEN FOR A BROKEN PEOPLE

Eucharist in the New Testament, Revised Edition

FRANCIS J. MOLONEY, S.D.B.

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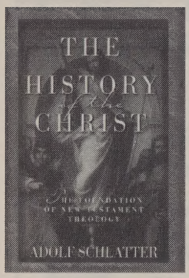

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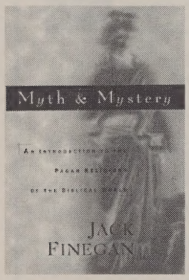

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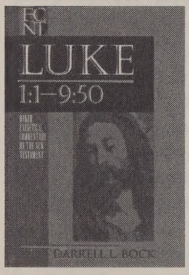

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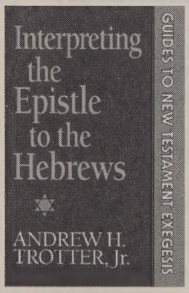

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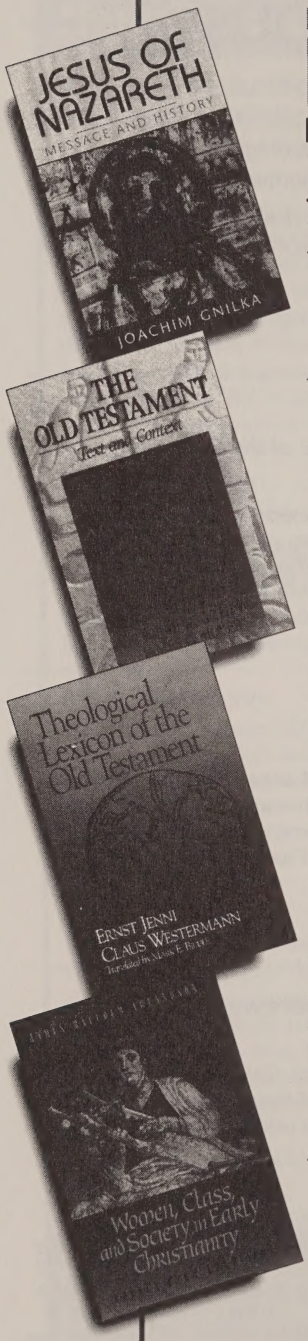

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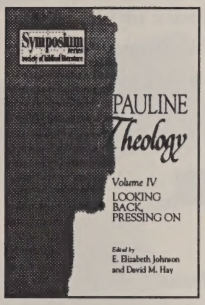

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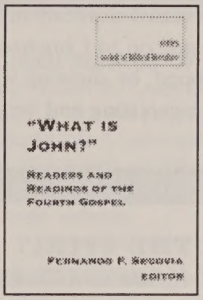

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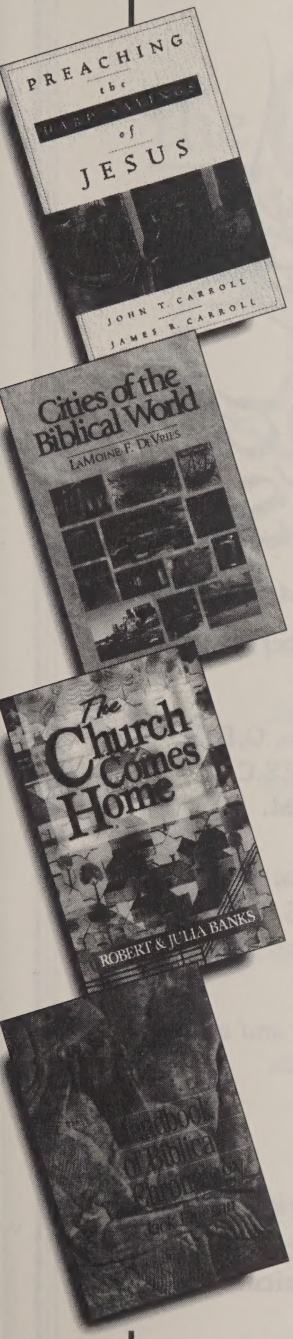

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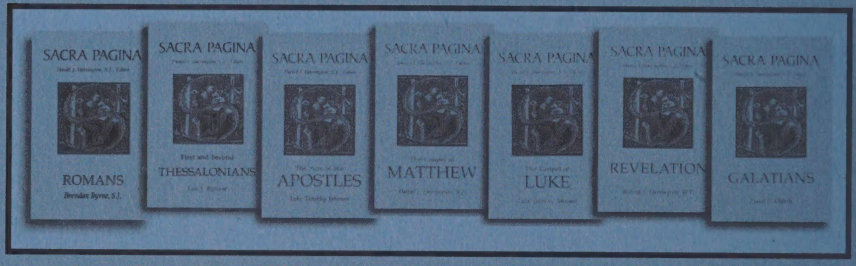

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751r. R. E. BROWN, *An Introduction to the New Testament* [*NTA* 42, p. 363].

A. J. SALDARINI, "First, the Good News," *New York Times Book Review* [New York] December 21 ('97) 6.—During his forty-year career as a scholar and teacher, Brown has epitomized the broadly learned, disciplined, fair-minded historical scholar the academy hoped to produce. In his introduction to the NT Brown affirms (correctly) that contemporary interpretation must be built on a solid historical analysis of ancient texts, and has faithfully passed on his generation's appropriation of modern biblical study. However, for many this is no longer enough.—D.J.H.

752. P. M. MEAGHER, "An Answer to a Regular Question?" *Vidyajyoti* 61 (9, '97) 638-639.

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Canon

753. A. BUDDE, "Der Abschluss des alttestamentlichen Kanons und seine Bedeutung für die kanonische Schriftauslegung," *BibNotiz* 87 ('97) 39-55.

After discussing problems with B. S. Childs's theory of the canon, the article treats the closure of the canon: the closure of the canon in Judaism, early Christian canon lists, church council decisions in the West and in the East, and today's situation. Finally it reflects on the significance of the results for the closure of the canon, the significance for the canonical approach, and the question of a world canon.—C.R.M.

754. S. DEMPSTER, "An 'Extraordinary Fact': *Torah and Temple* and the Contours of the Hebrew Canon: Part 2," *TynBull* 48 (2, '97) 191-218.

This installment [see § 42-2] examines the "extraordinary fact" of intentional editorial strategy in the second and third divisions of the Hebrew Bible, the Prophets and the Writings. It argues that the themes of Torah and Temple, so prominent in the Torah, also provide a hermeneutical framework for these divisions. It concludes that through the arrangement of the books and the use of important transitional reflections, there is a "definitive shape" placed on the tradition, a shape that organizes and unifies the material and invests it with meaning.—C.R.M.

755. W. J. EVERETT, "Renaming Scripture," *ChristCent* 114 (30, '97) 965-966.

Renaming the Scriptures as the "Hebrew Bible," "Jewish Bible," "Christian Scriptures," "Greek Bible," and so forth is theological, ethical, and constitutional in the deepest sense. And yet astonishingly, this seismic change is occurring without any conference or council arguing about it or any learned society debating the question.—D.J.H.

756. J. L. SKA, "Il canone ebraico e il canone cristiano dell'Antico Testamento," *CivCatt* 148 (3531-32, '97) 213-225.

After considering the order of the books in the Hebrew and Christian canons as indicative of two different ways of reading the OT, the article discusses Moses' death and the authority of the Pentateuch, and the relation of the Law to the (Former and Latter) Prophets and to the wisdom books, respectively. Then it reflects on the open structure of the OT as the basis for understanding the NT as its "fulfillment."—D.J.H.

Interpretation

757. W. ANZ, "Die existentiale Theologie Rudolf Bultmanns," *WortDienst* 23 ('95) 9-22.

According to Bultmann, theology begins as exegesis and remains bound to it even as it moves into systematic theology. This examination of Bultmann's understanding of theology considers how he related historical-critical exegesis, human existence, faith, the quest for God, and M. Heidegger's philosophy.—D.J.H.

758. D. L. BERRY, "The Bible as an Earthen Vessel: A Plea for Biblical Honesty," *Encounter* 58 (4, '97) 413-418.

Six features of biblical texts require the authority accorded them never to be ultimate: Scholars determine the text; biblical manuscripts are written in non-living languages; the Bible is historically conditioned; the biblical anthology displays a great variety of genres; the Bible is fallible; and the Bible is self-revising.—C.R.M.

759. R. BRIGGS, "Gnats, Camels and Aporias: Who should be straining out what? Christianity and Deconstruction," *VoxEvang* 25 ('95) 17-32.

After a brief survey of the philosophical and linguistic background that underlies deconstruction, this essay argues that the existence of deconstructive strategy is of benefit to biblical and theological studies, both in terms of particular readings and wider reflections on scholarly strategy; and also that any analysis of deconstruction that stops short of considering its "spirituality" is necessarily flawed. It concludes that deconstruction is less about denying the possibility of communication and rather about making explicit the kind of interpretative stance that any reading betrays.—C.R.M.

760. A. CAMPLANI AND L. PERRONE, "Bibliografia generale di storia dell'interpretazione biblica. Esegesi, ermeneutica, usi della Bibbia. A General Bibliography on the History of Biblical Interpretation. Exegesis, Hermeneutics, Uses of the Bible. Nr. 15 [1997/1]," *AnnaliStorExeg* 14 (1, '97) 267-304.

This installment [see § 42-16] lists recently published books and articles on general matters (nos. 1-71) as well as on the history of exegesis (72-348), of hermeneutics (349-372), and of uses of the Bible (373-434). Indexes of biblical references, modern authors, and selected subjects are included on pp. 296-304.—D.J.H.

761. S. CASTRO, "Hermenéutica bíblica y psicología profunda. Una propuesta de E. Drewermann," *RevistEspir* 56 (224, '97) 413-421.

After discussing Drewermann's rejection of historical criticism, the article describes his proposal to interpret Scripture with the help of depth psychology. Then while showing the

usefulness of his approach (provided it is not used exclusively), it offers criticisms about his concentration on the self (without much attention to "the other"), the problems associated with the various psychological theories, and the lack of attention given to mystical experience.—D.J.H.

762. M. J. Cook, "The Jewish Scholar and New Testament Images of Judaism," *Lutheran Theological Seminary Bulletin* [Gettysburg, PA] 77 (4, '97) 21-41.

The article explains and evaluates five Jewish avenues of approach to the NT: (1) Changes in Christianity's self-perception vis-à-vis Judaism occasioned corresponding adjustments in portrayals of Jesus' stance toward Jews and Judaism as presented in the Gospels. (2) The various ways in which Paul's theology was understood influenced the Gospel portraits of Jesus. (3) In the process of responding to challenges by Jewish opponents, emerging Christianity adjusted or added to Jesus-traditions teachings and nuances not authentic to Jesus' ministry. Accordingly, teachings ascribed to Jesus—and impinging on Jews and Judaism—should not be viewed only as an undifferentiated mass. (4) Study of the Synoptic Gospels in parallel columns reveals that later writers intensified the anti-Judaism of their sources. And so one might plausibly argue that anti-Judaism decreases as we regress to Christian origins. (5) A major reason why passages in the Jewish Bible seem to predict the coming of Jesus is that Christian tradition came to model Jesus' image in conformity with Jewish scriptural imagery.—D.J.H.

763. J. C. de Klerk, "Situating biblical narrative studies in literary theory and literary approaches," *RelTheol/RelTeol* 4 (3, '97) 190-207.

Although many biblical narratives may not match the highly developed narrative composition of modern narratives, a literary approach to biblical narratives occupies its own position in the discipline of literary studies. Biblical narrative scholars should make an effort to situate their own literary enterprise within the broader literary field, and be aware of its strong points and weaknesses. Those who choose the traditional Anglo-American approach can be assured of its achievements in the past and can be enthusiastic about its prospects for the future.—C.R.M.

764. I. de la Potterie, "Le sens spirituel de l'Écriture," *Gregorianum* 78 (4, '97) 627-645.

After describing the development of H. de Lubac's ideas on the spiritual sense of Scripture first from 1938 to 1950 and then from 1950 to Vatican II and beyond, the article presents a synthesis of his approach to spiritual exegesis ("the text and the Spirit") and gives an illustration based on the Johannine texts about divine filiation (Jn 1:12; 3:1-8; 1 Jn 3:9; 5:18). The central idea is that God reveals himself in history but these historical events are to be understood spiritually.—D.J.H.

765. E. Dirscherl, "Pluralität ja - Fundamentalismus nein! Vom Umgang mit der Bibel in 'postmodernen' Zeiten," *BibLiturg* 70 (3, '97) 208-212.

The tension between the divine and the human in Scripture moves like a red thread through the 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205]. The option for "pluralism" in biblical interpretation is supported by the nature of language, the theological undertaking, the deficiencies of fundamentalism, the task of translation, contemporary philosophy, and liturgy and other modes of actualizing Scripture.—D.J.H.

766. J. H. Ellens, "The Bible and Psychology, an Interdisciplinary Pilgrimage," *Pastoral Psychology* [Princeton, NJ] 45 (3, '97) 193-208.

The relation between psychology and the Bible is less a matter of integrating the two disciplines and more that kind of interface that affords mutual illumination. The science and models of psychology can be employed as a lens through which to see any text in fresh ways with productive results in new dimensions of insight.—D.J.H.

767. S. Farris, "Limping Away with a Blessing. Biblical Studies and Preaching at the End of the Second Millennium," *Interpretation* 51 (4, '97) 358-370.

The article reflects on the correlation between movements in biblical studies and in homiletics with reference to the meaning behind the text (historical criticism), in the text (rhetorical criticism), and in front of the text (contextual theology, canonical criticism). Any method of interpretation will suffice as long as it is God to whom we are listening in these texts.—D.J.H.

768. K. Froehlich, "'Aminadab's Chariot': The Predicament of Biblical Interpretation," *PrincetonSemBull* 18 (3, '97) 262-278.

During the Middle Ages "Aminadab's chariot" with its four horses (see Cant 6:12) was among the common biblical images for the one Scripture and its fourfold interpretation. After discussing trends in biblical interpretation today, the article considers the origin of "Aminadab's chariot," the history of biblical interpretation, the "senses" of Scripture, issues of interpretation, and interpretation as discovery.—D.J.H.

769. J.-C. Giroud, "Lire les Écritures," *SémiotBib* 87 ('97) 48-59.

With recurrent reference to the question, How do we read?, the article reflects on the Bible as a text, the task of reading, the use of tools and methods, the text as a monument that invites a visit, the Bible as an anthropological monument, the principles of semiotics, obstacles encountered in reading and the need for patience, and Jesus as the incarnate Word.—D.J.H.

770. D. J. Good, "Reading Strategies for Biblical Passages on Same-Sex Relations," *Theology & Sexuality* [Sheffield, UK] 7 ('97) 70-82.

In dealing with same-sex relations and the Bible, the reading strategy of "restoration" argues that the biblical record or a particular passage does not address contemporary debates because it is really about something else. The reading strategy of "omission" argues that the biblical material contains nothing directly pertinent to contemporary debates on (some) same-sex relations. The reading strategy of "completion" acknowledges that the biblical material on homosexuality or same-sex relations is condemnatory, but juxtaposes this reading with other biblical material and draws conclusions for contemporary readers. The purpose of each strategy is to enable the modern reader to address a vexing modern issue while retaining confidence in the authority of the Bible and remaining within the Christian tradition.—D.J.H.

771. M. Goodacre, "'Drawing from the Treasure Both New and Old': Current Trends in New Testament Studies," *ScriptBull* 27 (2, '97) 66-77.

The most characteristic feature of postmodernism in biblical studies, as in the outside

world, is its lack of any characteristic feature. In recent years much scholarly attention has been given to reader-response criticism, Jesus research, and *Wirkungsgeschichte.* The great challenge for the future is the question of integrating different approaches in an attempt to prevent the discipline of NT studies from falling apart.—D.J.H.

772. B. W. HARRISON, "The Encyclical *Spiritus Paraclitus* in its Historical Context," *Faith & Reason* [Front Royal, VA] 23 (1, '97) 23-88.

The article first argues that Pope Benedict XV's encyclical *Spiritus Paraclitus* (1920) on Catholic biblical studies was not rendered obsolete by Pope Pius XII's *Divino afflante Spiritu* (1943) by discussing the revisionist reading of *Divino afflante Spiritu,* what motivated the publication of *Divino afflante Spiritu,* and whether Pius XII relaxed his predecessors' prohibitions. Then it considers the contemporary relevance of *Spiritus Paraclitus* with reference to its positive and pastoral aspects, and to its corrective and apologetic aspects (with regard to biblical inerrancy and to literary genres in Scripture).—D.J.H.

773. A. HOUTEPEN, "According to the Scriptures: The Ecumenical Movement and its Methods Tomorrow," *LouvStud* 22 (2, '97) 107-126.

After surveying methods of ecumenical encounter and dialogue after Vatican II, the article sketches four different approaches to ecumenical dialogues, considers the Christian art of understanding the narrative of faith, and proposes a new hermeneutical quadrilateral for ecumenical dialogue based on the traditional four senses of Scripture (literal, allegorical, moral, and anagogical).—D.J.H.

774. C. KNIGHTS, "Whose Bible Is It Really?" *ExpTimes* 109 (1, '97) 15-16.

The answer to P. R. Davies's question, "Whose Bible is it really?" is: the church's, by origin, conservation, and transmission, and by predominant use; then the world's, because of that conservation and transmission, and the continued work of confessional translators and editors. Or we could say that the Bible is God's gift to his world through his church.—D.J.H.

775. KWOK PUI-LAN, "Discovering the Bible in the Non-Biblical World: The Journey Continues," *Journal of Asian and Asian American Theology* [Claremont, CA] 2 (1, '97) 64-77.

The historical-critical method is helpful in certain aspects, but it is too limiting when used alone. In discovering the Bible in a nonbiblical world, it is necessary also to attend to the relation between Scripture and its receptive communities, to reading strategies from marginalized communities, and to challenges from Asian biblical hermeneutics (about orality and textuality, multifaith hermeneutics, and post-colonial criticism).—D.J.H.

776. F. MANNS, "Una aproximación judía al Nuevo Testamento," *Teología Espiritual* [Valencia] 41 (123, '97) 335-349.

The article illustrates a Jewish approach to the NT with reference to the Shema, Jewish methods of interpretation, Jesus' Jewish milieu, Jesus' Hebrew culture, the beatitudes, Jesus' prayer, the Jewish festivals, and the hermeneutical categories of Hillel. With the discoveries of the Qumran texts and *Targum Neofiti,* NT interpreters cannot merely repeat the "German dogmas." The Bultmann era belongs to the past.—D.J.H.

777r. F. MARTIN, *Pour une théologie de la lettre. L'inspiration des Écritures* [*NTA* 41, pp. 136-137].

É. NODET, "De l'inspiration de l'Écriture," *RevBib* 104 (2, '97) 237-274.—Martin proposes a new approach (based on modern linguistics) to the inspiration of Scripture, and shows that the traditional doctrine of inspiration is in fact an essential dogmatic "knot." After a brief introduction, the article enters into conversation with Martin on his "theology of the letter": a dogmatic question; the text, the letter, and the encounter; and Scripture. Then it deals with "the church": the term ἐκκλησία; Scripture and ritual; ritual, violence, and blood; and orality, interpretation, and history.—D.J.H.

778. E. V. MCKNIGHT, "Der hermeneutische Gewinn der neuen literarischen Zugänge in der neutestamentlichen Bibelinterpretation," *BibZeit* 41 (2, '97) 161-173.

This consideration of the hermeneutical benefit of recent literary approaches to NT interpretation first reviews R. Bultmann's theological and existentialist method of NT interpretation and then focuses on his neglect of literary resources. Next it sketches the new literary situation as it comes to expression in the work of H. R. Jauss and W. Iser. Then it suggests that Bultmann's existentialist interpretation must be broadened in connection with contemporary thought concerning the relation of God to the world. It concludes with five points that highlight the merits of a reader-oriented approach to biblical interpretation (e.g. it facilitates serious interaction with the text).—C.R.M.

779. E. V. MCKNIGHT, "How to Read and How Not to Read the Bible: Lessons from Münster," *PerspRelStud* 24 (1, '97) 77-99.

After applauding the 16th-century Anabaptists' reading of Scripture so as to engender encounter between believers and the biblical text, the article reflects on the questions raised by the Anabaptists' excesses regarding the validity of interpretation and the need for some principles to give guidance. It argues that dogmatic and historical frameworks provide guidance and control but alter the immediacy between the reader and the biblical text when used as the "gatekeepers" for all truth. It proposes that a comprehensive hermeneutical system in which movement is made within circles and from circle to circle provides freedom and control. Such a system recapitulates in our day the system of the early Anabaptists, and it benefits from those with whom they were in conflict.—D.J.H.

780. F. MIES, "L'herméneutique du témoignage en philosophie. Littérature, mythe et Bible," *RevSciPhilThéol* 81 (1, '97) 3-20.

The article seeks to show that the hermeneutic of witness as developed by P. Ricoeur is well grounded and fruitful by inquiring into the problem of the relation of the singular to the universal in three areas: literature in the wide sense, literary myths (Faust), and the Bible (the figure of Job).—D.J.H.

781. K. MILLS, "Out of the Non-reading Gaol: Valentine Cunningham, Helen Keller, and Hermeneutic Freedom," *LitTheol* 11 (3, '97) 254-269.

The article questions contemporary notions of language that employ metaphors of imprisonment or confinement to describe the alleged failure of the word to connect with the world. After confronting Cunningham's *In the Reading Gaol* (1994) with Keller's experience of being excluded from language, it raises some questions about hermeneutic freedom with reference to NT cases of imprisonment and freedom as experienced by Peter (Acts 12), Paul and Silas (Acts 16), and John (Revelation). Freedom comes down to a matter of internally

differentiated hope. The imprisoning effects ascribed to language can be seen as a failure with regard to hope.—D.J.H.

782. S. D. Moore, "History After Theory? Biblical Studies and the New Historicism," *BibInt* 5 (4, '97) 289-299.

As much as anything else New Historicism is historiography as ideological critique. Sustained engagement of biblical scholars with New Historicism is calculated to carry us into the liminal zone between positivist historiography and postpositivist theory, a zone in which the future of our discipline may well be forged. [The same fascicle contains five articles by biblical scholars engaging New Historicism, including contributions by C. Marsh [§ 42-868] and S. L. Graham and Moore [42-859], as well as a response by the literary critic H. A. Veeser on pp. 465-481.]—C.R.M.

783. H.-P. Müller, "Theologie und Religionsgeschichte im Blick auf die Grenzen historisch-kritischen Textumgangs," *ZeitTheolKirch* 94 (3, '97) 317-335.

Using concepts from the modern theory of literature, the article points out some limitations of historical criticism, with particular attention to its optimism about reaching the meanings intended by the first author. Then it considers the epistemological consequences resulting from the evolutionary theory of knowledge and a relevant concept of truth, and concludes that a latent sense of reality is the ultimate justification for human religion and for a Christian theology of religions (including interreligious dialogue).—D.J.H.

784. D. Noël, "Regard d'un exégète," *Spiritus* [Paris] 38 (148, '97) 306-313.

As part of a special issue on the 30th anniversary of Pope Paul VI's encyclical *Populorum Progressio,* the article notes its lack of emphasis on Scripture, the fact that the theme of the progress or development of peoples is not a biblical concept, and that better choices of biblical texts could have been made. The use of Scripture is not one of the encyclical's strong points.—D.J.H.

785. J. C. Pakala, "A Librarian's Comments on Commentaries: 4," *Presbyterion* 23 (1, '97) 56-60.

This installment [see § 41-1446] of an ongoing treatment of commentaries for the OT and NT includes references to volumes on Luke, John, Acts, and Romans. It also gives attention to some acquisitions-related tools.—C.R.M.

786. D. Patterson, "A Biblically Based Women's Studies Program," *Faith & Mission* [Wake Forest, NC] 14 (1, '96) 75-93.

A genuine evangelical women's studies track will present clearly a basic understanding of the truths of Scripture and a practical outworking of biblical principles, as well as historical, philosophical, and systematic-theological underpinnings. Rather than reconstructing womanhood or revising history, it is better to resurrect the biblical models and examine the lives of women who have gone before. The appendix (pp. 86-93) describes a possible approach for an evangelical women's studies track for the M.Div. degree.—D.J.H.

787. M. Pesce, "Rassegna di Storia dell'esegesi/8," *AnnaliStorExeg* 14 (1, '97) 249-254. [See § 40-43.]

Descriptions and evaluations of nine recently published books, in various languages, on the history of exegesis and related topics.—D.J.H.

788. J. J. PILCH, "Psychological and Psychoanalytical Approaches to Interpreting the Bible in Social-Scientific Context," *BibTheolBull* 27 (3, '97) 112-116.

The general and qualified approval given to psychological and psychoanalytic approaches to interpreting the Bible by the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205] is somewhat simplistic. More attention needs to be given to cross-cultural psychology's challenge to the monocultural nature and ethnocentrism of mainstream psychology if this approach is to be fruitful in biblical studies.—D.J.H.

789. J. PUNT, "Reading the Bible in Africa: on strategies and ownership," *RelTheol/Rel Teol* 4 (2, '97) 124-154.

The article first investigates the adequacy of certain generalizing claims concerning the interpretation of the Bible in Africa: the continuity between the biblical and African worlds, and the discarding of the text's historical context in favor of the contemporary readers' setting. Then it calls attention to the need for discussing the status and role of the biblical texts in their canonical shape.—D.J.H.

790. R. J. RAJA, "Biblical Fundamentalism: An Enquiry," *IndTheolStud* 34 (1-3, '97) 124-137.

Biblical fundamentalism is good insofar as it safeguards the primacy of Scripture in Christian life, instills an enthusiasm for the word of God, and challenges a mediocre and un-Christian way of life. But the fundamentalist reading of the Bible destroys all legitimate reasoning and enquiry, underestimates the role of the human author, frowns with suspicion on the authority of the church, and arrogates to itself the supreme right and privilege for interpreting the Bible.—D.J.H.

791. G. D. ROBINSON, "Paul Ricoeur and the Hermeneutics of Suspicion: A Brief Overview and Critique," *Presbyterion* 23 (1, '97) 43-55.

The article assesses the strengths and weaknesses of Ricoeur's "hermeneutic of suspicion" for biblical studies by examining Ricoeur's own heroes of suspicion, how his hermeneutic applies to certain genres of text, the implications of suspicion with respect to epistemology, and how a hermeneutic of suspicion works out in a suspicion of ideology. It concludes that Ricoeur's hermeneutic of suspicion, which attempts to find the balance between "explanation" and "understanding," science and art, falls on the side of the perpetual and inescapable open-endedness of art.—C.R.M.

792. W. G. ROLLINS, "The Bible and Psychology: New Directions in Biblical Scholarship," *Pastoral Psychology* [Princeton, NJ] 45 (3, '97) 163-179.

The article first traces resistance to psychology among biblical scholars and the growing acceptance of it in recent years. Then after proposing a psychological-critical approach to biblical texts as an expression of the structure, processes, and habits of the human psyche in both individual and collective manifestations, it identifies ten fruitful areas of inquiry in this area of study: recognizing the biblical text and biblical interpretation as part of a psychic process in which conscious and unconscious factors are at work, metarational dimensions of hermeneutics, the psychological polyvalence of biblical symbols, the archetypal depth of biblical images and stories, and so forth.—D.J.H.

793. B. RORDORF, "La Bible: une lecture a inventer," *BullCentProtÉtud* 49 (6, '97) 3-24.

In developing an approach to biblical interpretation that is neither strictly historical-critical nor fundamentalist, one must take account of inspiration, the concept of the word, proclaiming the gospel, witness, responsibility in interpretation, the analogy of faith, the canon, the unity of the Bible, and the act of interpretation.—D.J.H.

794. G. ROSSI, "Il problema dell'ermeneutica nell'opera di E. Drewermann," *CivCatt* 148 (3530, '97) 154-163.

On the occasion of the publication of *Psicologia del profondo ed esegesi* (2 vols., 1996), the article first outlines the basic elements of Drewermann's project: his objections to historical criticism, interest in dreams and archetypes, and focus on the individual. Then it enters into dialogue with him under four headings: the value of natural religiosity, empathy and interpretation of the word, archetypes and Christian novelty, and interpretation as the symphony of complementary contributions.—D.J.H.

795. K. SCHOLTISSEK, "Relecture – zu einem neu entdeckten Programmwort der Schriftauslegung (mit Blick auf das Johannesevangelium)," *BibLiturg* 70 (4, '97) 309-315.

After considering how *relecture* is treated in the 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205], the article discusses the meaning and uses of the term, and illustrates it with reference to John's Gospel. Then it reflects on the significance of *relecture* for understanding inspiration, the canon, and reception, respectively.—D.J.H.

796r. L. SCHOTTROFF, S. SCHROER, AND M.-T. WACKER, *Feministische Exegese* [*NTA* 40, p. 329].

I. WIELAND, "Feministische Exegese. Eine Besprechung des gleichnamigen Buches von Luise Schottroff, Silvia Schroer and Marie-Theres Wacker," *TheolBeitr* 28 (5, '97) 305-309.—In this theological "bestseller" of 1996 in Germany by one Protestant and two Catholic women theologians, Wacker deals with the historical, hermeneutical, and methodological foundations of feminist exegesis, while Schroer provides a feminist reconstruction of the history of Israel and Schottroff presents a feminist reconstruction of the history of early Christianity. The article offers a detailed summary and evaluation of each contribution.—D.J.H.

797. J. K. A. SMITH, "The Closing of the Book: Pentecostals, Evangelicals, and the Sacred Writings," *JournPentTheol* 11 ('97) 49-71.

The early Christian community was a charismatic community which placed emphasis on hearing, not reading. As such, early Christianity was not a religion of the book, though it was certainly a religion of the Word. It was a community centered around prophets rather than scribes. Because conservative evangelicalism is shaped by a textualist theology, there is a fundamental tension in Pentecostal theology's attempt to work within evangelical frameworks.—D.J.H.

798. S. H. SMITH, "The Changing Face of Redaction Criticism," *ExpTimes* 109 (3, '97) 76-79.

The various attempts by conservative evangelical scholars, secular literary critics, and biblical literary critics to efface redaction criticism or to convert it into some other kind of discipline are defective. As long as the method itself, rather than the critic's presuppositions,

is the controlling factor, it is not unreasonable to argue that redaction criticism still has a significant place among the canon of critical approaches available to scholars today.—C.R.M.

799. H. C. STEYN, "An example of a 'New Age' interpretation of the Bible," *RelTheol/Rel Teol* 4 (2, '97) 110-123.

After discussing the terms "new age" and "esoteric" as well as the "ancient wisdom tradition," the article considers the "new age" approach to biblical interpretation proposed by the esoterist C. Heline, with particular attention to her views on the status of the Bible and on Christ and his mission. Her approach is valid only if the presuppositions of a deeper and hidden meaning of the Bible, the truth of "ancient wisdom," and the trustworthiness of the inner guide are accepted.—D.J.H.

800. W. F. TAYLOR, "Cultural Anthropology as a Tool for Studying the New Testament," *Trinity Seminary Review* [Columbus, OH] 18 (1, '96) 13-27, (2, '97) 69-82.

The first part of this study explains the need, nature, and presuppositions of cultural anthropological study of the NT, and focuses on two models and their application to biblical material: the grid-group model of M. Douglas, and the pre-industrial city model of G. Sjoberg and G. Lenski. The second part examines three aspects of circum-Mediterranean anthropological studies (honor and shame, patron-client relationships, the evil eye) and evaluates cultural anthropology as a tool for interpreting the NT. The key value comes in the new questions that cultural anthropology brings to NT study.—D.J.H.

801. R. L. UNDERWOOD, "Primordial Texts: An Object Relations Approach to Biblical Hermeneutics," *Pastoral Psychology* [Princeton, NJ] 45 (3, '97) 181-192.

Object relations theory sets forth a contemporary myth that is a resource for understanding the process of biblical interpretation. This psychology emphasizes the relational nature and imaginative character of interpretation. An object relations approach suggests that biblical interpretation is an ongoing process that forms and transforms dynamic relations with biblical texts. This approach is interested in the images of texts, the objects they present and the objects they are, their poetry as well as their narrative.—D.J.H.

802. A. VACCARO, "Dio parla in modo oscuro? Spunti filosofici e teologici sulle oscurità della Bibbia," *Sapienza* 50 (2, '97) 163-171.

The article considers how the presence of obscurity in the Bible was treated by such theologians and philosophers as Clement of Alexandria, Origen, Augustine, Gregory the Great, Hugh of St. Victor, Thomas Aquinas, Martin Luther, Blaise Pascal, and Baruch Spinoza, respectively.—D.J.H.

803. W. VON MEDING, "Rudolf Bultmanns Widerstand gegen die Mythologisierung der christlichen Verkündigung mit einem Anhang: Bultmanns Vorlesungseinleitung vom 2.5.1933," *TheolZeit* 53 (3, '97) 195-215.

After discussing the circumstances surrounding the delivery and publication of Bultmann's 1941 address on the NT and mythology (the problem of demythologizing the NT proclamation), the article considers the object of his polemic (not the myth in the NT but the new mythologizing of it), his real opponents (A. Rosenberg's *Der Mythus des 20.Jahrhunderts* and other Nazi propagandists), and the importance of Bultmann's program of demythologization (with reference to creation, the human condition, and "positive Christian-

ity"). An appendix (pp. 210-215) provides the text of Bultmann's 1933 inaugural lecture on the task of theology in the present situation.—D.J.H.

804. S. WALKER, "Challenging Deconstruction: A Look at Persons, Texts and Hermeneutics," *Churchman* 111 (3, '97) 239-248.

The article attempts to uncover the heart of J. Derrida's critique of the tradition of Western metaphysics and to make some constructive suggestions in response to it. It contends that persons and texts both contain presence and make contact with reality, and that Scripture deconstructs us only in order to reconstruct us on a new foundation.—C.R.M.

805. C. A. WANAMAKER, "Jesus the ancestor: Reading the story of Jesus from an African Christian perspective," *Scriptura* 62 ('97) 281-298.

After methodological reflections, the paper treats difficulties in understanding the ancestors in South Africa, the social and religious function of ancestors and ancestor cults, and reading the story of Jesus Christ in light of African ancestors (the family of Jesus, the importance of the death of Jesus from an African perspective, the function of Jesus as a member of the living-dead). It suggests that the NT can be read from an African perspective in which some of Jesus Christ's functions are those of the ancestors of the African people.—C.R.M.

806. G. O. WEST, "Re-Membering the Bible in South Africa. Reading Strategies in a Postcolonial Context," *Jian Dao* [Hong Kong] 8 ('97) 37-62.

Careful exploration of the ways in which black South Africans appropriated the Bible will identify a range of interpretative strategies that enabled missionized and colonialized Africans to "read" the Bible in an empowering and affirmative manner. The interpretative strategies forged in the colonial encounter have functioned as phenomenological, socio-political, and cultural foundations for subsequent periods. The indigenous resources developed by Africans in their initial encounters with the Bible are essential resources for the process of reconstruction in South Africa.—D.J.H.

807. W. W. WHIDDEN, "*Sola Scriptura,* Inerrantist Fundamentalism, and the Wesleyan Quadrilateral: Is 'No Creed But the Bible' a Workable Solution?" *AndUnivSemStud* 35 (2, '97) 211-226.

After sketching how *sola Scriptura* has evolved in the American Protestant Bible-believing tradition, the article addresses some historical trends that have rendered *sola Scriptura* problematic, and seeks to clarify the implications of the Wesleyan Quadrilateral (Scripture, tradition, reason, and experience). It suggests that such slogans as *sola Scriptura* and "no creed but the Bible" be laid aside, and that a renewal of theological discourse be sought within the *prima Scriptura* framework inherent in the Wesleyan Quadrilateral.—D.J.H.

Interpretation, § 42-809.

Textual Criticism

808. M. A. ROBINSON, "The Recensional Nature of the Alexandrian Text-Type: A Response to Selected Criticisms of the Byzantine-Priority Theory," *Faith and Mission* [Wake Forest, NC] 11 (1, '93) 46-74.

The case for the Byzantine-priority hypothesis among the manuscripts of the Greek NT is

stronger and sounder than that proposed for the various eclectic alternatives as currently practiced. To illustrate the problems with current eclectic methodology, the article considers five instances of Byzantine versus Alexandrian readings: internal stylistic criteria versus preferred manuscript groupings, the recensional nature of Vaticanus and the Alexandrian text, Alexandrian recensional activity in the removal of a difficulty, recensional harmonization by the leading Alexandrian manuscripts, and recensional agreement in error by the Alexandrian manuscripts.—D.J.H.

809. R. SCIBONA, "Il papiro Magdalen (P^{64+67}) e le origini del metodo storico critico," *BibOr* 39 (2, '97) 105-121.

C. P. Thiede has dated the Magdalen Papyrus P^{64+67} [§ 39-1346] to the 1st century A.D., and suggested that the author of Matthew's Gospel was an eyewitness to the events described in it. This article reflects on the implications of these claims for understanding the history of the historical-critical method and the quest for the historical Jesus from B. Spinoza to D. F. Strauss.—D.J.H.

Textual Criticism, §§ 42-956, 1006, 1052.

Biblical Linguistics and Philology

810r. D. A. J. CLINES, *The Dictionary of Classical Hebrew* [*NTA* 39, p. 532; § 40-1368r].

Z. J. KAPERA, "The Sheffield Dictionary of Classical Hebrew," *QumChron* 6 (1-4, '96) 137-140.—This new dictionary of classical Hebrew incorporates the biblical texts, all the data from Ben Sira, all the Dead Sea scrolls (not only Qumran texts), and all inscriptions in Hebrew. On the basis of the first three volumes, one can say that it is a must for any scholar interested in Dead Sea scrolls research. When it is finished, it will certainly be a dictionary for the 21st century.—D.J.H.

811. D. LYS, "Des ères du Nouveau Testament," *ÉtudThéolRel* 72 (4, '97) 515-542.

Building on previous studies on "never" in John's Gospel [§ 40-897] and how various texts in the Septuagint distinguished among "never," "not forever," and "not eternally" [§ 42-103], this study presents a detailed analysis of the way in which the NT authors speak diversely about the αἰών in order to determine the eschatological range of the term. Thus it presents the NT occurrences of αἰών in three tables in which the references are separated on the basis of formal criteria and listed in canonical order. Table I covers instances of αἰών without an introductory εἰς; table II covers formulas preceded by εἰς; and table III gives references to texts preceded by a preposition other than εἰς. Copious remarks explain the data in the three tables with attention to various issues including εἰς and the question of the two eras, αἰών and its contexts, whether there is a plurality of worlds, and the function of the different prepositions. The conclusion relates the findings to understanding "never" and "always" in John.—C.R.M.

Biblical Translation

812. R. J. CLIFFORD, "The Rocky Road to a New Lectionary," *America* 177 (4, '97) 18-22.

The Vatican norms for the translation of biblical texts made public in July 1997 are a

defensive measure, an ad hoc device to prevent inclusive language translations in the USA, an attempt to resolve specific translation problems from the lofty height of principles. Based on an inadequate theory of translation, they are carelessly composed, ecumenically retrograde, self-contradictory, and without precedent in recent pronouncements of the Magisterium on the Bible.—D.J.H.

813. W. GRUDEM AND G. R. OSBORNE, "Do Inclusive-Language Bibles Distort Scripture?" *ChristToday* 41 (12, '97) 26-39.

In answering "yes," Grudem (pp. 27-32) argues that by eliminating masculine language from thousands of biblical verses the NRSV (and other gender-neutral versions) unnecessarily distorts the word of God. In answering "no," Osborne (pp. 33-34, 36-38) contends that translating the inclusive "he" as "they" is not surrendering to a feminist agenda but rather is embracing the basic translation philosophy of functional or dynamic equivalence. [The same issue contains responses by Grudem and Osborne (p. 39), a brief essay by J. I. Packer on the many English translations available today (pp. 30-31), the transcript of an interview of B. M. Newman on the Contemporary English Version (p. 35), a comparison of how two Bibles for women deal with the women in Paul's life (pp. 74-75), and an essay by D. Taylor on humans translating God's word (pp. 76-77).]—D.J.H.

814. R. MOLONEY, "Inclusive Language and Masculine Images of God," *DocLife* 47 (7, '97) 388-396.

The fact that the term "Father" was at the core of Jesus' experience and revelation of God must be respected by Christians today. The use of feminine terminology for God in the Bible is clearly secondary and metaphorical.—D.J.H.

Computer-Assisted Research

815. R. W. KLEIN, "Something new under the sun: Computer concordances and biblical study," *ChristCent* 114 (32, '97) 1034-1037.

The article first highlights five of the best electronic concordance products on the market (Mac: *Accordance;* PC: *Bible Windows, BibleWorks for Windows, GRAMCORD for Windows, Logos Bible Software*) along with their Web-site addresses. Then it suggests four specific benefits offered by such programs: They (1) help people read the Hebrew and Greek texts of the Bible, (2) enable users to make fresh word studies while vastly reducing the tedium and time required to assemble the basic data, (3) produce impressive handouts for adult forums or other educational programs, and (4) allow users to add notes to specific chapters and verses. The article presents numerous examples and concludes with a list of Internet addresses for exegetical, archaeological, and other types of relevant information.—C.R.M.

816. A. PINTO LEÓN, "Coloquio de la Asociación Internacional Biblia e Informática en Amsterdam," *EfMex* 15 (44, '97) 265-272.

After discussing "computational linguistics" and various approaches to it, the article describes the purpose of the international association (AIBI) devoted to biblical studies and information technology, and reports briefly on its first three meetings at Louvain-la-Neuve in 1985, Jerusalem in 1988, and Tübingen in 1991. Then it deals in more detail with the Amsterdam meeting held in 1994 and its major concerns: analysis of OT texts (Deuteronomy 8

and Genesis 39), NT studies and computer-assisted exegetical methods, the Bible and information technology, and available tools.—D.J.H.

817. A. F. SEGAL, "Electronic Echoes. Using Computer Concordances for Bible Study," *BibArchRev* 23 (6, '97) 58-60, 74-75.

The article reports on work with computerized Bible concordances (conducted with E. Schwartz) utilized to measure "echoes in Scripture." The research confirmed the notion that the Hebrew Bible frames the life of Jesus, and showed that the Gospels were little affected by Paul. Examples of the allusions uncovered are provided. The programs employed were *QuickVerse* 2.0, *Bible Windows* 5.0, and *Logos* 5.1.—C.R.M.

Computer-Assisted Research, § 42-1282.

Scholars

818. W. BRUEGGEMANN, "James Muilenburg as Theologian," *UnSemQuartRev* 50 (1-4, '96) 71-82.

What made Muilenburg odd, noteworthy, and luminous was that his learning was shot through with his self, his faith, and his tension. He was attentive to speech and how it works, took seriously the Jewishness of the OT and the Jewishness of his own work, and was immersed in and available through his interpretative, expository work.—D.J.H.

819. D. EWERT, "The Bible and I," *Direction* 26 (1, '97) 80-88.

After discussing his early exposure to and formal study of the Bible, the author describes what he has learned about defending the Bible, asking questions of the Bible, history and culture, the Bible and science, academic and devotional study, and balancing biblical truths.—D.J.H.

820. P. GIBERT, "Le P. de Lubac, la Bible et l'histoire de l'exégèse," *Bulletin de l'Institut Catholique de Lyon* [Lyon] 116 ('97) 31-36.

After describing the author's friendship with H. de Lubac, the article focuses on de Lubac's treatment of the Humanists and Reformers in the fourth volume of his *Exégèse médiévale,* and reflects on the historical and theological significance of his project. [The article is part of a 1996 conference held in Lyon to mark the centenary of de Lubac's birth; the fascicle contains five other appreciations of various aspects of his work.]—D.J.H.

821. F. HAHN, "Erik Peterson – Die Wiederentdeckung eines bedeutenden Theologen," *EvangTheol* 57 (5, '97) 459-464.

After general comments about Peterson (1890-1960), the article discusses his life and significance in light of B. Nichtweiss's *Erik Peterson. Neue Sicht auf Leben und Werk* (1992; 2nd ed., 1994), with particular attention to the period between 1910 and 1940 and to Peterson's abiding significance for exegesis and theology.—D.J.H.

822. D. G. HART, "Fundamentalism, Inerrancy, and the Biblical Scholarship of J. Gresham Machen," *Journal of Presbyterian History* [Philadelphia, PA] 75 (1, '97) 13-28.

When viewed in the context of developments within American biblical studies and higher

education, the conservative character of Machen's academic work looks less reactionary and more fully informed by significant debates in the university world. Furthermore, his criticism of liberalism emerges not simply as the product of a wooden conception of the Bible as the word of God but rather as an extension of well informed scholarship and sober theological judgment.—D.J.H.

823. D. G. HART, "When Is a Fundamentalist a Modernist? J. Gresham Machen, Cultural Modernism, and Conservative Protestantism," *JournAmAcadRel* 65 (3, '97) 605-633.

While Machen (1881-1937) wanted to enforce strictly the details of Calvinist orthodoxy in the Northern Presbyterian church, on a number of cultural and political matters he sided with cultural modernists and secular intellectuals who opposed the Protestant establishment for stifling intellectual and cultural life in America. No matter how unusual or small his following, Machen's views demonstrate the need to look at the 1920s from a fresh angle, one that goes beyond the conventional categories of fundamentalist versus liberal, or modernist against Victorian, and that recognizes the variety of Protestant responses to the post-World War I debates about American culture.—D.J.H.

824. K. D. MILLER, "The War of the Scrolls," *ChristToday* 41 (11, '97) 38-45.

With reference to three members of the Dead Sea Scrolls Institute at Trinity Western University in British Columbia, the article describes the achievements of M. G. Abegg in facilitating the release of the Qumran scrolls to scholars and the general public, P. W. Flint in studying the OT text in light of the Qumran manuscripts, and C. A. Evans in clarifying the relation between the Dead Sea scrolls and the NT. Through their research on the scrolls, Trinity's triumvirate is waging a new evangelical battle for the Bible.—D.J.H.

825. B. MONTAGNES, "Les années d'initiation dominicaine du Père Lagrange ou l'apprentissage de l'humilité (1879-1884)," *RevThom* 97 (2, '97) 355-368.

Quoting material from Lagrange's spiritual journal, the article discusses three aspects of his formation as a Dominican between 1879 and 1884: how his fellow students saw him, a personal conflict with a theology professor, and his apprenticeship in humility.—D.J.H.

826r. W. NEUER, *Adolf Schlatter. Ein Leben für Theologie und Kirche* [*NTA* 40, p. 513].

F. NEUGEBAUER, "Wer war Adolf Schlatter?" *TheolLitZeit* 122 (9, '97) 769-782.—Neuer's biography of Schlatter (1852-1938) is more than the story of an individual; it is also a piece of theological history and church history. With reference to information in Neuer's book, the article discusses Schlatter's work as a historian and theologian, his theological formation and interests, his activities related to the church, his relationships with colleagues and students, his commentaries on NT writings, and his understanding of Jesus.—D.J.H.

827. J. PLEVNIK, "Professor David Michael Stanley, S.J. (1914-96)," *StudRel/SciRel* 25 (4, '96) 489-491.

Stanley belongs to the giants of the biblical movement among Catholics in the second half of the 20th century. His contributions were scholarly as well as spiritual. In both areas, he responded to urgent needs of the time.—D.J.H.

828. F. S. ROSSITER, "Forty Years Less One: An Historical Sketch of the C.B.A. (1936-1975)," *CathBibQuart* 59 (Supplement, '97) 1-14.

This historical sketch of the Catholic Biblical Association of America (originally

published in 1977) deals with its beginnings, goals and prospects in 1937 and 1952, *Catholic Biblical Quarterly,* the New American Bible, ecumenical developments, the monograph series, "mutual encouragement and support," the diffusion of biblical knowledge, and prospects in 1975. [Included in the same supplement are J. B. Jensen's updating of Rossiter's article (pp. 15-16), the constitution and by-laws of the CBA (pp. 17-26), lists of officers and committees for 1996-97 (pp. 27-28) and of past presidents and general meetings (pp. 29-31), the association's membership roll—with biographical information (pp. 33-219), and statistics (p. 220).]—D.J.H.

829. P. A. SAMPATHKUMAR, "Books and Articles Published by Fr. L. Legrand," *IndTheol Stud* 34 (1-3, '97) v-xvi.

A list of 158 books and articles by Legrand published between 1959 and 1997. [The same issue, which honors Legrand on his 70th birthday, contains a photograph and personal appreciation of him (pp. iii-iv).]—D.J.H.

830. I. SELLERS, "A. S. Peake Reconsidered," *EpworthRev* 24 (4, '97) 83-90.

This reflection on Peake's life (1865-1929) deals with his high calling as a Methodist academic, how he responded to three crises in the churches from his modernist standpoint, and his achievements as a biblical critic and a mystic. The great lacuna in Peake (wherein he mirrors the desperation of his age) is that in the end there is no foundational principle of authority to be discovered in his writings. Peake's word for us today is this: Do not preach until you have immersed yourself in your text and its context.—D.J.H.

831. G. SFAMENI GASPARRO, "Ugo Bianchi: October 13, 1922–April 14, 1995," *HistRel* 37 (2, '97) 99-100.

Bianchi's career may be characterized by his long university experience and his intense research activity, which involved his own investigations and the projects and meetings he organized. Bianchi was chiefly interested in problems of method and definition proper to the discipline of the history of religions, which he pursued in numerous writings.—C.R.M.

832. G. E. STERLING, "The Path of Wisdom: A Portrait of David Winston," *StudPhilonAnn* 9 ('97) xi-xvi.

Winston (1927-) has achieved recognition as the world's foremost authority in Philonic studies through vast erudition, precise critical thinking, and clear articulation of his interpretations. A retiring and modest man, he is a warm and gentle human being who is appreciated by those who know him as much for his *humanitas* as his scholarship. [The volume, which is a *Festschrift* in honor of Winston, contains (on pp. xvii-xxiii) a bibliography of his publications between 1966 and 1997.]—D.J.H.

833. J. W. STEWART, "Charles Hodge Revisited," *PrincetonSemBull* 18 (3, '97) 279-299.

Hodge was primarily a biblical scholar before he was either a systematic or polemical theologian. After an overview of Hodge's life (1797-1878), the article discusses his intellectual interests, "Princeton paradigm," understanding of the church, beliefs about the Bible, views on the American social order, and legacy in the American Reformed tradition.—D.J.H.

834. C. TOUATI, "Israël Lévi et la recherche sur la littérature talmudique. A propos d'un centenaire," *RevÉtudJuiv* 155 (3-4, '96) 479-483.

Lévi was the most accomplished rabbinical scholar that French Judaism produced since

the emancipation. He showed competence in the Apocrypha and Pseudepigrapha, Talmud and Midrash, folklore, and Jewish history. He manifested keen literary and linguistic sensitivity in all his work.—D.J.H.

835. J. F. WOOLVERTON, "Hans W. Frei in Context: A Theological and Historical Memoir," *AnglTheolRev* 79 (3, '97) 369-393.

Frei's *Eclipse of Biblical Narrative* (1974) and *The Identity of Jesus Christ* (1975) can be seen to mark a major watershed in the history of biblical studies and of constructive theology. The article discusses Frei's life (1922-88) and academic career, with particular attention to the major theological and intellectual influences on his work.—D.J.H.

836. R. W. YARBROUGH, "Eta Linnemann: Friend or Foe of Scholarship?" *MastSemJourn* 8 (2, '97) 163-189.

After providing biographical information, this assessment of Linnemann's scholarship surveys reactions to her renunciation of the historical-critical method and appraises the weaknesses and merits of her books, *Historical Criticism of the Bible* (German, 1986; English, 1990) and *Is There a Synoptic Problem?* (German and English, 1992). Although her work as exemplified in these two books is not a model of scholarly disquisition, she is not a foe of scholarship, unless that scholarship is unprepared to question its basic premises where this is warranted.—C.R.M.

Bulletins

837. B. CHIESA, "*Nova et vetera.* Testi e studi di letteratura ebraica antica e medievale," *Henoch* 18 (3, '96) 365-382.

Descriptions and evaluations of about twenty books published by Mohr Siebeck of Tübingen. They concern such topics as the Septuagint, biblical exegesis in Judaism and early Christianity, *Barnabas, Lives of the Prophets,* and rabbinic Judaism.—D.J.H.

838. J.-D. KAESTLI AND P. PIOVANELLI, "Nouveau Testament: Littérature-Théologie," *Bulletin de Bibliographie Biblique* [Lausanne] 20 ('97) 1-19.

This installment [see § 40-751] provides bibliographical information for articles and books on NT introduction, the Greek language, Christian archaeology, Jesus (the historical problem), NT literature, NT theology, the NT canon, and the text of the NT.—D.J.H.

839. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 35 (5, '97) 322-327.

Descriptions and evaluations of twenty-two recently published books, all in English, on the NT and related matters.—D.J.H.

840. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 35 (6, '97) 392-396.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related matters.—D.J.H.

Gospels (General)

841. T. A. BLAND, "Ethical Imperatives for Disciples of Jesus Christ," *Faith and Mission* [Wake Forest, NC] 11 (1, '93) 16-20.

The Gospels present Jesus as one who invites persons to make reflective and sustained commitments to become his disciples. The article focuses on four ethical imperatives for disciples of Jesus: repentance and trust in the gospel, the centrality of the kingdom of God, living the new kind of righteousness, and servanthood.—D.J.H.

842. J. C. DE KLERK, "The 'literariness' of the New Testament Gospels," *RelTheol/Rel Teol* 4 (3, '97) 208-219.

After surveying how the literariness of the Bible has been treated in the past, the article discusses what a literary text is and whether the Gospels are genuine literary texts, differences of opinion about criteria to determine literariness, and interpreting the Gospels as literary texts. It concludes that a case can be made for regarding the Gospels as literary texts, and that literary studies of the Gospels have yielded valuable new insights.—D.J.H.

843. W. EGGEN, "Mary Magdalene's Touch in a Family Church," *NewBlackfr* 78 (920, '97) 429-438.

The "conflated" figure of Mary of Magdala may open new lines of interpretation and inspiration to the church. By placing the anointing of Jesus in Lk 7:36-50 (cf. Mt 26:6-13; Mk 14:3-9; Jn 12:1-8), Luke focused on the basic reason for eliminating Jesus, which was his introduction of new norms for human communications, in which the feminine touch (see Jn 20:17) should play a central role rather than being frowned upon.—D.J.H.

844. K. C. HANSON, "The Galilean Fishing Economy and the Jesus Tradition," *BibTheol Bull* 27 (3, '97) 99-111.

This study attempts to provide a window on part of the political-economic and domestic-economic context for the Jesus tradition, specifically as it pertains to the fishing enterprise on the Sea of Galilee. After identifying the role of politics and kinship in the "embedded economy" of 1st-century Galilee, it offers an analysis of Galilean fishing as a social sub-system. Then it suggests how various Gospel traditions should be interpreted in light of the way Galilean fishing was carried out and the place it held in the political economy. Without minimizing farming, herding, and other aspects of Galilean village life, the aphorisms, parables and metaphors, anecdotes, and social network of Jesus are all heavily influenced by the Sea of Galilee and its fish, fishing, fishermen, and fishing villages.—C.R.M.

845. J. JOOSTEN, "La tradition syriaque des évangiles et la question du 'substrat araméen,'" *RevHistPhilRel* 77 (3, '97) 257-272.

The Syriac texts of the Gospels contain some elements that do not reflect the Greek text but seem to derive from a primitive Aramaic substratum. These variants appear to represent traces of the Palestinian Aramaic tradition used in the Jewish-Christian mission in the Eastern churches before A.D. 150.—D.J.H.

846. P. J. LALLEMAN, "Healing by a Mere Touch as a Christian Concept," *TynBull* 48 (2, '97) 355-361.

The concept that a simple touch can have healing power is proper to the Gospels and to texts dependent on them. There are no Greek cases of such healings before the rise of Christianity. The only pre-Christian evidence for the idea of healing touch is in *Genesis Apocryphon* xx 22, 29.—D.J.H.

847. J. LAMBERT, "Les miracles et la brèche," *FoiVie* 96 (4, '97) 125-142.

With reference to various biblical texts, the article first reflects on how miracles constitute a "breach" or rupture that marks a new beginning or opens up new realities. Then it considers how monotheism, prophecy, and Christianity (rooted in Jesus' Last Supper, passion, and resurrection) can be regarded as a breach.—D.J.H.

848. N. NJOROGE, "'Woman, Why Are You Weeping?'" *EcumRev* 49 (4, '97) 427-438.

The article first illustrates, by way of the stories of the widow of Nain (Lk 7:11-17) and the woman taken in adultery (Jn 8:1-11), how Jesus dealt with women's pain and suffering in his ministry, and in so doing challenges the church in Africa to change the way women's suffering is treated. Then it reflects on Mary Magdalene's grief and suffering at Jesus' death, as well as her passion and boldness in proclaiming the Easter message.—D.J.H.

849. J. J. PILCH, "Military Occupation," *BibToday* 35 (5, '97) 305-310.

Taking as its starting point references in the Gospels to military occupation, the article discusses the Roman army, the auxiliaries, Herod's army, Jesus and the centurion, the Antonian Fortress, Jesus and the Antonia, fortresses, and military impact on life.—D.J.H.

850. V. SEBASTIAN, "Salt-Disciples of Jesus," *Biblebhashyam* 23 (2, '97) 121-126.

Applied to disciples of Jesus, the term "salt" (ἅλας) refers to their obligations to preserve Jesus' teachings, purify society, and remain loyal to Jesus.—D.J.H.

851. R. TOMCZAK, "Współczesna interpretacja funkcji motywacyjnej cudów Jezusa (The Contemporary Interpretation of the Motivational Function of Jesus' Miracles)," *CollTheol* 66 (4, '96) 61-90.

With extensive reference to modern exegetical and theological literature, the article surveys how the motivational function of Jesus' miracles [see § 41-824] has been interpreted in connection with theology (theophany), Christology, soteriology, the kingdom of God, and so forth.—D.J.H.

852. W. O. WALKER, "Κύριος and Ἐπιστάτης as Translations of *Rabbi/Rabbouni*," *Journal of Higher Criticism* [Madison, NJ] 4 (1, '97) 56-77.

Both ἐπιστάτης and κύριος as titles of address for Jesus in the Gospels are to be seen as reflecting the use of *rabbi/rabbouni* in the pre-Gospel tradition. In other words, *rabbi/rabbouni* was translated into Greek not only as διδάσκαλος but also as κύριος and ἐπιστάτης. Eight lines of evidence, viewed cumulatively, support this suggestion.—D.J.H.

853. S. M. YAGI AND A. R. RASHEED, "Exclusivism in the Gospels and the Qur'an," *Studies in Interreligious Dialogue* [Kampen] 7 (1, '97) 5-27.

Neither the four canonical Gospels nor the Qur'an sanction the idea of exclusivism. Rather, both Scriptures view righteousness as the determinant factor in salvation.—D.J.H.

854. D. BIVIN, "The Discomposure of Jesus' Biography," *JerusalemPersp* 53 ('97) 28-33.

The disarrangement of Jesus' biography probably began with the first sermons preached by the apostles to the post-resurrection community. The first written life of Jesus may have been a Greek document composed by a bilingual disciple of Jesus whose account was based upon the oral teaching delivered in Hebrew.—C.R.M.

855. P. B. BOSHOFF, "The Proclaimer Became the Proclaimed: Walter Schmithals's Point of View," *Journal of Higher Criticism* [Madison, NJ] 4 (1, '97) 89-119.

Whereas R. Bultmann classified the preaching of the historical Jesus with the OT (human existence "under the Law"), Schmithals classifies the historical Jesus with apocalyptic and is thus more logical in his description of the relationship between Jesus and the preaching of the church. By clearly distinguishing the two messages, Schmithals is more Bultmannian than Bultmann himself. Schmithals spells out more clearly than Bultmann why the historical Jesus is not the subject of Christian theology.—D.J.H.

856. L. DEHAVEN-SMITH, "How Jesus Planned to Overthrow the Roman Empire," *Rel StudTheol* 16 (1, '97) 48-59.

This article contends that the evidence is extensive that Jesus hoped to be the undoing of the Roman empire. He believed that the empire could be overturned by undermining Greek and Roman culture. He believed that if he could just fill the old bottle of Roman authority with his new wine of love and mercy, the bottle would break and the wine would spill across the earth.—C.R.M.

857. E. P. ECHLIN, "James [Jesus?] and Sensate Creatures of Palestine and of the Earth," *IrTheolQuart* 62 (4, '96-'97) 269-283.

After reflecting on the "embedded Jesus," the article [see § 42-148] discusses recovering the ecology of Jesus, visions in the air, and the inclusive prologues in the Gospels. Then it reflects on Jesus in relation to the animals, the feathery creatures, dogs, domestic stock, water creatures, and snakes.—D.J.H.

858. K. L. FAUGHT, "The Spiritual Formation of Jesus," *TheolEduc* 56 ('97) 10-18.

Jesus' spiritual formation was influenced by his family and friends, faith tradition, and political situation. He defined spiritual formation in terms of thinking, being, and doing (see Mt 5–7). He consistently engaged and modeled many of the classical spiritual disciplines.—D.J.H.

859. S. L. GRAHAM AND S. D. MOORE, "The Quest of the New Historicist Jesus," *BibInt* 5 (4, '97) 438-464.

This essay frames certain texts, ancient and modern, of which Jesus of Nazareth is now composed, with a certain set of questions ripped from a second set of texts, those of the New Historicists. Particular attention is paid to J. D. Crossan's *The Historical Jesus* (1991)—this deeply politicized Jesus appears strikingly well-suited for a role in a New Historicist drama of power, resistance, and containment. New Historicism would make the search for the hard-to-see Nazarene harder, rather than easier, by bringing post-positivist sensibilities to bear

upon a task that, up until now, has tended to be informed by positivist assumptions. The dictum that has long held true for textual criticism should also hold true for historical Jesus research: Prefer the *lectio difficilior*.—C.R.M.

860. S. P. KEALY, "The Third Quest for the Historical Jesus," *ProcIrBibAssoc* 19 ('96) 84-98.

After an introduction to the quest for the historical Jesus, the article discusses the nature of the Gospels, various approaches to Jesus between 1900 and 1989, recent Jesus research and the "third quest," and basic bibliography.—D.J.H.

861. R. KERESZTY, "The Role of the 'Jesus of History' Research within the Theological Enterprise," *Communio/IntCathRev* 24 (2, '97) 297-310.

After an introduction to the historical-critical quest of the historical Jesus, the article considers the nature of history, the historian's approach to Jesus, and the search for the meaning of the history of Jesus. To the extent that historical research is unconditionally open to its subject's unique world, its reconstruction of the historical Jesus will be an important service for theology. The study of the historical Jesus will lead to faith only if it is coupled with an existential search for the meaning of history.—C.R.M.

862. K.-S. KRIEGER, "Die Zöllner: Jesu Umgang mit einem verachteten Beruf," *BibKirch* 52 (3, '97) 124-130.

In Jesus' time tax-collectors were discriminated against on three levels: social (because they were regarded as criminals), political (because they collaborated with Romans), and religious (because they had continual contact with non-Jews). By his teachings and actions Jesus broke down the exclusion of tax-collectors.—D.J.H.

863. J. KÜGLER, "Die Geburt Jesu aus dem Geist der Wissenschaft," *Orientierung* 61 (18, '97) 192-196.

The article compares and contrasts two recently published Jesus books—J. D. Crossan's *The Historical Jesus* (1991; German version, 1994) and J. Becker's *Jesus von Nazaret* (1996)—with regard to their life-setting, methodology, basic theses, use of sources, and so forth. It concludes that a combination of Crossan's lively style and Becker's scholarly honesty could have produced a book that would have deservedly found a large audience.—D.J.H.

864r. N. MAILER, *The Gospel according to the Son* [§ 42-154r].

F. KERMODE, "Advertisement for Himself," *New York Review of Books* [New York] 44 (8, '97) 4, 6-8.—Mailer has added to the genre of apocryphal Gospels a modern example that is clever (a posthumous autobiography) but not silly. Since he makes little attempt to avoid infusing Jesus with a strong dose of Mailer, the book is in some measure a self-advertisement. He shows a talent for midrash (explanatory extension or updating of existing stories); his mind works not by theological argumentation but by telling or retelling a story. The result is a book of considerable intellectual force.—D.J.H.

865. D. MAJOR, "An Analysis of the Teaching Styles of Jesus, the Buddha and Socrates in the Light of John Heron's Six Category Analysis of Counselling Interventions," *Mod Believing* 38 (4, '97) 29-37.

After outlining Heron's six category analysis of counseling interventions (prescriptive,

informative, confronting, cathartic, catalytic, supportive) as described in his *Helping the Client* (1990), the article shows that these approaches can be found in the interactive styles of Jesus, the Buddha, and Socrates, respectively. In the Sermon on the Mount, Jesus uses the full range of interventions except for the cathartic.—D.J.H.

866. B. J. MALINA, "Jesus as Astral Prophet," *BibTheolBull* 27 (3, '97) 83-98.

From beginning to end, the Gospels' story of Jesus tells of the impact that sky-events and sky-personages have on the people inhabiting the land below. Jesus' final discourse (Mark 13 parr.) is replete with words, phrases, and statements typical of ancient Mediterranean astronomy/astrology. His forecasts concerning the Son of Man coming from the sky and the destruction of Jerusalem (a temple city) clearly entail astronomical and astrological dimensions. One of Jesus' roles as astral prophet was to read what was readily observable in the vault of the sky in terms of Israel's traditions.—D.J.H.

867. C. MARSH, "Jesus as Media Celebrity: Jesus Research and the Contemporary Church," *ModBelieving* 38 (4, '97) 2-8.

After noting general media interest in Jesus, the article reflects on a few points about Jesus as media celebrity. Plenty of people outside the church are clearly interested in the Jesus of history/Christ of faith debate even though they do not give it its scholarly name. Jesus research is one living piece of historical/theological inquiry that could invigorate thinking about faith in a way that also relates beyond the church.—C.R.M.

868. C. MARSH, "Quests of the Historical Jesus in New Historicist Perspective," *BibInt* 5 (4, '97) 403-437.

This essay offers a reading of the latest activity in Jesus research in the context of previous quests and in light of insights drawn from New Historicism. It first reviews recent statements made by Jesus researchers (C. A. Evans, J. D. Crossan, N. T. Wright) that characterize some of the ways in which study of the Jesus of history is currently being conducted. It suggests that we should see the post-1778 period as filled with at least nine interlocking quests of the Historical Jesus: positivist (eschatological and non-eschatological forms), romantic, form-critical, non-Jewish Jesus, traditio-historical, existentialist, Jewish-Christian, and post-modern. Then it considers five angles of inquiry with regard to a New Historicist reading of the quest: (1) Who has been/is contributing to the quest? (2) What (and whose) interests are being served? (3) the quest and the market; (4) the priority of the local over the universal; and (5) appraising the quest's own strategic forgetfulness. Finally it reflects on Jesus research and the inevitability of Christology.—C.R.M.

869. J. P. MEIER, "The Circle of the Twelve: Did It Exist during Jesus' Public Ministry?" *JournBibLit* 116 (4, '97) 635-672.

When one draws together the arguments from multiple attestation of sources and forms (Mk, L, Jn, Q, and pre-Pauline tradition), the argument from embarrassment, and the argument from the general flow of the NT traditions about the Twelve, and when one adds to these the grave difficulties under which alternative hypotheses labor, one position emerges as clearly the more probable: The circle of the Twelve did exist during Jesus' public ministry.—D.J.H.

870. J. P. MEIER, "On Retrojecting Later Questions from Later Texts: A Reply to Richard Bauckham," *CathBibQuart* 59 (3, '97) 511-527.

This response to Bauckham's critique [§ 40-115] of Meier's suggestion that Jesus' brothers and sisters were most likely his true siblings [§ 36-1209] contends that Bauckham's case for the Epiphanian view (i.e. Jesus' brothers and sisters were actually the offspring of Joseph by a previous marriage) is not convincing. It gives special attention to two major areas of disagreement: Bauckham's improper use of 2nd-century apocryphal Gospels as sources of historical information about Jesus' familial relations, and his misrepresentation of Meier's argument about the NT use of ἀδελφός.—D.J.H.

871. R. J. MILLER, "Can the Historical Jesus be Made Safe for Orthodoxy? A Critique of *The Jesus Quest* by Ben Witherington III," *Journal of Higher Criticism* [Madison, NJ] 4 (1, '97) 120-137.

This essay deals with three sections of Witherington's *The Jesus Quest* (1995): (1) his critique of the Jesus Seminar, (2) his claim that Jesus was an apocalyptic figure, and (3) his portrait of Jesus as incarnate Wisdom. The quest in *The Jesus Quest* is for scholarly support for a historical Jesus who is also the Christ of the creeds.—C.R.M.

872. M. E. MILLS, "The Holy Land: Contemporary Reflections," *ScriptBull* 27 (1, '97) 22-31.

Visiting Jesus' historical setting in the Holy Land does clear away misunderstanding regarding some issues. However, it is likely that Jesus himself was a complex figure, and reflected the complex political, socioeconomic, and religious elements that formed the context for his life and death.—D.J.H.

873. G. R. MURPHY, "The Night Before He Suffered," *Spiritual Life* [Washington, DC] 43 (3, '97) 131-144.

Jesus realized by personal experience that he was the Messiah at the Last Supper/Passover. He realized fully that he was divine and immortal in the moment of his resurrection.—D.J.H.

874. J. W. PRYOR, "Jesus and Family—A Test Case," *AusBibRev* 45 ('97) 56-69.

The contention that Jesus sought the overthrow of the patriarchal family falls before the cumulative evidence of Jesus' continued use (and presumed affirmation) of the patriarchal model in his teaching and in his references to God as Father. At the same time, in light of the inbreaking kingdom of God, Jesus insisted that the family with its structure, obligations, and hierarchy is not sacrosanct, and that the importance of the family needs to be relativized. An appendix on p. 69 lists seventeen Gospel sayings relevant to the topic of Jesus and the family.—D.J.H.

875. A. J. SALDARINI, "Jesus and the Scholars," *BibRev* 13 (5, '97) 10, 12-14.

R. W. Funk's *Honest to Jesus* (1996) strips away the beliefs of the past and integrates a newly excavated Jesus into the dominant secular society of the West. G. O'Collins's *Christology* (1995) traces the theological Jesus Christ with minimum alteration to the tradition. N. T. Wright's *Jesus and the Victory of God* (1996) creates a Jesus who is both historical and useful for theology. Together, these three books mark out the field on which modern battles over Jesus have been fought.—D.J.H.

876. D. SEELEY, "Jesus and the Cynics Revisited," *JournBibLit* 116 (4, '97) 704-712.

Although probing in certain ways, P. R. Eddy's criticisms [§ 41-837] of Cynic influence on Jesus have not entirely hit the mark, leaving the way open for further debate on the issue. A profitable beginning would be an extended discussion of the parallels to which Eddy refers, but which he never examines at any length.—C.R.M.

877. G. THEISSEN, "Jesus und die symbolpolitischen Konflikte seiner Zeit. Sozialgeschichtliche Aspekte der Jesusforschung," *EvangTheol* 57 (5, '97) 378-400.

In recent social-historical interpretations of Jesus and his movement, there are two basic alternatives: the crisis-interpretation (Jesus must be understood in terms of the social crisis of his time), and the peace-interpretation (there was relatively little social tension or crisis in Palestine in Jesus' time). In an attempt at providing a synthesis between these two interpretations, the article first offers some theoretical precisions about the "crisis." Then it discusses Judaism under the Roman empire (with reference to messianic expectations and radical theocratic expectations), and focuses on social conditions under the Roman prefects in Judea (A.D. 6-37) and Herod Antipas in Galilee (4 B.C. to A.D. 39). Finally it offers some observations about the causes of the crisis with reference to the people and the aristocracy. It concludes that without the crisis involved in Judaism's integration into the Roman empire, Jesus of Nazareth cannot be understood historically.—D.J.H.

878. R. TOMCZAK, "Argument skrypturystyczny i taumaturgiczny w uzasadnieniu Boskiego posłannictwa Jezusa z Nazaretu (The Biblical and Thaumaturgical Argumentation for Divine Mission of Jesus from Nazareth)," *CollTheol* 66 (3, '96) 43-60.

After considering the form and significance of scriptural arguments, the article discusses the place of various OT texts in Jesus' activities and his messianic self-consciousness. Then it reflects on the role of scriptural arguments in Jesus' miracles and their significance for understanding his messianic mission.—D.J.H.

879. J. URBAN, "Jezus mistrzem dialogu z innymi religiami (Jesus als Meister des Dialogs mit anderen Religionen)," *CollTheol* 66 (4, '96) 91-103.

After reflecting on the incarnation as the basis for dialogue with other religions, the article focuses on Jesus' encounters with non-Jews such as the Syrophoenician woman (Mk 7:24-30) and the Samaritan woman (Jn 4:1-26). Then it considers the characteristics of Jesus' dialogical activity: openness to all humankind, love and mercy, humility and tolerance, etc.—D.J.H.

880. A. G. VAN AARDE, "Social Identity, Status Envy and Jesus' *Abba*," *Pastoral Psychology* [Princeton, NJ] 45 (6, '97) 451-472.

The fact that Jesus grew up as a fatherless son should be taken into account when one considers his identification, a-patriarchal ethos, behavior toward endangered women and children, and trust in God as his *Abba*. The theory of identification that can be regarded as a model for interpreting the data about Jesus is the "status envy hypothesis."—D.J.H.

881. G. VAN OYEN, "'Jezus redt . . . alle mensen opgelet': Over de band tussen christologie en onderzoek naar Jezus (Jesus the Saviour? On the relationship Between Historical Jesus Research and Christology)," *TijdTheol* 37 (4, '97) 331-342.

The article questions whether the source-critical method used in Jesus research today

sufficiently reckons with recent synchronic approaches and explores whether a narrative-critical reading of the Gospels might be a valid alternative. The Gospels were meant to tell readers or hearers not about the historical Jesus in the modern sense of "historical facts" but rather about the living presence of the risen Lord. A narrative-critical reading of Mark's Gospel with its "messianic secret" theme is an appropriate model for contemporary searching believers.—D.J.H.

882. A. VICENT CERNUDA, "El testimonio flaviano, alarde de solapada ironía [2ª parte]," *EstBib* 55 (4, '97) 479-508.

The second installment [see § 42-1426] in the interpretation of the *Testimonium Flavianum* [*Ant.* 18:63-64] as irony first deals with Josephus' statements about the events surrounding Jesus' death and about the appearances of the risen Jesus. Then it discusses the circumstances in the Roman Christian community that led Josephus to write his ironic report, the survival of the Christian movement, the double meaning of the entire passage, and its implications for determining the responsibility for Jesus' death.—D.J.H.

883. C. WANAMAKER, "The Historical Jesus Today. A Reconsideration of the Foundation of Christology," *JournTheolSAfric* 94 ('96) 3-17.

By using the social-science oriented approaches pioneered by P. W. Hollenbach, D. E. Oakman, R. A. Horsley, and J. D. Crossan, we have moved closer to the historical Jesus. This can only be welcomed by those who would seek to interpret the meaning of Jesus for contemporary Christianity.—D.J.H.

884. T. WEINANDY, "The Human 'I' of Jesus," *IrTheolQuart* 62 (4, '96-'97) 259-268.

In the incarnation the Son of God has taken on a human identity and thus the "I" of Jesus in the Gospels expresses the human identity of the Son. The identity of Jesus is the Son, but the manner or mode of that identity is as human. Jesus lacks nothing that pertains to us as human beings.—D.J.H.

885. W. H. WILLIMON AND M. BORG, "Encountering Jesus: An exchange," *ChristCent* 114 (31, '97) 1009-1011, 1013.

Under the heading "Modern distractions" (pp. 1009-1011) Willimon states that he resonates with Borg's picture of Jesus as a subversive who challenged the "domination systems" of his time, but suggests that Borg worries far too much about what modern people can or cannot believe about Jesus. Under "Postmodern revisioning" (pp. 1011, 1013) Borg disagrees with Willimon about whether we need to disavow the insights of modernity in order to be postmodern.—D.J.H.

886. A. J. WOLF, "Jesus as an Historical Jew," *Judaism* 46 (3, '97) 375-380.

A fairly trustworthy image of Jesus can be unearthed by a scholarship that tries for objectivity, accuracy, and authenticity. The conventional Jewish view is that Jesus was a fairly good Jew [see § 38-122] but Paul was an anti-Semite who created Christianity. Yet it is difficult to place Jesus in any of the conventional streams of 1st-century Judaisms.—C.R.M.

887r. N. T. WRIGHT, *Jesus and the Victory of God* [*NTA* 41, p. 369; § 42-161r].

J. D. CROSSAN, "What Victory? What God? A Review Debate with N.T. Wright on *Jesus*

and the Victory of God," *ScotJournTheol* 50 (3, '97) 345-358.—Taking the form of direct address to Wright, the article first comments critically on Wright's approaches to the quests for Jesus, his presuppositions, and his methods. Then it enters into dialogue with Wright's views on apocalyptic, violence, and justice. Besides a certain caricaturing of Jewish alternatives in the 1st century and of scholarly alternatives in the late 20th century, the real problem with Wright's book is that its Jesus, Judaism, and God all are empty at the core and hollow in the heart. [In the same issue (pp. 359-379) Wright responds to Crossan on each point.]—D.J.H.

888r. IBID.

B. WITHERINGTON, "The Wright quest for the historical Jesus," *ChristCent* 114 (33, '97) 1075-78.—Wright gives pride of place to matters of theological substance and historical plausibility, and understands that a Jesus separated from the passion narratives is to a large degree a passionless and pointless Jesus. His work is the most revealing of all the Jesus books to date, precisely because it takes Jesus' Jewish and Torah-centric matrix so seriously. He shows that the Third Quest is fertile, not futile, and important for the church and for its dialogue with the synagogue and the larger Jesus-haunted world.—D.J.H.

Jesus, §§ 42-903, 1017, 1426.

Passion and Death

889. X. ALEGRE, "Los responsables de la muerte de Jesús," *RevistLatAmTeol* 14 (41, '97) 139-172.

After discussing reasons for the debate about responsibility for Jesus' death (scarcity of sources, the partiality of the Gospel accounts, the confessional perspectives), the article considers the participation of Jews in Jesus' death: those responsible for Jesus' arrest, what provoked Jewish opposition to Jesus, possible motives for opposition to Jesus (his critique of the Jerusalem Temple, his life-style that implied criticism of the Law and Jewish religious identity, his pretensions to be the Messiah and Son of God), the role of the Sanhedrin, and his real opponents before Pilate. Then it deals with the participation of the Romans in Jesus' death and the ultimate responsibility borne by Pilate, and concludes that Jesus died as the "faithful witness" to God's project (see Rev 1:5; 6:10b-11).—D.J.H.

890. A. BENTZ-LETTS, "Jesus' Death & Resurrection," *Encounter* 58 (3, '97) 251-274.

Four areas of NT scholarship and theology bear on the question of the likely fate of Jesus' body after death on the cross: the Roman method of crucifixion and accounts of Jesus' burial in the Gospels, the nature of the resurrected body, the appearances of the risen Christ, and the empty tomb tradition. The article contends that the decomposition of Jesus' body after death is both compatible with the Christian affirmation of Christ's resurrection and endows it with added power and vitality for our postmodern age.—C.R.M.

891. R. E. BROWN, "Les récits de la Passion de Jésus et l'antijudaïsme. Qui sont 'les juifs' mentionnés dans les récits de la Passion?" *Istina* 42 (3, '97) 237-243.

The French version of an article published in English first in *America* [§ 39-1426] and then in *Explorations* [§ 41-1543].—D.J.H.

892. M. JINKINS AND S. B. REID, "God's Godforsakenness: The Cry of Dereliction as an Utterance Within the Trinity," *HorBibTheol* 19 (1, '97) 33-57.

With particular attention to Psalm 22 and the NT passion narratives, the article explores what it means for our understanding of who God is and who we are that God has assumed our Godforsakenness in Jesus Christ (see Mk 15:34). It deals with the identity of the one lamenting, the Godforsaken God, the shape of Christ's Godforsakenness, and the dictum "the unassumed remains unhealed."—D.J.H.

893. J. O. UBRUHE, "Traditional Sacrifice. A Key to the Heart of the Christian Message," *JournTheolSAfric* 95 ('96) 13-22.

The article first examines the theories and typology of sacrifice with examples that indicate inseparable connections with Jesus' death. Then it considers how the substitutionary sacrifice as practiced in most parts of Africa (and especially the concept of scapegoatism or carrier) can aid the comprehension of Jesus' supreme sacrifice and the Christian message.—D.J.H.

894. C. VAN DER KOOI, "Dankzij of ondanks de dood van Jezus? (Because or in spite of Jesus' Death?)," *NedTheolTijd* 51 (4, '97) 281-297.

The interpretation of the death of Jesus as a sacrificial death is nowadays criticized for various theological, moral, and particularly exegetical reasons. After noting some of the common objections made against the sacrificial model, the article offers biblical-theological perspectives on whether the sacrificial notion goes back to Jesus, Luke's "in spite of" the death of Jesus interpretation, and Paul's "because of" the death of Jesus position. Then it presents dogmatic considerations and attempts to reinterpret the concept of atonement.—C.R.M.

The Resurrection

895. H.-G. GEYER, "Karl Barths Umgang mit der Osterbotschaft des Neuen Testaments," *Zeitschrift für Dialektische Theologie* [Kampen] 13 (1, '97) 47-66.

The article first discusses the dialogue between Barth and R. Bultmann on the theme of Jesus' resurrection first in the 1920s and later in the 1940s. Then it considers the place of Jesus' resurrection in Barth's works on dogmatic theology, with particular attention to the doctrine of atonement and the pivotal role of the Easter event in it.—D.J.H.

896. J. LEIPOLDT, "The Resurrection Stories," *Journal of Higher Criticism* [Madison, NJ] 4 (1, '97) 138-149.

The article, which appeared originally in German in *Theologische Literaturzeitung* 73 (1948) 737-742, reports on some of J. Müller-Bardorf's findings in his 1941 dissertation concerning the religious and literary history of the NT resurrection accounts. A survey of various pagan traditions indicates that resurrection narratives follow certain repeated patterns. Since the reports of Jesus' resurrection are initially cast into words by Palestinian-Jewish Christians, the extent to which traditions of non-Palestinian origin are at home in these circles is amazing.—C.R.M.

Resurrection, § 42-890.

897. M. L. Bailey, "Guidelines for Interpreting Jesus' Parables," *BiblSac* 155 (617, '98) 29-38.

A proper interpretation of Jesus' parables should give attention to the following five steps: understand the setting (historical and cultural) of the parable, uncover the need that prompted the parable, analyze the structure and details of the parable, state the central truth of the parable and its relationship to the kingdom, and respond to the intended appeal of the parable.—D.J.H.

898. J. Erniakulathil, "Kingdom of God in the Teaching of Jesus," *Biblebhashyam* 23 (2, '97) 90-101.

This consideration of the kingdom of God in the teaching of Jesus first examines its background in the OT. Next it explores the nature and meaning of the kingdom of God proclaimed by Jesus (present reality, future reality). Finally it attends to the kingdom of God and its various dimensions (e.g. relation to the parousia).—C.R.M.

899. D. H. Johnson, "Preaching the Miracle Stories of the Synoptic Gospels," *TrinJourn* 18 (1, '97) 85-97.

This discussion of miracle stories in the Synoptic Gospels first considers their form (structure, motifs, characters, etc.) and theology (Christology and eschatology). Then it reflects on problems in preaching miracles stories (skepticism, the possibility of miracles today, excessive focus on the miraculous event) and offers suggestions about preaching miracle stories (Christology, intertextuality, faith, the kingdom of God).—D.J.H.

900. R. K. McIver, "Implications of New Data Pertaining to the Problem of Synoptic Relationships," *AusBibRev* 45 ('97) 20-39.

On the basis of ten statistical tables comparing Mt with Mk and Lk in terms of raw percentages of common words and sequence, the article first highlights the difference in the nature of the parallels between Mt and Mk and those between Mt and Lk. Then it proposes that the long sequences of exactly the same words found in the parallels between Mt and Lk are characteristic of a literary relation, while the phenomena exhibited by the parallels between Mt and Mk, which have higher percentages of common vocabulary but do not exhibit these kinds of long sequences, are best explained by means of an oral relation based on carefully controlled oral tradition.—C.R.M.

901. M. C. Moreland and J. M. Robinson, "The International Q Project. Editorial Board Meetings 1-10 June, 16 November 1995, 16-23 August, 22 November 1996. Work Sessions 17 November 1995, 23 November 1996," *JournBibLit* 116 (3, '97) 521-525.

This concluding installment [see § 40-799] of the annual reports on the International Q Project first outlines the editorial board's publication plans for the second phase of the project (a one-volume *Critical Edition of Q in a Synopsis;* further volumes in the Documenta Q series). Then it summarizes the concluding plenary sessions of 1995 and 1996 during which texts previously treated (Q[Lk] 7:29-30; 11:21-22; 15:8-10; 16:13, 16-18) were reexamined (leading to very minor improvements), and texts previously bypassed (Q 10:22↔23/Mt 11:28-30; 10:25-28; 11:5-8) were examined (in effect confirming the previous policy of

bypassing them). A listing of the contents of the cumulative critical text of Q is included.—C.R.M.

902. L. RAMAROSON, "Paraboles évangéliques et autres textes néotestamentaires 'à double ou a triple pointe,'" *SciEsp* 49 (2, '97) 175-180.

The article discusses various NT parables with a double or triple (rather than single) point: Mt 20:1-15; 22:1-14; Lk 15:11-32; l6:19-31; 7:36-50; 10:29-37; Mt 25:14-30/Lk 19:12-27; Mt 21:18-21; and 1 Cor 10:16-17. The most important point ordinarily comes last.—D.J.H.

903. J. M. ROBINSON, "The Real Jesus of the Sayings Gospel Q," *PrincetonSemBull* 18 (2, '97) 135-151. [See § 41-1537.]

In its oldest layers Q points back to what Jesus himself had to say. Jesus sought to come to grips with the basic intentions of people, with what being a good person really means. The emergence of the Sayings Gospel was itself the miracle at Easter. Matthew's Gospel was written in a community that had been part of the Q movement (see especially chaps. 3–11).—D.J.H.

904. M. ROSIK, "Relacja Mk - Mt w świetle współczesnych ujęć teorii dwóch źródeł (The Relation Mk - Mt in the Light of Contemporary Approaches to the Two Sources' Theory)," *CollTheol* 66 (4, '96) 53-60.

After describing the classic Two Source theory of Synoptic Gospel relations, the article discusses alternative proposals about the relation between Mk and Mt made by A. Fuchs, W. Schenk, J. Carmignac, W. Schmithals, R. Bartnicki, W. Farmer, M.-É. Boismard, and other scholars.—D.J.H.

905. W. SCHMITHALS, "Vom Ursprung der synoptischen Tradition," *ZeitTheolKirch* 94 (3, '97) 288-316.

This essay defends the premise that the form-critical analysis of the Synoptic Gospels has fallen into a fundamental crisis. With initial reference to the work of R. Bultmann and M. Dibelius, and G. Theissen's overview of form-critical work since Bultmann (included in the 10th edition of Bultmann's *Die Geschichte der synoptischen Tradition* [1995]), it sets the rise of form-criticism within the history of 19th- and 20th-century research on the Gospels and illustrates the tenuous nature of its presupposition of the existence of oral tradition as such. The argument proceeds with reference to Phil 2:5-11; Gal 4:4-5; Rom 1:3-4, and emphasizes the early Christian awareness of the unmessianic life of Jesus and the corresponding "Synoptic deficit" outside the Gospel literature. It concludes that the current form-critical consensus no longer rests on scholarly grounds but on nostalgia, and that it is necessary to abandon it on scientific grounds. It should be superseded by the insight that the Synoptic tradition was literary from its inception (i.e. the individual Markan materials point not to scattered reminiscences but a uniform formal and theological construction), and that it arose in the task of proclaiming the gospel.—C.R.M.

906. K. SCHOLTISSEK, "'Alles ist bereit, kommt zur Hochzeit!' (Mt 22,4). Heilszeit und Lebenszeit in der urchristlichen Jesusüberlieferung," *BibLiturg* 70 (3, '97) 169-176.

After reflecting on Jesus and the nearness of God's kingdom, the article discusses the presence of God's reign in Jesus' activity (see Mk 1:15), the distinctive approach to time (Lukan

"kairology") in Luke-Acts (see Lk 12:56), and the salvation-historical and life-historical aspects of the eschatological καιρός.—D.J.H.

907. W. F. WARREN, "Parables: How Should We Understand Them?" *TheolEduc* 56 ('97) 38-48.

After reflecting on the nature of the NT parables, the article considers how they have been understood in the past and present, and offers practical guidelines for interpreting parables. The negation of historical revelation inherent in modern allegorical interpretations is too high a price to pay for relevance. Nevertheless, the parables call for responses to God and God's work in this world that are applicable to all generations.—D.J.H.

Synoptics, § 42-967.

Matthew

908. D. C. DULING, "'Egalitarian' Ideology, Leadership, and Factional Conflict within the Matthean Group," *BibTheolBull* 27 (4, '97) 124-137.

Although Matthew's Gospel promotes a limited egalitarian ideology (see 23:8-10), this ideology does not easily harmonize with four facts: the implied status occasionally granted to apostles, prophets, and teachers; the transfer of teaching authority to Peter; the scribal character of the Matthean group; and the context and implied authority of the Matthean author. Four types of group models (leadership, task-allocation, group/grid, group-development) can be used as heuristic devices to understand better the tension between Matthew's egalitarian ideology and social reality, as well as the development of a new ideology to conform to the social reality.—D.J.H.

909. G. SEGALLA, "L'etica matteana fra comandamenti di Dio (*Legge e Profeti*) e comandamenti del Signore (*Il Vangelo*)," *Teologia* 22 (2, '97) 111-162.

The article first surveys research on Matthean ethics in recent large-scale commentaries, studies of Matthew's theology, comprehensive treatments of NT ethics, and monographs on Matthean ethics and the socioreligious situation of the Matthean community. Then it discusses the complex theological-communitarian structure of Matthean ethics in the context of Jewish-Christian ethics: its literary formulation (linguistic forms, literary forms, place in the Gospel's structure), and theological configuration (christological-theological foundation, ecclesial horizon, eschatological horizon). Finally it considers the Jewish socioreligious milieu of Matthean ethics, with particular attention to J. Neusner's *A Rabbi Talks with Jesus* (1993).—D.J.H.

910. C. R. SMITH, "Literary Evidences of a Fivefold Structure in the Gospel of Matthew," *NTStud* 43 (4, '97) 540-551.

Besides the introductory genealogy (1:1-17) and the concluding passion narrative (26:1–28:20), Matthew's Gospel consists of five consecutive narrative-discourse pairs that unfold the character of the kingdom of God: the foundations of the kingdom (1:18–4:25; 5:1–7:29), the mission of the kingdom (8:1–9:38; 10:1-42), the mystery of the kingdom (11:1–13:9; 13:10-53), the family of the kingdom (13:54–17:27; 18:1-35), and the destiny of the kingdom (19:1–23:39; 24:1–25:46).—D.J.H.

911. G. STANTON, "The Interpretation of Matthew, Second Edition, T. & T. Clark, Edinburgh 1995" [in Modern Greek], *DeltBibMel* 26 (1, '97) 27-38.

A Modern Greek presentation (by S. Agourides) of the first part of Stanton's introduction to Matthew's Gospel in recent scholarship that appeared in the second edition of the collection entitled *The Interpretation of Matthew* [*NTA* 40, p. 349].—D.J.H.

912. A. VAN AARDE, "The First Testament in the Gospel of Matthew," *HervTeolStud* 53 (1-2, '97) 126-145.

Matthew's Gospel is to be read as a narration with an ongoing plot and an open end. The plot about Jesus consists of a correlation between the earthly Jesus' commission and the risen Jesus' presence in the (post-paschal) commission of the disciples until the coming of the parousia. The narrator uses the First Testament functionally in order to present his disciple/church image (the second time sequence) as analogous to and in continuity with his Jesus image (the first time sequence).—D.J.H.

913. M. WEINFELD, "The Jewish Roots of Matthew's Vitriol," *BibRev* 13 (5, '97) 31.

Accusations of hypocrisy leveled against the Pharisees in rabbinic literature are the same as in Matthew's Gospel. The very actions denounced in rabbinic literature are denounced in the same terms by Matthew. This form of critique was clearly prevalent in Judaism at the time when Christianity was taking shape as a religious movement.—D.J.H.

Mt, §§ 42-809, 903.

914. [Mt 1–2] L. RODGER, "The Infancy Stories of Matthew and Luke: An Examination of the Child as a Theological Metaphor," *HorBibTheol* 19 (1, '97) 58-81.

After discussing the recovery of the NT infancy stories as theological sources, the article examines how Matthew and Luke, respectively, used the metaphor of the child both in their infancy narratives and in other texts in their Gospels. The motif of the child critiques any tendencies to absolutism in an image that is an evocation to transparency toward the revelation of God in an unnaive, trusting open-endedness to the one who seeks to give good things to the children of God.—D.J.H.

915. [Mt 1:1-17] J. J. MCDERMOTT, "Multipurpose Genealogies," *BibToday* 35 (6, '97) 382-386.

Examination of the genealogies in Genesis 1–11, Ruth, 1 Chronicles 1–9, and Mt 1:1-17 reveals some of the many purposes that genealogies can serve: expressing kinship within Israel, expressing a relationship with a foreign nation, and authenticating a priestly family. All give a sense of continuity with the past.—D.J.H.

916. [Mt 1:1-17] J. NOLLAND, "The Four (Five) Women and Other Annotations in Matthew's Genealogy," *NTStud* 43 (4, '97) 527-539.

The place of the women in Jesus' genealogy according to Mt 1:1-17 is best seen in relation to the role of the other "annotations" in Matthean genealogy. The annotations in Mt 1:1-17 (e.g. "and his brothers" in v. 2) serve to place Jesus firmly within but at the climax of the history of God's dealings with his people. Although there are important links between the

women (and especially between Tamar, Rahab, and Ruth), the main commonality is actually that between all the annotations taken together.—D.J.H.

917. [Mt 1:1-25] W. J. C. WEREN, "The Five Women in Matthew's Genealogy," *Cath BibQuart* 59 (2, '97) 288-305.

To explain the inclusion of Tamar, Rahab, Ruth, and Bathsheba in Jesus' genealogy, one should search for a correspondence (rather than a contrast) between them and Mary. After considering Jesus' origin according to Mt 1:1-25, the article discusses the OT stories about the four women (Genesis 38, Joshua 2 and 6, Ruth, 2 Samuel 11–12, 1 Kings 1–2), and discerns a common pattern among them. The biblical stories reveal how Israel's history would have been cut short if these women had not seen it as their task to map alternative pathways to the future. Matthew saw Jesus as the purpose of Israel's history and recognized that this history has achieved its aim not by the effort of men but by the extraordinary concerted action of female forces.—D.J.H.

918. J. KÜGLER, "Gold, Weihrauch und Myrrhe. Eine Notiz zu *Mt 2,11*," *BibNotiz* 87 ('97) 24-33.

In order not to drift into the area of arbitrary allegory, an exegetical investigation of the symbolic content of the gifts mentioned in Mt 2:11 must focus on (1) the contemporary cultural connotations of the relevant ideas, notions, and objects, and (2) the narrative context. With reference to the treatment by H. Kruse [§ 40-158], the article treats the significance of gold, frankincense, and myrrh, respectively.—C.R.M.

919. [Mt 2:16-18] M. J. MANS, "The early Latin Church Fathers on Herod and the Infanticide," *HervTheolStud* 53 (1-2, '97) 92-102.

In dealing with the episode of the slaughter of the children in Bethlehem (see Mt 2:16-18), the Latin Fathers sought to present Herod's deed in the worst possible light and to exalt the innocents to the ranks of the martyrs. There is no evidence that any of them questioned the historicity of the carnage.—D.J.H.

920. [Mt 2:16-18] W. M. ZOBA, "Mary Rejoicing, Rachel Weeping," *ChristToday* 41 (14, '97) 24-26.

The killing of the innocent children in Mt 2:16-18 is part of Christmas: the Savior's "invasion" and his confrontation with the forces of evil. Rachel's weeping for her lost children is a metaphor for the apogee of anguish. Jesus "got away" so that he could later atone for the blood of those children and their mothers' tears.—D.J.H.

921. [Mt 4:1-11] D. M. CALLAGHAN, "The Temptations of Jesus," *Spiritual Life* [Washington, DC] 43 (4, '97) 230-235.

The temptations of Jesus in the NT parallel the temptations of Adam and Eve in the OT. Both Matthew and Luke present the threefold temptations (Mt 4:1-11; Lk 4:1-13), reversing the second and third temptation to be true to the themes hallowed by each. The article reflects on the message presented in Matthew's account with respect to each temptation.—C.R.M.

922. L. CALAMBROGIO, "La rinascita: Mt 4, 12-17," *Laós* [Catania] 4 (1, '97) 35-41.

This examination of Mt 4:12-17 considers its context, structure, literary genre, and themes, as well as the motif of light and the place of Galilee in Matthew's Gospel. While acknowl-

edging the marginality of Galilee because of its contact with Gentiles, the passage shows how Galilee became the privileged place for the rebirth that Jesus initiated.—D.J.H.

923. W. CARTER, "Narrative/Literary Approaches to Matthean Theology: The 'Reign of the Heavens' as an Example (Mt. 4.17–5.12)," *JournStudNT* 67 ('97) 3-27.

Doing Matthean theology in a narrative/literary framework involves formulating meaning by attending not only to certain textual features (plot, character, setting, point of view) but also to the experience, location, and agenda of reading and readers, and to its consequences for a praxis, a way of life, in particular cultural worlds. A discussion of the symbol "the reign of the heavens" in Mt 4:17–5:12 illustrates some of these possibilities with particular attention to imperial and socioeconomic realities.—D.J.H.

924. [Mt 5–7] H. D. BETZ AND W. SCHWEIKER, "Concerning Mountains and Morals: A Conversation About the Sermon on the Mount," *Criterion* [Chicago] 36 (2, '97) 12-26.

This edited version of a conversation between a professor of NT (Betz) and a professor of theological ethics (Schweiker) about the Sermon on the Mount focuses on the theme of moral education and on ideas about the moral life in the ancient world. It deals with issues such as the Jewishness of the sermon, the concern for an ethical form of religion, the universalist ethics in the sermon, and *imitatio Dei* as a response to the problem of retaliation.—D.J.H.

925r. [Mt 5–7] M. DUMAIS, *Le Sermon sur la Montagne* [*NTA* 40, p. 338].

H. D. BETZ, *The Sermon on the Mount* [*NTA* 40, pp. 333-334; § 40-1457r].

B. T. VIVIANO, "The Sermon on the Mount in Recent Study," *Biblica* 78 (2, '97) 255-265.—(1) Dumais's work is primarily a review and summary of research on the Sermon on the Mount especially over the last twenty-five years, with a relatively restrained amount of personal views. The student will find here a reliable source of information both on the sermon as a whole and on each section, with ample if not exhaustive bibliographies. (2) While reviewing much literature, Betz's work is more of an independent study, with an emphasis on the classical, Greco-Roman cultural background. His main theses—that the sermon is the product of Greek-speaking Jewish Christians ca. A.D. 50, engages in polemical dialogue with Hellenistic philosophy, and manifests a low Christology in which Jesus is neither Son of Man nor Son of God—are eccentric. Betz has a certain delight in the Sermon on the Mount as a piece of Hellenistic-Jewish literature but not as part of Christian faith. One will always consult his commentary gladly for its patient accumulation of immense learning. But one will also be aware of its peculiar limitations.—D.J.H.

926. [Mt 5–7] M. JOSUTTIS, "Predigen mit der Autorität der Bergpredigt," *EvangTheol* 57 (5, '97) 445-458.

With particular attention to preaching, the article reflects on the Sermon on the Mount and the theme of preaching with authority under three headings: the place of authority, the structure of authority, and the effect of authority. To talk with the authority of the Sermon on the Mount (i.e. pastoral-theologically) begins with fear and trembling, speaks with the fullness of power, and ends with a good conscience.—D.J.H.

927. [Mt 5–7] J. RAU, "Wer hofft, kann handeln. Warum man mit der Bergpredigt Politik machen kann," *Evangelische Kommentare* [Stuttgart] 30 (7, '97) 399-400.

The Sermon on the Mount (Mt 5–7) is not a dream that never comes (illusion). Rather, it is

something longed for that is not yet a reality but can be a reality (utopia). Whoever hopes can act.—D.J.H.

Mt 5:3, § 42-1499.

928. [Mt 5:3-12] I. CHAREIRE, "Les Béatitudes, espace de la vie théologale," *LumVie* 47 (234, '97) 85-92.

Mt 5:3-12 gives a program for Christian life, while Lk 6:20-23 focuses on the reversal effected by the coming of God's kingdom. The body of the article considers the theological dynamic of the beatitudes in three steps: the reference to Jesus (revelation and faith), the justice of God (adversity and charity), and the gift of the kingdom (the inspiration of desire and of hope). [The same fascicle contains essays by M.-E. Bély and D. Gonneaud on the beatitudes and the quest for happiness (pp. 7-17), D. Gira on the Christian beatitudes and Western Buddhism (pp. 67-73), and C. Biot on the beatitudes and pastoral ministry (pp. 75-81), as well as short reflections on individual beatitudes by J.-C. Sagne (pp. 19-20), M.-F. Berrouard (pp. 31-32), M. Hillairet (pp. 47-49), A. Durand (pp. 63-66), and J.-P. Jossua (pp. 83-84).]—D.J.H.

929. F. GENUYT, "Les Béatitudes selon saint Matthieu (5,3-12)," *LumVie* 47 (234, '97) 21-30.

After describing the Matthean beatitudes (Mt 5:3-12) as a poem in three strophes, the article considers their form and content: declaration of happiness, the beneficiaries, and the promise of a certain kind of happiness. Then it discusses the effects of these words, with particular attention to the differences between the first eight beatitudes (5:3-10) that reflect general sapiential practice and the ninth beatitude (5:11-12) which marks a reorientation to Jesus.—D.J.H.

930. [Mt 5:3-12] C. KESSLER, "Exégèse juive des béatitudes matthéennes," *LumVie* 47 (234, '97) 51-61.

The article first discusses how the terms "happy" and "the kingdom of heaven" should be understood in light of the OT and early Jewish sources. Then it considers the individual beatitudes in Mt 5:3-12 with the help of biblical and rabbinic sources.—D.J.H.

931. [Mt 5:3-12] J. NIEUVIARTS, "Jésus, l'homme des Béatitudes," *LumVie* 47 (234, '97) 33-46.

After a survey of the NT beatitudes, the article discusses the OT beatitude form, the relation of the Gospel beatitudes to the person of Jesus, the different accents in the Matthean and Lukan beatitudes, and the theme of the happiness of the poor and the way of discipleship.—D.J.H.

932. [Mt 5:5] N. LOHFINK, "The appeasement of the Messiah: thoughts on Ps 37 and the third beatitude," *Theology Digest* [St. Louis, MO] 44 (3, '97) 234-241.

In Psalm 37 the specific function of the state is called into question, and the solution to the problems of evil and violence is a future expectation left to God. The "gospel" of this psalm is that the poor will finally possess the land of promise. Consequently, Ps 37:11 became the beatitude in Mt 5:5: "Blessed are those who do not use violence, for they will inherit the land."—D.J.H.

933. [Mt 5:8] L. MONLOUBOU, "'Les coeurs purs verront Dieu'. Le culte et l'eschatologie," *EspVie* 107 (22, '97) 487-490.

Taking as its starting point Jesus' promise in Mt 5:8 that the pure of heart will "see" God, the article shows with reference to various OT texts how the motif of seeing God involves both cultic and eschatological dimensions. Inspired by the idea that the faithful "see" God in worship, Jesus evokes the notion of eschatological happiness.—D.J.H.

934. [Mt 6:9-13] M. W. DUBE SHOMANAH, "Praying the Lord's Prayer in a Global Economic Era," *EcumRev* 49 (4, '97) 439-450.

After describing the global economic system today, the article reflects on the context of the Lord's Prayer (Mt 6:9-13), its vision (by means of an analysis of each sentence in it), and its contention (the contemporary Christian mission must concern itself with all the issues that hinder the realization of God's kingdom on earth).—D.J.H.

935. [Mt 6:9-13] U. MELL, "Das Vater-Unser als Gebet der Synagoge – eine Antwort an Klaus Haacker," *TheolBeitr* 28 (5, '97) 283-290.

This response to Haacker's critique [§ 41-205] of Mell's contention [§ 39-1450] that the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) was a Christian reworking of a Jewish prayer and cannot be taken as the key to Jesus' theology focuses on the original wording of the Lord's Prayer and on the distinctive character of Jesus' proclamation of the kingdom of God. [The same issue (pp. 291-295) contains a response to Mell by Haacker.]—D.J.H.

Mt 6:9-13, § 42-1014.

936. M. J. J. MENKEN, "The Source of the Quotation from Isaiah 53:4 in Matthew 8:17," *NovTest* 39 (4, '97) 313-327.

Mt 8:17 presents a translation of Isa 53:4 ("He took our sicknesses, and carried our diseases") that is quite close to the Hebrew text but differs considerably from the Septuagint. There is no reason to assume that Matthew translated Isa 53:4 from the Hebrew. The ambiguity of the Greek verb βαστάζειν and Ignatius' allusion to Isa 53:4 in *Letter to Polycarp* 1:3 are indicative of Matthew's use of an extant Greek text (perhaps a revised Septuagint).—D.J.H.

937. J. D. M. DERRETT, "Light on Sparrows and Hairs (Mt 10,29-31)," *EstBib* 55 (3, '97) 341-353.

Mt 10:29-31 (and Lk 12:6-7) state that notwithstanding the hostility that the gospel arouses, the disciples and apostles, having decided for God, have the natural capacity to evaluate the wiles of the "enemy," as birds may escape the snares of the fowler and humans submit their heads to the barber, provided they trust God implicitly in loyalty to Christ and the gospel, whereupon they are under his safe conduct and not merely eschatologically.—D.J.H.

Mt 10:30, § 42-1017.

Mt 11:20-24, § 42-1418.

938. A. DEL AGUA, "Eclesiología como discurso narrado: Mt 13,2-52. Teoría y práctica del análisis de discursos narrados en los evangelios," *EstEcl* 72 (281, '97) 217-269.

After discussing narratology and its possible contributions to the analysis of the Gospels

and other biblical texts, the article explains the basic concepts of narrative analysis: plot, characters, patterns, point of view, events, and setting. Then under the heading "ecclesiology as narrated speech," it applies these concepts to the parables and related material in Mt 13:2-52 in the context of Matthew's Gospel as a whole.—D.J.H.

939. [Mt 13:7] G. E. M. SUESS, "Enemies of the Harvest," *JerusalemPersp* 53 ('97) 18-23.

With reference to the "thistles" (ἄκανθαι) of the parable of the sower (Mt 13:7; Mk 4:7; Lk 8:7), the article discusses some of the most common of the approximately 125 species claimed to grow in Israel, representing seven distinct genera: milk, common, Syrian, Iberian Centaury, globe, cotton, and tumble.—C.R.M.

940. [Mt 14:13-21] M. NUN, "The 'Desert' of Bethsaida," *JerusalemPersp* 53 ('97) 16-17, 37.

The references to "desert place" in the Gospel accounts of the feeding of the five thousand (Mt 14:13-21; Mk 6:30-44; Lk 9:10-17; cf. Jn 6:1-13) do not indicate a barren, waterless area, but the lush, grazing land surrounding Bethsaida. The Greek translator who first rendered the Aramaic word *madbĕrā'* was not aware that it denoted a pasture area for flocks belonging to residents of a city.—C.R.M.

Mt 14:13-21, § 42-967.

941. [Mt 15:21-29] G. MUSSIES, "Jesus and 'Sidon' in Matthew 15/Mark 7," *Bijdragen* 58 (3, '97) 264-278.

Mt 15:21-29 is a secondary version of Mk 7:24-31. The geographical problems can be resolved if we suppose that originally an Aramaic version or source of Mk 7:24-31 read *ṣydn* and meant it as the shortened form of Beth-Saidan (rather than Sidon) in 7:31.—D.J.H.

942. F. GENUYT, "Matthieu 16, 1-20," *SémiotBib* 78 ('95) 35-46.

This installment in the ongoing semiotic analysis of Matthew's Gospel [see § 39-807] deals first with Jesus' discussions with the Pharisees and Sadducees in Mt 16:1-4 and with his disciples about them in 16:5-12. Then it treats the exchange between Jesus and his disciples about the Son of Man and Peter's confession and mission in 16:13-20.—D.J.H.

943. F. GENUYT, "Matthieu 18," *SémiotBib* 82 ('96) 3-15.

This installment in the ongoing semiotic analysis of Matthew's Gospel [see § 40-1464] analyzes Mt 18:1-35 in five sequences: being small and being great in God's kingdom (18:1-9), the parable of the lost sheep (18:10-14), the conditions of belonging to the community (18:15-18), symphonic prayer (18:19-20), and the parable of the unmerciful servant (18:21-35).—D.J.H.

944. F. GENUYT, "Matthieu 19," *SémiotBib* 83 ('96) 3-16.

In the three sequences contained in Mt 19:1-30, Jesus deals with the following questions: man and woman (19:1-12), children (19:13-15), and riches and material goods (19:16-30). Semiotic analysis of these passages highlights the centrality of 19:13-15 in which Jesus reverses the disciples' perspective.—D.J.H.

945. F. GENUYT, "Matthieu 20," *SémiotBib* 84 ('96) 3-13.

This semiotic analysis of Mt 20:1-34 is divided into four parts: the parable of the workers in the vineyard (20:1-16), the passion prediction (20:17-19), the request of the mother of the sons of Zebedee (20:20-28), and the encounter with the blind men (20:29-34).—D.J.H.

946. C. H. PAK, "Die Arbeiter im Weinberg (Mt 20,1-16)," *BibKirch* 52 (3, '97) 136-137.

When read from the perspective of the "last" or the "little people," Jesus' parable of the workers in the vineyard (Mt 20:1-16) proclaims that God's kingdom follows not the laws of economics but rather the laws of mercy, righteousness, and solidarity. Where the weak are protected and their struggle for survival is acknowledged and a minimum daily existence is offered to them, there is the kingdom of God.—D.J.H.

947. F. GENUYT, "Matthieu 21," *SémiotBib* 85 ('97) 47-62.

This semiotic analysis of Mt 21:1-46 first deals with the events of the first day of passion week: the entrance into Jerusalem (21:1-11), and the entrance into the Temple (21:12-17). Then it treats the events of the second day: the withered fig tree (21:18-22), the Jews' question about Jesus' authority (21:23-27), the parable of the two sons (21:28-32), and the parable of the murderous tenant-farmers (21:33-46). It gives particular attention to the theme of fulfilling the Scriptures (see vv. 16, 42).—D.J.H.

948. F. GENUYT, "Matthieu 22," *SémiotBib* 86 ('97) 49-59.

This analysis of Mt 22 treats its five, distinct sequences. The parable of those invited to the wedding (vv. 1-14) makes the transition between chapters 21 and 22. Next follow three encounters in which Jesus is subjected to difficult questions: tribute to Caesar (vv. 15-22), the resurrection (vv. 23-33), and the greatest commandment (vv. 34-40). Finally Jesus takes the initiative with the question about David's son (vv. 41-46). From beginning to end Jesus exhibits a living word that nothing can resist.—C.R.M.

Mt 22:4, § 42-906.

Mt 22:23-33, § 42-973.

949. [Mt 23:25-26] H. MACCOBY, "The Law about Liquids: A Rejoinder," *JournStudNT* 67 ('97) 115-122.

J. C. Poirier [§ 41-1303] criticized the author's contention [§ 26-848] that rabbinical law on the outside and inside of a cup is irrelevant to Jesus' injunction in Mt 23:25-26 ("First cleanse the inside"). His article, however, is characterized by misunderstanding of rabbinic concepts of ritual purity and by muddled ideas about metaphor. It only reinforces the natural interpretation of Jesus' saying, which in the context of popular preaching is more likely to concern everyday matters familiar to his hearers than abstruse halakic concepts intelligible only to the learned, and most probably not yet even invented.—D.J.H.

950. A. F. BUZZARD, "Cutting Up Matthew 24," *JournRadRef* 6 (4, '97) 1-3.

The crux in Matthew 24 is to explain Jesus' apparent references to both the destruction of Herod's Temple and the second coming. One must either suppose that the whole discourse

came to fulfillment in the 1st century A.D., or expect a rebuilt temple and a future "abomination of desolation."—D.J.H.

951. F. MARTIN, "Parabole des talents. Matthieu 25, 14-30," *SémiotBib* 84 ('96) 14-24.

This semiotic analysis of the parable of the talents in Mt 25:14-30 first divides the passage into three sequences (vv. 14-15, 16-18, 19-30). Then it reflects on the nature of the "talents" and the operations that each servant performed with them. Finally it reflects on the kind of knowledge displayed by the third servant.—D.J.H.

Mt 26:26, § 42-977.

952. [Mt 26:28] L. C. BOUGHTON, "'Being Shed for You/Many': Time-Sense and Consequences in the Synoptic Cup Citations," *TynBull* 48 (2, '97) 249-270.

The act at Jesus' Last Supper described by the present passive participle ἐκχυννόμενον (see Mt 26:28; Mk 14:24; Lk 22:20) is generally taken as denoting a present "pouring out" taking place at the table. But if verbal aspect establishes a future time-sense for ἐκχυννόμενον, the word would then indicate that the Synoptic Evangelists portrayed Jesus as speaking about the shedding of his blood on the cross (and not the libation at table), and that they, like John, were describing a Passover supper on the eve of the Day of Preparation.—D.J.H.

953. J. D. M. DERRETT, "'I Adjure Thee' (Matthew 26,63)," *DownRev* 115 (400, '97) 225-234.

Since Matthew is only attempting to explain how and why Jesus broke his silence (see Lev 5:1), no reference to "oath" is required in translating ἐξορκίζω in Mt 26:63. One may translate the high priest's statement as follows: "I require you in the name of the Living God to tell us: Are you the Messiah, the Son of God?"—D.J.H.

954. [Mt 27:45-54] W. KRAUS, "Die Passion des Gottessohnes. Zur Bedeutung des Todes Jesu im Matthäusevangelium," *EvangTheol* 57 (5, '97) 409-427.

After considering the relation between Jesus' death and Matthew's Christology and placing Mt 27:45-54 in its Matthean framework, the article discusses three special emphases in Matthew's account of Jesus' death: the elimination of Jesus as the culmination of Israel's hostility, Jesus' death as the questioning and divine confirmation of his identity as Son of God, and Jesus' passion as the fulfillment of his preaching and the "model" for the disciples. The passion and death of the Son of God is the culmination of what Matthew had to say about Jesus.—D.J.H.

955. B. T. VIVIANO, "A Psychology of Faith: Matt 27:54 in the Light of Exod 14:30-31," *RevBib* 104 (3, '97) 368-372.

The psychology of faith contained in Exod 14:30-31—seeing a saving action of God, fearing God's power, and coming to faith—provided a Mosaic/Pentateuchal typology or model for the narrative presentation of the genesis of faith in the centurion and the guards in Mt 27:54.—D.J.H.

Mt 28:1-10, § 42-979.

956. S. BOMBECK, "*hallo* und *kona* im altäthiopischen Markusevangelium," *BibNotiz* 87 ('97) 5-12.

The article first surveys the various uses (perfect, imperfect, etc.) of the verbs *hallo* ("be there") and *kona* ("be something, become") in the Ethiopic version of Mark's Gospel. Then it discusses the relationship between *kona, hallo,* and the nominal sentence in various texts.—D.J.H.

957r. R. G. HAMERTON-KELLY, *The Gospel and the Sacred. Poetics of Violence in Mark* [*NTA* 38, p. 461].

S. DOWD, "Review Essay," *LexTheolQuart* 32 (1, '97) 37-39.—The forcing of Girardian categories onto the text ultimately renders this volume unpersuasive as a reading of Mark. But this result was almost inevitable, because the presuppositions of R. Girard's theory of violence and the sacred are directly contrary to those of the text. By making humans responsible for all the problems and all the solutions related to violence, Hamerton-Kelly necessarily produces a reductionistic reading of Mark.—C.R.M.

958r. J. C. MELLON, *Mark As Recovery Story* [*NTA* 40, p. 342].

G. SALOMONE, "12-Step Meta-Theology Comes of Age: John C. Mellon's *Mark as Recovery Story* and the Bastardization of Biblical Exegesis (Part 1)," *Journal of Rational Recovery* [Lotus, CA] 10 (1, '97) 21-27.—Mellon's book is a bizarre admixture of literary/historical speculation and recovery apologetics that serves up AA theology under the cloak of NT criticism. This installment critiques the main contentions of Mellon's "alcoholism" readings of the life of Jesus and the Gospel of Mark under the following headings: critical scholarship and AA apologetics, the doctrine of proleptic alcoholism, the Markan "sobriety fellowship," and Jesus the "recovered alcoholic."—C.R.M.

959. X. PIKAZA, "Jesús y los enfermos en el Evangelio de Marcos," *Estudios Trinitarios* [Salamanca] 30 (2, '96) 151-247.

This survey of Jesus' dealings with the sick in Mark's Gospel discusses the summaries (1:32-39; 3:7-12; 6:53-56), the controversy with Judaism (1:21-28; 1:40-45; 3:1-6; 6:1-5), the healing of Judaism (5:22-43), the healing of paganism (5:1-20; 7:24-30), healing and catechesis (1:29-31; 2:1-12; 7:31-37; 8:22-26: 9:14-29; 10:46-52), and healings of disciples (3:13-15; 6:6b-13, 30; 9:38-41; 13:21-23; 15:29-32).—D.J.H.

960. N. F. SANTOS, "The Paradox of Authority and Servanthood in the Gospel of Mark," *BiblSac* 154 (616, '97) 452-460.

After clarifying the notion of paradox, the article applies the methods of reader-response criticism, narrative criticism, and rhetorical criticism in an eclectic approach to understanding the paradox of authority and servanthood in the three major sections of Mark's Gospel (1:1–8:21; 8:22–10:52; 11:1–16:8). The paradox of authority and servanthood is a key to understanding the relation between Christology and discipleship in the Markan narrative. Following the authoritative Jesus means ministering to others with a heart of servanthood (see Mk 9:35).—D.J.H.

961. F. VOUGA, "Das Markusevangelium als literarisches Werk: Eine Weiterentwicklung des paulinischen Evangeliums? Überlegungen zur Problematik Schriftlichkeit/Mündlichkeit," *WortDienst* 23 ('95) 109-124.

A mechanistic model of the relation between oral tradition and written texts in which the former is primary and the latter secondary must be abandoned. The study contends that since oral tradition is a social product, it warrants sociological and anthropological investigation. Orality should be opposed not to writtenness as such but to literature as an artistic production. These issues are explored in connection with the problem of the origin and meaning of the concept "gospel" in Mark (see 1:14-15; 8:35; 10:29; 14:9; contrasted with 1:1), its apparent presupposition of the notion of "gospel" found in Paul (see Gal 1:10-12), and the possibility that both Paul and Mark may be understood as in controversy with oral tradition.—C.R.M.

962. J. CÁRDENAS PALLARES, "¿Quien es Jesus? Primeros intentos por aclarar el enigma (Mc 1,9-11)," *EfMex* 15 (44, '97) 247-263.

Mk 1:9-11 recounts the baptism of Jesus (v. 9) and the revelation (vision and audition) that Jesus experienced (vv. 10-11). It teaches that in Jesus God is near, the power of divine wisdom is present, and God's love is available. Only in light of this divine revelation at the beginning can one understand the way of the obedient Jesus the Messiah and his power and glory in the fullness of time.—D.J.H.

963. [Mk 1:16–8:31] D. E. COOK, "The Call of the Disciples in Mark," *Faith and Mission* [Wake Forest, NC] 11 (1, '93) 3-15.

Mark organized the first half of his story of Jesus around four accounts of the calling of disciples, each of which is followed by a carefully drawn narrative that complements the call (1:16–2:12; 2:13–3:12; 3:13–6:6a; 6:6b–8:30/31). Beyond the linear movement of these Gospel narratives, there are parallel and literary and/or thematic relationships among them.—D.J.H.

964. [Mk 4:1-20] J. MARKUS, "Blanks and Gaps in the Markan Parable of the Sower," *BibInt* 5 (3, '97) 247-262.

Mark's parable of the sower (4:3-8, 14-20) contains significant gaps (deliberate ambiguities in the narrative) and at least one blank (an accidental transmission of confusing narrative signals). The blank is the identity of the seed ("the word" or "those sown"). The failure to identify the sower is probably a deliberate gap designed to point toward a matter of central importance for understanding the parable and Mark's Gospel as a whole. Various narrative clues suggest that the sower is God, Christ, or the Christian preacher. Thus the gap creates an opening through which Mark's readers can catch a glimpse of the hidden extension of God's power behind their own proclamation of the word.—C.R.M.

965. [Mk 4:1–8:21] T. WOODROOF, "The Church as Boat in Mark: Building a Seaworthy Church," *RestorQuart* 39 (4, '97) 231-249.

Only in Mk 4:1–8:21 do Jesus and his disciples appear "in the boat" and "on the sea." After noting the "preparatory" boat stories in 1:16-20 and 3:9, the article examines the boat scenes in 4:1–8:21. Mark's boat functions to define a unique lifestyle, as a boundary between disciples and the crowds, as a teaching platform, as a spiritual battleground, as a place to experience the presence of Jesus, as a means to further ministry, and as a gathering of people noted more for commitment than for competence. In each of these ways the church offers an analo-

gous function, leading the reader to wonder whether Mark might be talking about the church as he describes what Jesus and his disciples did in the boat.—C.R.M.

Mk 4:7, § 42-939.

966. G. West, "Constructing Critical and Contextual Readings with Ordinary Readers. Mark 5:21-6:1," *JournTheolSAfric* 92 ('95) 60-69.

With reference to Mk 5:21–6:1, the article first explores the relationship between biblical studies and ordinary readers of the Bible in the church and community by reflecting on three questions: What is this text about? If this text is about women, what is it saying? In what way does this text speak to us today? Then it provides some background to the Bible study process and offers some hermeneutical reflections. Biblical studies and trained readers need the contributions of "others" from the margins if Bible reading is to be both critical and contextual.—D.J.H.

Mk 5:42, § 42-1160.

Mk 6:30-44, § 42-940.

967. A. Fuchs, "Die Agreement-Redaktion von Mk 6,32-44 par Mt 14,13-21 par Lk 9,10b-17. Ein vorläufiger Entwurf," *StudNTUmwelt* 22 ('97) 181-203.

This comparison of the Synoptic accounts of the feeding of the five thousand points out nineteen cases in which there are agreements between Mt 14:13-21 and Lk 9:10b-17 against Mk 6:32-44. It argues that these agreements are better explained by the Deutero-Mark hypothesis than by the classic Two-Source theory.—D.J.H.

968. F. C. Senn, "Mark 7-13," *Pro Ecclesia* [Northfield, MN] 6 (3, '97) 351-358.

The article first makes observations on the Markan Jesus, the Markan context, and the Markan narrative structure. Then with reference to texts from Mk 7–13 included in the Year B lectionary cycle, it deals with the Gentile mission, the Servant-Son of God, discipleship as the way of the cross, Jesus' assault on the Temple, and the Markan apocalypse.—D.J.H.

Mk 7:24-31, § 42-941.

969. R. H. Gundry, "Mark 10:29: Order in the List," *CathBibQuart* 59 (3, '97) 465-475.

In response to a critique by T. E. Schmidt [§ 37-748] the article examines the nouns in the list in Mk 10:29 and concludes that the text sets out, within the framing couplet "house . . . fields," alternatives (ἤ, "or," throughout) in an ascending order of economic value in an agrarian culture that does not demand an accompanying temporal order. An appendix discusses the improbability of ἀγρούς as mistranslated Aramaic.—C.R.M.

970. C. Böttrich, "Jesus und der Feigenbaum. Mk 11:12-14,20-25 in der Diskussion," *NovTest* 39 (4, '97) 328-359.

In the absence of a satisfying interpretation of Mk 11:12-14, 20-25 in recent discussion, this study seeks to explain the details of the episode of the cursing of the fig tree, its role in the story of Jesus, and its history in the Synoptic tradition. It first sets out the two principal explanations of the incident (fictive history, real event) and judges that the supposition of the

secondary formation of the entire episode poses the greatest problems. Then it clarifies the crucial details of the account (botanical accuracy, the narrative logic of Mk 11:13d, lack of a metaphorical relation between fig tree/Israel, regret and not curse) and traces the word of curse not to Jesus but to the interpretation of that word by the post-Easter community (Jesus, early Christianity, Mark, Matthew, Luke).—C.R.M.

971. H. D. Betz, "Jesus and the Purity of the Temple (Mark 11:15-18): A Comparative Religion Approach," *JournBibLit* 116 (3, '97) 455-472.

Jesus' Temple action (see Mk 11:15-18 parr.) was not motivated by opposition to the Temple or to sacrifices. Rather, Jesus was opposed to the transformation of Temple worship as a consequence of the increasing commercialism that undercut the very purpose of the sanctuary as he understood it. This conflict was part of the prophetic tradition, not just Jesus' own invention. Jesus regarded the commercialism in the Temple area as a form of Romanization and paganization of the Jewish religion. He placed before his audience a choice between true worship as prayer and the commercialism dominating the Temple cult. The issue had become a case of "You cannot serve God and Mammon" (Mt 6:24).—D.J.H.

972. [Mk 11:15-18] P. M. Casey, "Culture and Historicity: The Cleansing of the Temple," *CathBibQuart* 59 (2, '97) 306-332.

This study first proposes a reconstruction of the Aramaic source of Mk 11:15-18a and argues that the account in 11:15-18a is consistent with Jesus' critique of other practices connected with the Temple. Then it faults some recent scholarship (e.g. E. P. Sanders, M. J. Borg) on the passage for serious errors of method, with particular attention to D. Seeley's contention [§ 38-802] that Mark's account is fictional. It concludes that the cleansing of the Temple was an important event in the closing stages of Jesus' ministry during which Jesus enforced his halakic judgment with respect to the prohibition of carrying vessels through the house of God with charismatic preaching on scriptural texts, the most important of which were Isaiah 56 and Jeremiah 7.—C.R.M.

Mk 11:20-25, § 42-970.

973. B. P. Robinson, "'They are as Angels in Heaven': Jesus' Alleged Riposte to the Sadducees (Mark 12:18-27; par. Mt 22:23-33; Lk 20:27-40)," *NewBlackfr* 78 (922, '97) 530-537.

Jesus' debate with the Sadducees in Mk 12:18-27 (see Mt 22:23-33; Lk 20:27-40) came from the early Palestinian church as it attempted to grapple, partly in debate with Sadducees who attacked it for preaching the resurrection of Jesus, with the problem of the afterlife. The noncorporeal concept of resurrection ("they are as angels in heaven," Mk 12:25) does not go back to Jesus.—D.J.H.

974. E. Adams, "Historical Crisis and Cosmic Crisis in Mark 13 and Lucan's *Civil War*," *TynBull* 48 (2, '97) 329-344.

An analogue to Mark's linkage of the fall of Jerusalem with the end of the world/age in Mark 13 may be found in Lucan's *Civil War*. Lucan's work, which was written in the same decade as Mark's Gospel, closely associates a great socio-political catastrophe (the fall of the Roman Republic) with the end of the world/age (see 1.67-80, 639-672; 2.289-292; 7.134-138). For Mark as for Lucan the linkage does not imply that the two great events are one and

the same thing. Both writers share an ancient mindset that can bring together in close relation events distant in time and can see inherent connections between historical events and cosmic occurrences.—C.R.M.

Mk 13, § 42-866.

975. [Mk 14–15] M. MÜLLER, "Den korsfaestede konge. Niels Willerts disputats om Markusevangeliets lidelseshistorie" [The Crucified King. Niels Willert's Dispute about the Passion Narrative of Mark's Gospel], *DanskTeolTids* 60 (3, '97) 180-192.

This response to Willert's 1997 *Habilitationsschrift* on Christology and discipleship in Mark's Passion Narrative criticizes his attempt to establish an early date (mid-60s) for the composition of the Gospel and his treatment of christological problems (especially "Son of Man" and "Messiah"). However, it concludes that Willert's work is a valuable contribution to understanding the emergence of Gospel literature, Mark's originality, and the paraenetic role of his passion narrative.—D.J.H.

976. M. CASEY, "The Date of the Passover Sacrifices and Mark 14:12," *TynBull* 48 (2, '97) 245-247.

There is rabbinic evidence that Jews sacrificed Passover offerings in the Temple on the 13th of Nisan and on the morning of the 14 of Nisan (see *m. Zebaḥ.* 1:1, 3). These mishnaic passages provide the background for understanding Mk 14:12. Jesus sacrificed his lamb or goat at the official time.—D.J.H.

977. K. LUKE, "'This Is My Flesh' (Mark 14:22 and par.)," *IndTheolStud* 34 (1-3, '97) 150-167.

At the Last Supper, Jesus' words over the loaf (see Mk 14:22; Mt 26:26; Lk 22:19; 1 Cor 11:24) were most likely "this is my flesh." After discussing the pair "flesh and blood" in biblical and Jewish tradition, the article considers the evidence for this position in three ancient versions (Ethiopic, Armenian, Georgian), the Apostolic Fathers, and the tradition of the Manichaeans.—D.J.H.

Mk 14:24, § 42-952.

978. J. D. M. DERRETT, "The Prayer in Gethsemane (Mark 14:35-36)," *Journal of Higher Criticism* [Madison, NJ] 4 (1, '97) 78-88.

Jesus' prayer in Mk 14:35-36 means "All things are possible for/to you. Serve this cup elsewhere, tender it to one other than myself." The words urge God to pass the cup, which Jesus would prefer to decline, to the next most suitable person available. Jesus sees himself as a second Isaac (see Genesis 22), anterior to a second Moses.—D.J.H.

979. [Mk 16:1-8] C. OSIEK, "The women at the tomb: What are they doing there?" *Herv TeolStud* 53 (1-2, '97) 103-118.

This examination of the role and function of the women in the empty tomb narratives of the Gospel tradition first reviews the redactional emphases of the various accounts: Mk 16:1-8; Mt 28:1-10; Lk 24:1-11; Jn 20:1-2, 11-18; and *Gospel of Peter.* Next it considers several aspects of women's cultural behavior in traditional Mediterranean societies and Judaism (roles in funerals, subcultural narrative traditions, credibility as witnesses). Finally it

analyzes the findings from the perspective of feminist hermeneutics. Given the assumed androcentric bias of the accounts, it is possible that the empty tomb stories are very old but were passed over in silence by Paul and Acts because they involved the testimony of women.—C.R.M.

Luke

980. R. H. ANDERSON, "Theophilus: A Proposal," *EvangQuart* 69 (3, '97) 195-215.

Luke emphasized continuity with Judaism because he was writing to Theophilus, who was the high priest from A.D. 37 to 41 (see Josephus, *Ant.* 18:123; 19:297), and therefore his work circulated among a Jewish audience. Luke is "the brother who is famous among all the churches for his preaching of the gospel" (2 Cor 8:18). Therefore the Gospel of Luke must be dated early enough before the publication of 2 Corinthians to become famous throughout the whole church. In his second book addressed to Theophilus (written pre-A.D. 70 while the son of Theophilus was the high priest) but, because of the success of the first book, intended to circulate widely, Luke defends and legitimates Paul.—C.R.M.

981. J. ASHWORTH, "Hospitality in Luke-Acts," *BibToday* 35 (5, '97) 300-304.

According to Luke's Gospel, Jesus experienced hospitality (4:37-39; 14:1) and often used it to teach (5:27-32; 7:36-50; 10:38-42; 19:5-7). Luke inserts a banquet at every significant moment, both in his Gospel and in Acts. Peter's vision in Acts 11:4-10 is a good example of the way in which early Christians used food symbolism to communicate the universal nature of the Christian message to increasingly diverse communities.—C.R.M.

982. U. BORSE, "Der lukanische Verzicht auf Betanien," *StudNTUmwelt* 22 ('97) 5-24.

According to Luke's portrayal, which differs from that of Mark and Matthew, once Jesus draws near Jerusalem (19:28) he does not return to Bethany. Luke eliminates Bethany as the lodging place of Jesus and his disciples from which they depart for Jerusalem in the morning and return in the evening. According to Luke, Jesus remains in Jerusalem before the passion and spends the night in its immediate environs on the Mount of Olives. The article examines how Luke treats events that Mark and Matthew associate with Bethany: the cursing of the fig tree (Lk 13:6-9), "no stone will remain upon another" (21:5-36), the anointing by the sinful woman (7:36-50) as a shift and alteration of the anointing at Bethany, and the preparation for the Passover meal (22:7-13). Luke's limitation of Jesus' place of residence before the passion to Jerusalem instead of Bethany required a distinctive handling of these four passages.—C.R.M.

983. A. BRENT, "Luke-Acts and the Imperial Cult in Asia Minor," *JournTheolStud* 48 (2, '97) 411-438.

The immediate historical and social context in which Theophilus and his circle found themselves was one in which the values of the imperial order were reflected in the developing imperial cult in Asia Minor. In responding to this situation, Luke deconstructed early Christian eschatology so as to recast significantly traditional themes of judgment, and then to assimilate Christian eschatology to that of Augustus' *saeculum aureum.* Luke also suggested that the purpose of the imperial cult—the *pax deorum* and the sacramental means for the continuance of the *saeculum aureum*—is far better achieved through the εἰρήνη of Bethlehem,

the triumphal entry, and the νίκη and σωτηρία that follow from the birth of the child Jesus from the virgin, and from his death and resurrection. Such an ideology (though abortive at this time) opened up the prospect for Theophilus and his group to overcome their alienation from their cultural heritage and to reintegrate themselves into the social fabric of their societies by means of a new religion that would achieve the perceived objective of those societies.—D.J.H.

984. [Lk] W. CARTER, "Gospel Lections for Advent and Christmas Eve," *QuartRev* 17 (3, '97) 287-305. [See § 41-814.]

With reference to texts in Luke's Gospel (21:25-36; 3:1-6; 3:7-18; 1:39-45 [46-55]; 2:1-14) and the accompanying lectionary passages, the article considers what it means to be a Christmas people, who live in and out of the story of God's presence among us in Jesus Christ.—D.J.H.

985. E. COTHENET, "La lecture de l'évangile selon s. Luc en l'année C (1997-1998). Bibliographie sommaire," *EspVie* 107 (21, '97) 316*-317*.

After calling attention to fascicles in "Cahiers Évangile" that pertain to Luke's Gospel, this bulletin notes some commentaries of a pastoral type, and considers present-day orientations (with particular attention to narrative analysis and the parables).—D.J.H.

986. I. CZACHESZ, "Narrative Logic and Christology in Luke-Acts," *CommViat* 37 (2, '95) 93-106.

This study joins N. Frye's concept of the U-shape narrative and the concept of honor as a pivotal value of Mediterranean society (as described in the work of B. J. Malina) in an attempt to formulate an overarching model with special interest in Lukan Christology. It treats the paradigms of the Prodigal Son (Lk 15:11-32) and Saul (Acts 9:1-30), the inversion of the honor scale (Lk 1:51-53; 16:19-31), and U-shape narrative and Christology in Lk-Acts. It concludes that descent and ascendance understood as humiliation and exaltation are basic in Lk-Acts.—C.R.M.

987. D. EDGAR, "The Theology of Luke's Gospel," *Search* [Dublin] 20 (2, '97) 115-120.

Luke's theology unfolds through the narrative of his story. The use of the model of patron-client relationships to explicate key aspects of Luke's presentation of Jesus in terms appropriate to the social context of his own time and place allows us to appreciate more finely what Luke has to say about God, the significance of Jesus, and the relationship of human beings to God and to each other.—C.R.M.

988. J. GILLMAN, "Poverty, Riches, and the Challenge of Discipleship," *BibToday* 35 (6, '97) 356-362.

The article reflects on the poor and the rich in Luke's community and the challenges for discipleship in connection with poverty and wealth. The Lukan Jesus clearly says that the poor and the marginalized have a special place in the kingdom of God.—C.R.M.

989. P. HALSE, "Jesu død hjå Lukas. Eit forskingshistorisk oversyn" [Jesus' death according to Luke. A survey of research], *TidsTeolKirk* 68 (3, '97) 163-181.

European post-war exegesis of Lk-Acts (e.g. H. Conzelmann, E. Lohse, E. Haenchen, M.

Rese) did not attribute to Luke the notion of the saving efficacy of Jesus' death. Since 1970, however, some German as well as English studies (e.g. I. H. Marshall, R. H. Fuller, R. J. Karris, R. C. Tannehill) have identified atonement themes presupposed in the texts. Thus the issue of Luke's understanding of the nature of Jesus' death remains open.—C.R.M.

990. A. KUNNATHOLY, "The Lucan Jesus: The Indian Missionary Model," *Vidyajyoti* 61 (5, '97) 335-347.

The article looks at some of the positive aspects of the kingdom-centered and all-inclusive missionary approach of the Lukan Jesus, with a special emphasis on its relevance for India.—D.J.H.

991. J. B. LAW, "Preaching from the Parables Unique to Luke's Gospel," *TheolEduc* 56 ('97) 93-103.

The article first makes three suggestions about preaching on Lukan parables: recognize the benefits, prepare diligently, and vary the methodology. Then it offers sermon outlines for specific texts (Lk 7:41-43; 10:30-37; 11:1-13; 18:15; etc.).—D.J.H.

992. D. MARGUERAT, "Le premier Historien du Christianisme (Luc-Actes)," *FoiVie* 96 (4, '97) 19-34.

After reflecting on whether the classic oppositions between truth and falsehood, history and fiction, are relevant for antiquity, the article identifies three important parameters for evaluating historical writing and then explores Luke's aim in Lk-Acts in the framework of ancient historiography, Luke's point of view as a historian, and the identity quest that Luke intended to serve. In the Lukan construction of history, Christian identity finds itself between Jerusalem and Rome, past and future, continuity and rupture, and gift and promise.—C.R.M.

993. R. F. MARSHALL, "Christ as a Sign of Contradiction. Lectionary Texts from the Gospel of Luke for Advent through Lent," *Pro Ecclesia* [Northfield, MN] 6 (4, '97) 479-487.

The idea of Jesus as the sign of contradiction in Lk 2:34 ("a sign that is spoken against") is central to Luke's Gospel. The article develops this theme with reference to the Sunday lectionary (Year C) texts from Luke's Gospel for Advent, Christmas, Epiphany, and Lent.—D.J.H.

994. A. M. OKORIE, "The implied reader of Luke's gospel," *RelTheol/RelTeol* 4 (3, '97) 220-228.

After defining and explaining the concept of the implied reader, the article presents a description of the implied reader of Luke based on clues provided in the narrative. For example, Luke's implied reader is able to read and understand Greek, is aware of the general outlines of Roman governmental history and the specific governmental workings of the Middle East, is knowledgeable about Israel's history and its dependence on the Law, etc. Perhaps the most telling characteristic of Luke's implied reader is the need to be assured of the truth about Jesus and to be taught more, especially about the use of possessions.—C.R.M.

995. I. A. PHIRI, "Women in the Gospel of Luke: An African Women's Perspective," *Journal of Constructive Theology* [Durban, South Africa] 3 (1, '97) 35-48.

The article presents readings of five passages in Luke's Gospel through the eyes of African

women's experience: Mary and Elizabeth as mothers of prominent sons (Lk 1:26-56), the woman who anointed Jesus (7:36-50), Jesus' encounter with an older woman and a young girl (8:40-56), Mary and Martha (10:38-41), and the lost coin (15:8-10). These stories demonstrate that it is important for the oppressed person to make a decision and follow it with action in faith.—D.J.H.

996. D. M. SWEETLAND, "Luke-Acts: An Overview," *BibToday* 35 (6, '97) 332-339.

After treating Luke's sources and the identity of the author (a Hellenistic Christian), this survey of Lk-Acts considers Luke's plan, message, and adaptation of the Gospel tradition. Then it traces the theme of the universalization of salvation in the Gospel and Acts, and comments on the church and the structure of the community.—C.R.M.

997. M. TURNER, "The Spirit in Luke-Acts: A Support or a Challenge to Classical Pentecostal Paradigms?" *VoxEvang* 27 ('97) 75-101.

This paper inquires to what extent Luke can be said to have held the classical Pentecostal doctrine of the subsequent "baptism in the Holy Spirit." It first examines the main arguments used to substantiate the usual Pentecostal interpretation of the Spirit in Acts with reference to the work of R. P. Menzies. Then it argues that the view espoused by Menzies rests on a misunderstanding of the Spirit of prophecy in Judaism that is carried over into Lk-Acts. It concludes that (1) Luke portrays conversion-initiation and Spirit-endowment as normally integrated, (2) the relation between pneumatology and soteriology in Lk-Acts is quite different from that in most Pentecostal paradigms, and (3) for the great majority of converts "initial evidence" (e.g. "tongues") can not have been a matter of significance.—C.R.M.

998. S. VAN ZYL AND A. VAN AARDE, "Die Lukaanse Jesusbeeld: In dialoog met Wilhelm Bousset se 'Kyrios Christos' (The Lucan image of Jesus: In dialogue with Wilhelm Bousset's 'Kyrios Christos')," *HervTeolStud* 53 (1-2, '97) 185-208.

In his *Kyrios Christos* (1913), W. Bousset examined the issue of the context and reference of the title Κύριος Χριστός and concluded that it reflects the image of Jesus, originating from a pagan background, found in Lk-Acts. After reviewing Bousset's argument, the article surveys various corrections of his views that cumulatively suggest that the Christology of Lk-Acts should be understood as stemming from the Antiochian Christian community, and thus against an Israelite-Hellenistic background. Then it explores the possibilities offered by social-scientific and narratological approaches for dealing with the title Κύριος Χριστός.—C.R.M.

Lk 1–2, § 42-914.

999. D. GERBER, "Luc 1/5-25: la poursuite d'un récit qui s'achève," *ÉtudThéolRel* 72 (4, '97) 505-514.

After considering Luke's declared intention in Lk 1:1-4, the composition of chapters 1–2, and the concentric structure of 1:5-25, this examination of the function of the first scene in Luke's Gospel highlights the way in which it suggests the double character of continuity (introductory formula, typology of Abraham and Sarah, fulfillment of a prayer, presence of the people in prayer) and rupture (from Abraham and Sarah to Zechariah and Elizabeth, the doubt of Zechariah) in the new economy of salvation connected with the person of Jesus.—C.R.M.

1000. [Lk 1:5–2:52] J. M. RYAN, "Luke's Infancy Narrative," *BibToday* 35 (6, '97) 340-344.

Luke's infancy narrative (1:5–2:52) situates the Christian proclamation within the context of world history and introduces the community to its own origins both in the Christ-event and in the sacred history of the OT. The infancy narrative serves as a bridge between the period of promise and the new age of fulfillment, and previews many of the central themes of the Gospel and Acts.—C.R.M.

1001. J. J. KILGALLEN, "The Conception of Jesus (Luke 1,35)," *Biblica* 78 (2, '97) 225-246.

The article discusses eleven points, all of which either have to do directly with or are in anticipation of Lk 1:35: the Messiah; "how will *this* be?"; the coming of the Spirit; the overshadowing by the power of the Most High; effective power; "what is born holy . . ."; Son of God; διὸ καί . . . ; Father, conception, virgin; Lk 1:35 as overture to the Gospel; and calling Jesus "holy." The affirmation of Jesus as the Son of God in Lk 1:35 must be understood by integrating the paternity of God (especially considering the physiology of the day), the virginity of Mary, and the physical birth of Jesus.—D.J.H.

1002. A. VALENTINI, "Lc 1,39-45: Primi indizi di venerazione della Madre del Signore," *Marianum* 58 (2, '96) 329-352.

The account of the visitation in Lk 1:39-45—especially Elizabeth's greeting to Mary, designation of her as "the mother of my Lord," and beatitude based on Mary's faith—contains the first indications of the veneration of Mary in early Christianity. This point is confirmed by the passage's links with the episode of the annunciation (Lk 1:26-38) and the Magnificat (1:46-55). Veneration of the Mother of the Lord is possible only in the context of the mystery of salvation and the work of the Holy Spirit.—D.J.H.

1003. [Lk 1:46-55] H. KLEIN, "Das Magnifikat als jüdisches Frauengebet," *KerDog* 43 (3, '97) 258-267.

After reviewing various theories about the nature and origin of the Magnificat (Lk 1:46-55), the article focuses on the influence of Hannah's Song in 1 Sam 2:1-10 and of Psalm 113 on the words and themes of the Magnificat, and suggests that it originated as a Jewish hymn prayed by mothers after the birth of their first son.—D.J.H.

1004. [Lk 2:1-2] K.-S. KRIEGER, "Die Historizität des Census des Quirinius," *BibNotiz* 87 ('97) 17-23.

The article reviews the contradictory statements of Josephus (*Ant.* 18:26; cf. 17:355; 18:1-3) and Luke (2:1-2) on the dating of the census of Quirinius with reference to M. Hirschmüller's attempt to dispute Josephus' reliability. It concludes that there is no convincing basis to call into question the compact presentation of *Jewish Antiquities*.—C.R.M.

1005. G. MUSSIES, "Lucas 2:1-6 in enig recent onderzoek (Luke 2:1-6 in recent research)," *NedTheolTijd* 51 (2, '97) 89-103.

After a synopsis of the issues involved in relating Luke's version of Jesus' birth (Lk 2:1-6) to the census of Quirinius (A.D. 6 according to Josephus), the article reviews and responds to the principal criticisms of Luke's account. Much of the difficulty is removed by alternative interpretations of both "king Herod" (1:5) and "in those days" (2:1). Census papyri found in

Egypt and Judea as well as other data make Joseph's travel to Bethlehem less improbable than it is usually assumed to be.—C.R.M.

1006. J. WINANDY, "Le recensement dit de Quirinius (Lc 2,2) une interpolation?" *RevBib* 104 (3, '97) 373-377.

The article first highlights the variants in the manuscript evidence for Lk 2:2 (presence or absence of the article ἡ after αὕτη, and the word order of the phrase αὕτη ἀπογραφὴ πρώτη ἐγένετο) and their implications for the meaning of the verse. Then it suggests that Lk 2:2 has the appearance of a parenthesis but is unlike other parenthetical remarks in Lk-Acts. Thus it may be considered a clarification introduced by a copyist very early in the manuscript tradition.—C.R.M.

Lk 2:34, § 42-993.

1007. R. BAUCKHAM, "Anna of the Tribe of Asher (Luke 2:36-38)," *RevBib* 104 (2, '97) 161-191.

To an informed 1st-century reader of Luke, Anna's membership in the tribe of Asher would be readily intelligible as a significant and coherent part of Luke's total characterization of Anna in 2:36-38. Anna ensures that the community represented in Luke's narrative is Israel as a whole. After demonstrating that this portrayal of Anna is historically credible (as a returnee from the exile of the northern tribes in Media), the article suggests that there is also reason to suppose that she is a genuinely historical character belonging to an exilic family deeply impressed by the eschatological piety of the book of Tobit, and that the details of her descent and tribal membership are a reliable historical memory.—C.R.M.

1008. Z. MATTAM, "The Temptations of Christ. Lk 4:1-13. (A Kerygmatic, Patristic and Theological Interpretation)," *Biblebhashyam* 23 (2, '97) 102-120.

In his temptation narrative (Lk 4:1-13), Luke presents Jesus Christ in his paschal victory over the enemy, Satan. After introductory observations, the article compares Lk 4:1-13 and Mt 4:1-11, and considers the literary genre of Lk 4:1-13 (Jesus' spiritual autobiography) and its structure. Then it presents an exposition according to the following outline: introduction (4:1-2), the temptation of bread (4:3-4), the temptation of idols (4:5-8), the temptation of history (4:9-12), and conclusion (4:13).—D.J.H.

Lk 4:1-13, § 42-921.

1009. [Lk 4:16-30] J. SCHUBERT, "Jesus as Prophet," *BibToday* 35 (6, '97) 345-350.

The article highlights the vital placement and function of the Nazareth sermon in Lk 4:16-30, which previews the prophetic role of Jesus in the rest of Lk-Acts. It treats the emphasis on prophecy and prophet in the prior chapters of Lk, the context of 4:16-30, the themes and movement of the passage, the reaction of the audience, and Jesus' prophetic role and the early church.—C.R.M.

Lk 6:20, § 42-1499.

Lk 6:20-23, §§ 42-928, 931.

1010. P. GAFNER, "Le cercueil et la rosée — Le mot σορος en Luc 7.14," *BibNotiz* 87 ('97) 13-16.

The bier denoted by σορός at Lk 7:14 denotes a coffin that was obsolete in 1st-century Jewish burial practices and appears out of place in the Greco-Roman context of Luke's account of the raising of the widow of Nain's son. The article explores the complex relations between the context of Lk 7:11-17 and its OT/Semitic background (e.g. "dew" as a sign of resurrection; see Isa 26:19) to demonstrate that the employment of σορός is perfectly legitimate.—C.R.M.

Lk 7:36-50, § 42-843.

1011. [Lk 8:1-3] R. J. KARRIS, "Women and Discipleship in Luke," *BibToday* 35 (6, '97) 351-355.

The article examines Lk 8:1-3 and 23:49–24:53 from literary points of view in order to find out what these passages have to say positively about women and discipleship and what they might contribute to our search for the meaning of Luke's Gospel for today's church.—C.R.M.

Lk 8:7, § 42-939.

Lk 9:10-17, §§ 42-940, 967.

Lk 9:54-56, § 42-1052.

1012. J. C. CEVALLOS, "The Good Samaritan: A Second Reading of the Law (Luke 10:25-37)," *TheolEduc* 56 ('97) 49-58.

Although the parable of the good Samaritan (Lk 10:25-37) has often been interpreted as an allegory, such a spiritualization caused this parable to lose its original force. Jesus led to the undeniable conclusion that one considered almost as nonhuman must be seen as neighbor.—C.R.M.

1013. [Lk 10:25-37] C. RODET, "La parabole du Samaritain. Un indû pour la vie," *SémiotBib* 83 ('96) 17-32.

This analysis of the parable of the Good Samaritan (Lk 10:25-37) seeks to illuminate the process that Jesus deploys in the encounter with the lawyer, the conditions for identifying and the identity of the "neighbor," and the logic proposed for sharing in eternal life.—C.R.M.

1014. M. PHILONENKO, "De la 'Prière de Jésus' au 'Notre Père' (*Abba;* targoum du *Psaume* 89,27; 4Q369,1,2, 1-12; *Luc* 11,2)," *RevHistPhilRel* 77 (2, '97) 133-140.

The root of Jesus' invocation to God as *Abba* in prayer can be traced to Ps 89:26-27: "He shall cry to me, 'You are my Father, my God. . . .' I will make him the firstborn, the highest of the kings of the earth." The Qumran text designated 4Q369 1 ii 1-12 shows that Psalm 89 received a messianic interpretation in an Essene milieu. Jesus' original prayer (see Lk 11:2) consisted of the invocation *Abba* plus three petitions addressed to God: "May your name be hallowed. May your kingdom come. May your will be done." With the addition of three "we" petitions the prayer became the "Our Father" (see Mt 6:9-13; Lk 11:3-4).—D.J.H.

Lk 11:2-4, § 42-935.

1015. K. Snodgrass, "*Anaideia* and the Friend at Midnight (Luke 11:8)," *JournBibLit* 116 (3, '97) 505-513.

After reviewing four issues involved in the debate over the meaning of ἀναίδεια in Lk 11:8, the article notes that except for those places in which early Christian writers have assigned a positive use in dependence on Lk 11:8, all 258 occurrences of the word in the *TLG* database up to the end of the 4th century are demonstrably negative. In Lk 11:8 ἀναίδεια refers to the insensitivity, the rudeness, of the man who comes asking in the middle of the night—it is how the petitioned man evaluates the conduct of the petitioner. Nothing in the parable of the friend at midnight teaches persistence in prayer; rather, the parable teaches the certainty of a God who hears prayer and responds.—C.R.M.

1016. G. Bissoli, "Occhio semplice e occhio cattivo in Lc 11,34 alla luce del Targum," *StudBibFranLibAnn* 46 ('96) 45-51.

The OT, early Jewish writings, and patristic literature suggest a moral sense for the terms ἁπλοῦς and πονηρός applied to ὀφθαλμός in Lk 11:34. This same concept of simplicity is also indicated by the targumic expression *blbʾ šlmʾ* ("with pure heart") and its opposite *bʿynʾ byšʾ* ("with an evil eye"). The moral sense explains Lk 11:34 well.—D.J.H.

Lk 12:6-7, § 42-937.

1017. J. H. Charlesworth, "Τα Χειρόγραφα της Νεκράς Θαλάσσης και η ρήση του Ιησού 'αλλά και αι τρίχες της κεφαλής υμών πάσαι ηρίθμηνται' (κατά Λουκάν ιβ' 7, κατά Ματθαίον ι' 30) (The Dead Sea Scrolls and Jesus' saying 'the very hairs of your head are all numbered' [Luke 12,7/Matthew 10,30])," *DeltBibMel* 26 (1, '97) 11-26.

The article first discusses the discovery of the Dead Sea scrolls and recent Jesus research, considers the significant similarities and differences between Jesus and the Essenes, and reflects on the Jewishness of Jesus in light of the Dead Sea scrolls. Then by way of illustration it shows how the rules relating to the diagnosis of a skin disease affecting the scalp in 4QD^{a-f} 16-21 can illuminate Jesus' saying in Lk 12:7/Mt 10:30 ("the very hairs of your head are all numbered").—D.J.H.

1018. R. W. Sullivan, "The Parable of the Great Supper (Luke 14:15-24)," *TheolEduc* 56 ('97) 59-66.

In the parable of the great supper (Lk 14:15-24) Jesus' intent is to show that the religious elites of Israel unknowingly were excusing themselves from God's magnificent messianic banquet. The parable teaches that God chooses all so that all have the opportunity to choose him.—C.R.M.

1019. H. Klein, "Botschaft für viele – Nachfolge von wenigen. Überlegungen zu Lk 14,15-35," *EvangTheol* 57 (5, '97) 427-437.

In Lk 14:15-35 Luke shows how in spite of the lack of acceptance of the message by many (14:16-24), discipleship originates and endures (14:25-35). The article first situates Luke's view within its larger context (the chiastic relation between 9:57–10:16 and 14:15-35). Next it explores the perspective of the Sayings Source Q. Finally it returns to Luke's presentation

with particular attention to the new arrangement of the Q material. In Luke's conception, although the banquet is for many—even if first for Israelites, all who allow themselves to be invited also have the opportunity of the elect.—C.R.M.

1020. G. L. STEVENS, "Luke 15: Parables of God's Search for Sinners," *TheolEduc* 56 ('97) 67-76.

The article presents an overview of the content of Lk 15 in light of its literary, theological, and social contexts: the God who searches for the lost, the kingdom whose joys are now, and the grace whose reality is breathtaking. It concludes with reflections on applying the truths of Lk 15.—C.R.M.

1021. [Lk 15:11-32] K. BAILEY, "Jacob and the Prodigal Son: A New Identity Story. A Comparison between the Parable of the Prodigal Son and Gen. 27-35," *NESTTheol Rev* 18 (1, '97) 54-72.

The article first looks at fifteen points of similarity between the Jacob story in Genesis 27–35 and the parable of the prodigal son in Lk 15:11-32: three major players, the blessing/inheritance, the method of acquiring it, estrangement, a rebellious son who goes to a far country, and so forth. Then it considers sixteen points of dissimilarity: the father, community in the far country, land, the beginning and the progression in the far country, honorable versus dishonorable animal husbandry, and so forth. The parable must be viewed as a retelling of the Jacob story; the list of parallels is too long to have been accidental.—D.J.H.

1022. [Lk 15:11-32] J. SAHI, "Reflections on the Image of the Prodigal Son," *IndTheolStud* 34 (1-3, '97) 168-184.

The article reflects on the parable of the prodigal son (Lk 15:11-32) with the help of Rembrandt's portrait, H. Nouwen's meditations, the Indian spiritual tradition, and contemporary experience.—D.J.H.

1023. [Lk 16:1-8] M. LEE, "The Wasteful Steward," *NewBlackfr* 78 (922, '97) 520-528.

The concluding remark in Lk 16:8b ("for the sons of this age are wiser in their own generation than the sons of light") suggests that in the parable of the wasteful steward (Lk 16:1-8) Jesus is still talking, as in chapter 15, about how the righteous should deal with sinners. Working with an image of a wasteful steward that was given to him by critics, Jesus turned the image around to identify himself as the steward of God's forgiveness. The parable of the wasteful steward is all about how to dispense God's mercy in forgiving sin.—D.J.H.

1024. C. A. RAY, "The Rich Man and Lazarus (Luke 16:19-31)," *TheolEduc* 56 ('97) 77-84.

Attention to the genre, literary context, and situation described in the parable of the rich man and Lazarus (Lk 16:19-31) indicates that in this parable Jesus used the theme of a great reversal to emphasize the point that privilege carries with it responsibility.—C.R.M.

1025. L. T. STRONG, "The Importunate Widow and the Pharisee and Publican (Luke 18:1-14)," *TheolEduc* 56 ('97) 85-92.

In the parables of the importunate widow (Lk 18:1-8) and the Pharisee and the publican (Lk 18:9-14), Jesus taught the importance of having faith in God, who is just, in order to face the days ahead. This faith must be a continual experience of trusting in God and realizing that he alone can make one righteous.—D.J.H.

1026. K. Joji, "From Brokenness to Wholeness — the Jesus Way. Hermeneutical Study of Lk 18:9-14," *Vidyajyoti* 61 (7, '97) 469-479.

This study of the parable of the Pharisee and the tax collector in Lk 18:9-14 highlights Luke's portrayal of Jesus as the savior of the "outcasts." After introducing its redaction-critical methodology, it situates the parable within its Lukan context, notes general patterns in the pericope, presents a narrative analysis of the text, and reflects on its relevance.—C.R.M.

Lk 20:27-40, § 42-973.

Lk 22:19, § 42-977.

Lk 22:20, § 42-952.

1027. J. Smit Sibinga, "The Making of Luke 23:26-56. An analysis of the composition technique in Luke's crucifixion narrative," *RevBib* 104 (3, '97) 378-404.

This study of Lk 23:26-56 with attention to its context in chapter 23 discerns a strictly logical and highly disciplined, all-embracing and consistent composition method with a traditional background. It is organized on the basis of the number of verbal forms, words, and syllables, resulting in a pattern of symmetry displaying perfect balance and clear proportions. There is also use of the "golden section" and the theorem of Pythagoras. As a result of its numerical structure and literary refinement, the composition of Lk 23:26-56 is essentially open to a number of different analyses that supplement one another. Fifteen statistical tables illustrate the discussion.—C.R.M.

1028. [Lk 23:47–24:48] M. Coleridge, "'You Are Witnesses' (Luke 24:48). Who Sees What in Luke," *AusBibRev* 45 ('97) 1-19.

In the wake of the death of Jesus (Lk 23:46b), Luke presents seven different responses, each of which is a different reading of the sign of the cross and represents a distinct moment of the Lukan epistemology. After examining each of the seven responses (the centurion—23:47; the crowds—23:48; those who knew Jesus—23:49; Joseph of Arimathea—23:50-53; the women—23:54–24:8; the apostles—24:9-12; the Emmaus disciples—24:13-32), the article argues that the commissioning scene in 24:48 is the point to which the entire Lukan narrative has been moving and the ground of the narrative to follow in Acts.—C.R.M.

Lk 23:49–24:53, § 42-1011.

Lk 24:1-11, § 42-979.

Lk 24:13-35, § 42-1287.

John

1029. S. J. Casselli, "Jesus as Eschatological Torah," *TrinJourn* 18 (1, '97) 15-41.

Given John's use of the Exodus narrative, the connection of Jesus with Moses in particular, and the parallel predications found between the Torah and Jesus (Word of God, wisdom, truth, life, light, bread, water, wine), it is fair to conclude that John found in Jesus the fulfill-

ment of the Torah. Jesus is νόμος ἔμψυχος. John's redemptive-historical/eschatological approach to the OT is a model for our own interpretation of Scripture.—D.J.H.

1030. E. COTHENET, "Autour du IV^{e} Évangile," *EspVie* 107 (20, '97) 440-442.

This bulletin of recent books (all in French) on the Fourth Gospel deals with four publications intended for the general public (by B. Arminjon, E. Leclerc, M. Joulin, and J. Moussé) and the three-volume exegetical commentary by Y. Simoens.—D.J.H.

1031. E. COTHENET, "Les communautés johanniques," *EspVie* 107 (20, '97) 433-440.

This study of the Johannine communities first considers the history of the community to which the Fourth Gospel is connected and then discusses the communities of the book of Revelation (the universal church, the seven churches). It concludes that the many contacts between John's Gospel and Revelation should not be ignored, and that they suggest that the Johannine school was open to many currents of thought.—D.J.H.

1032. M. DALY-DENTON, "Shades of David in the Johannine Presentation of Jesus," *Proc IrBibAssoc* 19 ('96) 9-47.

The figure of David as portrayed in narrative and prophetic traditions has an important part to play in the Fourth Gospel. After looking briefly at echoes of David's story in the Synoptic presentation of Jesus, the article examines echoes of David's story in the Johannine passion narrative (especially allusions to 2 Samuel 15–18), reminiscences of David elsewhere in the Fourth Gospel (David anointed by Samuel/John the Baptist's recognition of Jesus as the Christ; David as shepherd), and the Johannine Jesus as the "expected" David. Intertextual connections show that Davidic motifs form an important and perhaps underestimated current in Johannine thought.—C.R.M.

1033. J. A. GRASSI, "Women's Leadership Roles in John's Gospel," *BibToday* 35 (5, '97) 312-317.

In the area of women's leadership roles, John's Gospel balances and completes the Synoptics. The Samaritan woman (see Jn 4:1-42) is the first to bring the good news to others, and Martha (see Jn 11:27) is the first person to proclaim Jesus as Son of God. Mary and Martha emerge as "two daring subversive women," and Mary Magdalene deserves the title "apostle of apostles."—D.J.H.

1034. K. HEINRICH, "Wie eine Religion der anderen die Wahrheit wegnimmt. Notizen über das Unbehagen bei der Lektüre des Johannes-Evangeliums," *ZeitRelGeist* 49 (4, '97) 345-363.

After noting the prominence of the term "truth" (ἀλήθεια) in John's Gospel, the article reflects on the discomfort occasioned by those instances of "truth" that have negative consequences for "the Jews" and the Hebrew Scriptures. Then with the help of various Johannine passages and some OT texts (Ps 85:10; Jonah), it seeks to clarify the biblical understanding of truth.—D.J.H.

1035. G. KALANTZIS, "Ephesus as a Roman, Christian, and Jewish Metropolis in the First and Second Centuries C.E.," *Jian Dao* [Hong Kong] 8 ('97) 103-119.

Taking as its starting point Theodore of Mopsuestia's observation that John's Gospel was

composed in Ephesus, the article discusses Ephesus as the Roman metropolis of Asia, Christianity in Ephesus, and the Jewish community in Ephesus, respectively. Theodore's claims that Ephesus was a center of Christian activity for Asia in the 1st and 2nd centuries, and that popular demand at Ephesus drove John to write his Gospel, are quite plausible. On these matters Theodore reiterated a well established tradition rooted in 1st- and 2nd-century Asia Minor.—D.J.H.

1036. G. KORTING, "Besteht das Johannesevangelium aus einer Folge von drei Dramen? Applikation der Analyse von 1 Joh auf das Johannesevangelium," *DeltBibMel* 26 (1, '97) 63-68.

Building on a literary-structural analysis of 1 John [see § 42-1181] and on *Die esoterische Struktur des Johannesevangeliums* [*NTA* 39, p. 140], the article suggests that John's Gospel consists of three main sections or dramas (1:1–6:71; 7:1–12:50; 13:1–21:25), each containing five acts.—D.J.H.

1037. F. MANNS, "El evangelio de Juan a la luz del judaísmo," *Teología Espiritual* [Valencia] 41 (123, '97) 351-365.

After describing the trend toward interpreting John's Gospel against the background of Palestinian Judaism, the article focuses on the Johannine motif of Jesus as the one sent from the Father (see Jn 3:11-36; 5:22-36; 6:27-51; etc.) with particular attention to its place in the sapiential current of Johannine Christology.—D.J.H.

1038. F. MANNS, "La Galilée dans le quatrième Evangile," *Antonianum* 72 (3, '97) 351-364.

The old idea that Galilee was distant from Jewish culture and reluctant to accept the Pharisaic oral Law is not borne out by a close examination of Josephus' writings and rabbinic literature. Likewise, the idea that Judea rejected Jesus as the Messiah while Galilee accepted him does not respect all the data in the Fourth Gospel. However, the fact that Galilee was a center of Jewish religious formation and study of the Law does confirm the historical character of the Fourth Gospel's portrayal of Jesus and Galilee's response to him.—D.J.H.

1039. S. PAINADATH, "The Father of Jesus is Mother. A Meditation on the Symbols of the Gospel according to John," *Jeevadhara* 27 (159, '97) 204-211.

Meditation on various symbols (tree, well, word, breast, source of life) in John's Gospel reveals that the Father-related language of Jesus evolved out of a mother-related experience of the divine.—D.J.H.

1040. V. PASQUETTO, "Il lessico antropologico del Vangelo e delle Lettere di Giovanni (III)," *Teresianum* 48 (1, '97) 185-232.

This third installment in an analysis of Johannine anthropological terminology [see § 41-973; 42-295] continues the treatment of the human person in relation to Christ with reference to some important expressions such as ἐγώ εἰμι, the humanity of Jesus and his saving significance for other humans, and how this theme may be grasped in depth and actualized. [To be continued]—D.J.H.

1041. L. SCHOTTROFF, "Sexualität im Johannesevangelium," *EvangTheol* 57 (5, '97) 437-444.

After raising the question of sexuality and John's Gospel, the article discusses passages

that pertain explicitly to sexuality (Jn 9:2-3, 34; 4:16-18; 1:13; 3:3-8; 8:37-44), the significance of Jesus' body in his relationships to God and to believers, and some Johannine "love stories" (20:1-18; 21:15-19; 11:1-46). Johannine dualism relates bodily existence and salvation. John views Jesus' body as the locus of the experience of God and as freeing the bodies of believers for new life in community.—D.J.H.

Jn, §§ 42-795, 811.

1042. Y. BEKKER, "Die exegetische Methode der 'Amsterdamer Schule', erklärt am Beispiel des Prologs des Johannesevangeliums (Joh. 1:1-18)," *Zeitschrift für Dialektische Theologie* [Kampen] 13 (1, '97) 39-46.

Taking as its starting point U. Bauer's dissertation on the work of the "Amsterdam School" of biblical interpretation as exemplified by Exod 13:17–14:31 (1991), this article uses Jn 1:1-18 to illustrate the four major theses: idiolect Bible translation and the *Leitwortstil,* the principle of textual coherence and synchronic exegesis, the *pars pro toto* principle, and theology of the word and the name. Also included are some suggestions for further study of the Amsterdam School and the text of Jn 1:1-18 in German and Greek.—D.J.H.

1043. [Jn 1:1-18] M. COLOE, "The Structure of the Johannine Prologue and Genesis 1," *AusBibRev* 45 ('97) 40-55.

Commentators commonly structure Jn 1:1-18 in one of two ways: (1) as a succession of ideas in a linear or chronological manner, or (2) using literary models such as chiasms or parallelisms. This study proposes and explicates a bipartite form with an introduction (vv. 1-2) and a conclusion (v. 18) and a process of development in vv. 3-17 in two major sections, each of which has three strophes, that traces the story of the Word's presence in the world (vv. 3-5, 14), the prior witness of John the Baptist (vv. 6-8, 15), and the arrival of and responses to the Word (vv. 9-13, 16-17). It contends that this structure closely resembles the structure of the first creation in Genesis.—C.R.M.

1044. [Jn 1:1-18] A. JASPER, "Communicating: The Word of God," *JournStudNT* 67 ('97) 29-44.

This essay suggests that the prologue to John's Gospel be read alongside the experience of being human as described by J. Kristeva in psychoanalytic categories. This reading places the reader in relation to the text of the prologue as the analysand in relation to the text of his or her own life. The analysand/readers must then, imaginatively, construct a narrative for themselves out of this textual confusion that accounts for and heals the painful dissociations to which they are subject. Making imaginative sense of the text is perhaps as good a way as any to understand the significance of divine communication.—C.R.M.

1045. J. F. MCGRATH, "Prologue as Legitimation: Christological Controversy and the Interpretation of John 1:1-18," *IrBibStud* 19 (3, '97) 98-120.

After preliminary comments on the background, character, and structure of the Johannine prologue, the article examines Jn 1:1-18 in the context of the Johannine conflict setting, the community's need to engage in legitimation/apologetic, and pre-Johannine traditions inherited by the community. It concludes that the author was concerned not only to state his Christology but also to defend it by attempting to show its continuity with the authoritative traditions and Scriptures of the Jews and the Christians.—C.R.M.

1046. G. SEGALLA, "Il prologo di Giovanni (1, 1-18) nell'orizzonte culturale dei suoi primi lettori," *Teologia* 22 (1, '97) 14-47.

From a literary viewpoint, the implicit reader of the Fourth Gospel would view Jn 1:1-18 as an actual introduction to a historical-theological drama. From a cultural perspective, the reader could employ five different patterns: God the creator and the Logos as the unique mediator (see Jn 1:1-5), the Heraclitean Logos (1:1-5, 9-11), Wisdom existing before the world and mediating it (1:1-5, 9-11), Moses the mediator of the gift of the Law (1:14-18), and John the Baptist (1:6-8, 15). Rather than denying these patterns, the prologue uses them in the service of the new model that embodied them all and surpassed them in the person of Jesus Christ, the Logos made flesh.—D.J.H.

Jn 1:1-18, § 42-1498.

1047. C. DE CIDRAC, "Une ponctuation de Jn 1.3-4," *SémiotBib* 82 ('97) 16-29.

On the basis of rhythm, content, and structure, the article proposes and defends the following punctuation of Jn 1:3-4: πάντα δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν. καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.—D.J.H.

1048. B. LATAIRE, "The Son on the Father's Lap. The Meaning of εἰς τὸν κόλπον in John 1:18," *StudNTUmwelt* 22 ('97) 125-138.

Three basic meanings of κόλπος—"bosom, lap"; "fold in a garment"; and "bosom-like hollow, bay"—are represented in the NT and the Septuagint. Particularly significant are the Septuagint texts where κόλπος means "bosom, lap" in the context of man-women or parent-child relationships. Perhaps the expression ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός in Jn 1:18 refers to the Father's care, protection and/or love, tenderness, and affection toward Jesus the Son.—D.J.H.

1049. [Jn 1:45-51] C. E. HILL, "The Identity of John's Nathanael," *JournStudNT* 67 ('97) 45-61.

This study presents some early and largely overlooked evidence about the identity of Nathanael in the Fourth Gospel, and offers some evaluation of its historical worth. Its concludes that (1) the author of *Epistula Apostolorum* identified Nathanael as James son of Alphaeus; (2) this identification may have been supported by an exegesis of Jn 1:45-51; (3) it may also have rested upon Asian tradition; and (4) possibly this identity for Nathanael was understood by the author of the Fourth Gospel.—C.R.M.

1050. C. DE CIDRAC, "Pour qui ce vin? Jn 2. 1-11," *SémiotBib* 85 ('97) 63-71.

The article seeks to clarify the literal sense of Jn 2:1-11 with reference to seven phrases in the Greek text: οἶνον οὐκ ἔχουσιν (2:3b); τί ἐμοὶ καὶ σοί, γύναι (2:4b); οὔπω ἥκει ἡ ὥρα μου (2:4b); and so forth.—D.J.H.

1051. B. SCHWANK, "'Sechs steinerne Wasserkrüge' (Joh 2,6)," *ErbAuf* 73 (4, '97) 314-316.

Excavations in the Jewish Quarter of Jerusalem have highlighted the prominence of stone vessels and their place within Jewish purity rituals. Besides describing an earthly reality, the

"six stone water jars" in Jn 2:6 also refer to the six disciples called by Jesus in Jn 1:19-51 who will come to believe in the glory of Jesus (see 2:11). [A photograph of stone vessels appears between pp. 310 and 311 of the same fascicle.]—D.J.H.

Jn 6:1-13, § 42-940.

1052. L. RAMAROSON, "Mise en oeuvre de l''éclectisme intégral' à propos de Jn 8,57 et de Lc 9,54-56," *SciEsp* 49 (2, '97) 181-185.

In support of "integral eclecticism" as an approach to NT text criticism, the article argues that (1) in Jn 8:57 the reading ἑώρακέν σε with P^{75} is preferable to ἑώρακας, and (2) in Lk 9:54-56 the longer Byzantine tradition ("as Elijah did. . . . You do not know of what kind of spirit you are, because the Son of Man has come not to destroy human lives but to save them") appears to be original.—D.J.H.

1053. [Jn 9] J. ALISON, "The Man Blind from Birth and the Subversions of Sin: Some Questions about Fundamental Morals," *Theology & Sexuality* [Sheffield, UK] 7 ('97) 83-102.

The narrative of the healing of the man born blind in Jn 9:1-41 is determined by the debate about sin, sight, blindness, and judgment within which it is set. It is the story of inclusion (Jesus gives the man physical and spiritual sight) and exclusion (the man is expelled by the "righteous").—D.J.H.

1054. P. L. TITE, "A Community in Conflict: A Literary and Historical Reading of John 9," *RelStudTheol* 15 (2-3, '96) 77-100.

A correlation between literary and historical methods of analysis is necessary to determine the socioreligious dynamics behind the Fourth Gospel. This study of Jn 9:1-41 first examines its literary features: structure, characters, theme, and context. Then it considers the historical implications of the text as a consolatory address to a crisis in which the Johannine community was forced to redefine its religious and cultural identity in its conflict with emerging rabbinic Judaism.—D.J.H.

1055. [Jn 12:1-8] B. P. ROBINSON, "The Anointing by Mary of Bethany (John 12)," *Down Rev* 115 (399, '97) 99-111.

Mary of Bethany, as her possession of precious ointment and her letting down her hair indicate, was a sinful woman (see Lk 7:36-50). By anointing Jesus (Jn 12:1-8), she wished to make amends for the lack of faith she had shown in Jesus when he came to raise her brother Lazarus (see Jn 11:1-44) and also probably to renounce her way of life.—D.J.H.

1056. F. J. MOLONEY, "To make God Known: A Reading of John 17:1-26," *Salesianum* 59 (3, '97) 463-489.

This synchronic reading of Jesus' final prayer in Jn 17:1-26 treats it as the climax of a deliberately constructed farewell scene that runs from 13:1–17:26. After discussing the shape of the text, it presents its reading of the prayer in three stages: to make God known (vv. 1-8), keep them and make them holy (vv. 9-19), and to make God known (vv. 20-26). Within the rich interweaving of themes present throughout 17:1-26, one theme predominates: the mission to make God known.—C.R.M.

1057. [Jn 17:20-23] J. E. STATON, "A Vision of Unity—Christian Unity in the Fourth Gospel," *EvangQuart* 69 (4, '97) 291-305.

The source of the unity of believers according to the Fourth Gospel is to be found in Jesus, as the community's common Lord, and God (see Jn 17:21-22). The nature of the unity to which Jesus calls believers has to do with love, loyalty, and the mutual indwelling of the Father and the Son, on the one hand, and the believers, on the other (see 17:20-23). The purpose of this unity is joy among the believers themselves (15:11), and mission to the world (17:21-23).—C.R.M.

1058. S. SCHLUMBERGER, "Un récit qui fait histoire, Jean 20,1-18," *FoiVie* 96 (4, '97) 85-98.

The article first presents a narrative analysis of Jn 20:1-18, with particular attention to the figures of Mary Magdalene (20:1-2, 11-18) and of Peter and the beloved disciple (20:3-10). Then it considers what might be learned from the portrayal of these characters about the history of the Johannine community. It concludes by describing Jn 20:1-18 as a narrative for a community in mourning and excluded.—D.J.H.

Jn 20:1-2, 11-18, § 42-979.

1059. S. E. HANSEN, "Forgiving and Retaining Sin: A Study of the Text and Context of John 20:23," *HorBibTheol* 19 (1, '97) 24-32.

After outlining some methodological problems in the interpretation of Jn 20:23, the article examines the text and context of the verse. The saying forms an antithesis and suggests that Jesus' disciples are called upon to declare both forgiveness and retention of sin. When Jn 20:23 is read in light of Jesus' breathing of the Spirit upon the disciples (20:22), the Gospel's understanding of sin as unbelief (see 15:22, 24) is brought to mind.—C.R.M.

1060. [Jn 21:7] M. NUN, "What Was Simon Peter Wearing When He Plunged into the Sea?" *JerusalemPersp* 52 ('97) 18-23, 37.

In light of ancient art and literature, it is probable that when Jesus appeared on the shore (Jn 21:7), Peter, who was in his boat naked as all cast-net fishermen were when at work, only put on a loincloth—the minimum necessary to show respect for his master.—C.R.M.

Acts of the Apostles

1061. R. A. BONDI, "Become Such as I Am: St. Paul in The Acts of the Apostles," *Bib TheolBull* 27 (4, '97) 164-176.

This article contends that Luke used one controlling methodology to justify Paul to his readers, namely, the categories of honor and shame. By using this "master symbol" of the Mediterranean as a filter for reading Acts, greater light can be shed on the portrayal of the Lukan Paul. Luke has intentionally and systematically described Paul in a way that both by words and by deeds not only defends his honor but also refutes many challenges (or attempts at shaming him) by others.—C.R.M.

1062. [Acts] H. CANCIK, "The History of Culture, Religion, and Institutions in Ancient Historiography: Philological Observations Concerning Luke's History," *JournBibLit* 116 (4, '97) 673-695.

This article focuses on characterizing Acts within the historiographical tradition. It first

treats the narrative of Acts and considers "analogies" to its thematic presentation in ancient Western historiography. Then it focuses on the historiography of religion from Herodotus to Lucian, and the historiography of philosophy from Dicaearchus to Cicero, respectively. It contends that one theme of Luke's history is the origin and spread of an institution, the *ekklesia* or *hairesis* of the Christians, and that comparison with the texts of Greek and Roman historiography of philosophy and religion confirms the designation of this particular theme as "institutional history." It concludes that nowhere else in ancient Western institutional history are the phenomena of "division" and "conflict" between "new" and "old" schools or the problematic relationship of the founder to his institution depicted in so detailed and focused a manner as in the second *logos* of Luke's history.—C.R.M.

1063. J. DRAPER, "Church-State Conflict in the Book of Acts: A South African Perspective," *JournTheolSAfric* 97 ('97) 39-52.

This article explores conflict between the early Christian movement and political authorities as recorded in Acts with the aid of conflict theory and the social ambivalence model. It considers in turn Rome and the church in Acts, and the Jerusalem authorities and the church. It also reflects on the height of the church-state conflict in apartheid South Africa. It concludes that faithfulness to the gospel as expressed in Acts impels Christians to extreme behavior when an attempt is made to silence the church's proclamation.—C.R.M.

1064. M. DUMAIS, "Le salut en dehors de la foi en Jésus-Christ? Observations sur trois passages des Actes des Apôtres," *ÉglThéol* 28 (2, '97) 161-190.

The article examines three passages in Acts that permit one to affirm the possibility of a genuine relation with the true God and a salvific activity on God's part before conversion to Jesus Christ: Peter's discourse to a Roman centurion and his household (Acts 10:34-35), Paul's discourse to the Lycaonians (14:15-17), and Paul's discourse to the Greeks in Athens (17:22-31). While these passages indicate that non-Christians may find a favorable welcome from God, they must not be isolated from their context in Lk-Acts. If pagan religious cultures provide some ways of access to the living God, it is only in Jesus Christ that they find their fulfillment.—C.R.M.

1065. J. G. C. GRILLO, "O Caráter Histórico de Atos dos Apóstolos," *Revista Teológica* [Campinas] 58 (45, '97) 21-34.

After briefly noting the pre-critical view of the historical character of Acts, the article outlines its treatment in historical-critical study: the 18th century, the Tübingen school, reactions to the Tübingen school, form-criticism and the influence of M. Dibelius, and the Latin American reading of Acts from the perspective of social history. Then it reviews recent study of Acts as a work of Hellenistic historiography, and as a work of biblical-Jewish historiography, respectively.—C.R.M.

1066. J. G. C. GRILLO, "Os Discursos de Atos dos Apóstolos. Autenticidade Histórica e Aspecto Literário," *Revista Teológica* [Campinas] 58 (46, '97) 35-46.

This examination of the speeches in Acts focuses on the question of their historical authenticity as well as their literary aspects. After briefly surveying critical views on the authenticity of the speeches, it considers the relation of the speeches in Acts to other ancient literature, and the rhetorical dimension of the speeches in Acts in relation to classical and Hellenistic

Jewish practice. It concludes that the speeches in Acts conform to the models of ancient historiography.—C.R.M.

1067. G. Y. IVERSEN, "Paulusbiografien i Apostlenes Gerninger (Paulusbiographie in der Apostelgeschichte)," *DanskTeolTids* 60 (3, '97) 161-179.

This analysis of the narrative portrayal of Paul in Acts focuses on the method and manner in which Luke arranges his "biography" of Paul in order to elucidate its significance for the theology of Acts. Luke's defense of Paul serves to show how the Gentile church that resulted from Paul's mission was nevertheless rooted in Judaism. Thus Luke unites biography with theology.—C.R.M.

1068. J. PATHRAPANKAL, "The Church in the Acts of the Apostles: A Challenge for our Times," *IndTheolStud* 34 (1-3, '97) 202-223.

The dynamic story of the church in Acts stands as a source of inspiration and warning to the church of today. After reflecting on Luke and his theology of the church, the article considers the creative crises connected with the Hellenist widows, Stephen (authorized transgressor), Philip (unauthorized missionary), Cornelius, the church of Antioch, and the Jerusalem Council. Luke does not present a history of the early church but takes a theological stance by showing that the church grew not in spite of crises but because of them.—C.R.M.

Acts, §§ 42-980–981, 983, 986, 989, 992, 996–998, 1099, 1211, 1214, 1482.

1069. [Acts 1–12] R. RIESNER, "Christologie in der Jerusalemer Urgemeinde," *TheolBeitr* 28 (4, '97) 229-243.

This sketch of the Christology of the early Jerusalem community draws on recent research on Jewish Christianity and Qumran texts. It first considers the issues of sources (Acts), criteria, and motive (the resurrection of Jesus, Jesus' implicit [Mt 11:2-6/Lk 7:22-23; cf. 4Q521] and explicit [Mk 14:61-62] Christology). Then it treats general Christology (e.g. use of χριστός for Jesus, Davidic descent), specific Christology (e.g. ὁ δίκαιος—Acts 3:14; 7:52; servant—3:13, 26; 4:27, 30; the name of Jesus—2:21; 4:12), high Christology ("more than messianology," 7:59-60; 9:5), and Christology and chronology. The formulation of the basic christological confessions may be located in the Jerusalem community between the resurrection of Jesus and the persecution carried out by Agrippa I (A.D. 41/42).—C.R.M.

1070. T. S. MOORE, "'To the End of the Earth': The Geographical and Ethnic Universalism of Acts 1:8 in Light of Isaianic Influence on Luke," *JournEvangTheolSoc* 40 (3, '97) 389-399.

The Isaianic background of ἕως ἐσχάτου τῆς γῆς (especially Isa 49:6) in Acts 1:8, together with its location in the Lukan narrative, is decisive in determining the significance Luke attributed to the phrase. "To the ends of the earth" signifies Luke's universalistic perspective regarding the expansion of the gospel by means of the apostolic mission. Geographically the phrase denotes the end of the world in a general sense. In its ethnic significance it denotes the movement of the gospel into the Gentile world, without, however, implying a final turning from the Jewish people.—C.R.M.

1071. [Acts 2] W. E. MILLS, "Early Ecstatic Utterances and Glossolalia," *PerspRelStud* 24 (1, '97) 29-40.

A survey of ecstaticism accompanied by verbal sounds outside the Hebrew Bible (ancient

Egypt, Greece, the Greco-Roman world), in the Hebrew Bible (see Num 11:24-29; 1 Sam 10:5-6; etc.), and in the 1st century suggests that the elements of the NT tongues accounts (Acts 2; 1 Corinthians 12, 14) may well have their origin in ancient ecstatic practices. In the NT texts the central issue is not the speech per se but rather its interpretation.—D.J.H.

1072. K. H. RASMUSSEN, "L'Écriture de Luc et le discours de Pierre en Ac 2," *SémiotBib* 86 ('97) 39-47.

After reviewing first person and third person narration in Acts, the article highlights the importance of Peter's speech on the day of Pentecost in Acts 2:14-36 and then indicates how it fulfills the requirements of a missionary discourse. It concludes that the discourse functions to offer a true interpretation of the events related by the narrative upon which readers seeking the truth may rely.—C.R.M.

1073. J. G. C. GRILLO, "O discurso de Pedro em Pentecostes: Estudo do gênero literário em Atos 2:14-40," *VoxScript* 7 (1, '97) 37-52.

Analysis of Peter's discourse in Acts 2:14-40 demonstrates clearly the use of midrashic procedures. Peter interprets and actualizes the base text (Joel 3:1-5 = Acts 2:17-21) in the light of a contemporary event (Acts 2:22-24) and of other scriptural passages (Pss 15:8-11; 131:11; and 109:1 = Acts 2:25-28, 30, 34-36). He closes his speech with Joel 3:5c (= Acts 2:39).—D.J.H.

1074. J. G. C. GRILLO, "O Discurso de Pentecostes (At 2.14-40) como Legitimação da Comunidade Lucana," *Revista Teológica* [Campinas] 58 (47, '97) 21-38.

This examination of the function of Peter's Pentecost discourse in Acts 2:14-40 as legitimating the life and faith of the Lukan community first describes the historical, theological, historical-theological, political, and rhetorical (classical, Jewish) character of the pericope. Then it considers the historical situation presupposed by the text (synagogue atmosphere, the Lukan community as a group of Hellenistic Jewish Christians separated from the synagogue), and outlines the response of the Lukan community to this situation with particular attention to the use of Joel 3:2-5 within Peter's speech.—C.R.M.

1075. [Acts 2:44-45] D. FLUSSER, "Ostracon from Qumran Throws Light on First Church," *JerusalemPersp* 53 ('97) 12-15.

A potsherd recently unearthed at Qumran [see § 42-1284] clarifies the communal sharing of wealth reported in Acts 2:44-45 and 4:32-37. It is plausible that, when Barnabas (4:37) and Ananias and Sapphira (5:1-10) donated their gifts to the Jerusalem community, they had to sign a legal document similar to Honi's gift deed recently discovered at Qumran.—C.R.M.

1076. S. SCHREIBER, "Der Glaube in der Wunderdeutung von Apg 3,16," *StudNTUmwelt* 22 ('97) 25-46.

The study explores questions raised by the sudden introduction of "faith" in Peter's speech at Acts 3:16 (as both condition of healing [v. 16a] and dispenser of health [v. 16b]) after the healing of a lame man. After outlining the issues raised by v. 16 in the context of 3:1-26 (especially the contrast between the absence of the faith motif within the miracle story and its employment in v. 16), it surveys attempts to explain the problem, examines the syntax and semantics of the construction in v. 16, and presents a text-pragmatic interpretation. The open

formulation in 3:16 in the context of the miracle story plainly provokes the question of the bearer of faith and thus guides the readers to reflect upon their own condition.—C.R.M.

Acts 4:32-37, § 42-1075.

Acts 5:1-10, § 42-1075.

1077. H. Havelaar, "Hellenistic Parallels to Acts 5.1-11 and the Problem of Conflicting Interpretations," *JournStudNT* 67 ('97) 63-82.

After discussing some methodological aspects of the use of extrabiblical parallels in interpreting biblical texts, this study of the account of the sudden death of Ananias and Sapphira in Acts 5:1-11 focuses on the most problematic features of the account: identification of the couple's crime (vv. 2-4, 9a), and its relation to the subsequent punishment (vv. 5, 10). Then it presents an anthology of "rule miracle of punishment" parallels from Hellenistic authors under two headings: (1) divinely instigated death (e.g. Lucian, *Philops.* 20.1-26; Aelian, *NA* 11.17), and (2) lying to, cheating, and offending God (e.g. Plato, *Resp.* 2.382c; Ovid, *Fast.* 2.261). It concludes that the story in Acts 5:1-11 represents a highly stylized excommunication story related to the literary form of the rule miracle of punishment, although it is not a typical example of this genre.—C.R.M.

Acts 6:5, § 42-1497.

1078. E. Reinmuth, "Beobachtungen zur Rezeption der Genesis bei Pseudo-Philo (LAB 1-8) und Lukas (Apg 7.2-17)," *NTStud* 43 (4, '97) 552-569.

Analysis of what parts of Genesis are included and omitted in ps.-Philo's *Biblical Antiquities* 1–8 and of the later discussions of the Aqedah (18:5; 32:1-4; 40:2) indicates an approach to Genesis as a witness to the history of Israel's election as it was made concrete in Abraham. Examination of the Genesis material in Stephen's speech in Acts 7:2-17 reveals a similar focus on election and Abraham, as well as a similar interest in present significance and in reading Genesis in the light of other texts (intertextuality).—D.J.H.

1079. J. Clerget, "La lumière du nom ou le parcours subjectif dans un corps social, Actes 9, 1-19," *SémiotBib* 86 ('97) 31-38.

This psychoanalytic reading of the narrative of Paul's conversion in Acts 9:1-19 focuses on the detour in Paul's itinerary from breathing threats and murder (v. 1) to a reorientation toward other ends. Calling out the name of Saul opens this detour to grace—it engenders the possibility of another relationship.—C.R.M.

1080. [Acts 9:10-16] J. L. Barber, "The Paradoxical Courage of Ananias," *RevRel* 56 (6, '97) 571-577.

In facing his own fear and Saul as well, Ananias according to Acts 9:10-16 presents a pattern for a bold Christian spirituality: openness before God, obedience, reluctant courage, calculated surrender, and reliance on God's grace.—D.J.H.

1081. W. S. Kurz, "Effects of Variant Narrators in Acts 10–11," *NTStud* 43 (4, '97) 570-586.

This paper tests the hypothesis that the repeated accounts in Acts are deliberately

refocused through the viewpoints of the characters narrating them. It first briefly compares and contrasts the accounts of Cornelius' vision by the main narrator (Acts 10:1-8) and the character narrators (10:22, 30-33). Then it compares more analytically the similar and different characteristics of all versions of the complex Peter-Cornelius event in 10–11 (and 15). It concludes that repeated Acts narratives, first by the extradiegetic main omniscient narrator and then by intradiegetic character narrators in Acts, acquire different nuances not only because of differing audiences and occasions but also because of the varying perspectives of the narrators.—C.R.M.

1082. [Acts 14:15-17] C. BARNES, "Paul and Johanan ben Zakkai," *ExpTimes* 108 (12, '97) 366-367.

The exegesis of Pss 65:5-13; 66:1 that Paul is using in his speech in Acts 14:15-17 is more probably given in the words of his fellow student Yohanan ben Zakkai in *Deuteronomy Rabbah* 7:7. Possibly both were taught to respond to certain situations in a given way by the same teacher, namely, Gamaliel.—C.R.M.

Acts 15:1-21, § 42-1143.

1083. [Acts 15:36–19:20] P. RICHARD, "El movimiento de Jesús después de su resurrección y antes de la Iglesia. Claves hermenéuticas para interpretar los Hechos de los Apóstoles (III)," *RevistLatAmTeol* 14 (41, '97) 193-218.

This installment [see § 42-324] treats the missionary travels of Paul from A.D. 48 to 55 as described by Acts according to the following outline: Paul between the Law and the Spirit—15:36–16:10; Philippi—16:11-40; Thessalonica—17:1-9; Beroea—17:10-15; Athens—17:16-34; Corinth—18:1-18a; and Ephesus—18:18b–19:20.—C.R.M.

1084. [Acts 17:16-34] G. COTTIER, "Nouveaux Aréopages," *NovVet* 72 (3, '97) 5-13.

With reference to Paul's discourse at the Areopagus in Athens (Acts 17:16-34), the article reflects on what the Holy Spirit might be saying to the church on the eve of the new millennium and what "new Areopaguses" might await us.—D.J.H.

1085. D. J. DOUGHTY, "Luke's Story of Paul in Corinth: Fictional History in Acts 18," *Journal of Higher Criticism* [Madison, NJ] 4 (1, '97) 3-54.

After introductory considerations concerning the historical value of Acts, this study examines Luke's depiction of Paul as the founder of the Christian community in Corinth in Acts 18 and argues that the account is an imaginative apologetic rewriting of earlier traditions having quite different views of Christian beginnings in Corinth. Utilizing redaction and composition criticism, it considers Paul's arrival in Corinth, Prisca and Aquila, Paul and Apollos, Paul and Timothy and Silas, Titius Justus and Crispus, Paul and Gallio, and Paul and Sosthenes. Luke's purpose in Acts 18 was to establish Paul as the sole founder of Christianity in Corinth and Ephesus, thereby establishing also the priority and authority of Luke's brand of apostolic and Pauline Christianity over against "fierce wolves" and "perverse teachers" (see 20:29-30) in his own time.—C.R.M.

1086. [Acts 18:2-3] P. A. SAMPATHKUMAR, "Aquila and Priscilla: A Family at the Service of the Word," *IndTheolStud* 34 (1-3, '97) 185-201.

Aquila and Priscilla are mentioned in the NT only six times (Acts 18:2, 18, 26; Rom 16:3-

5a; 1 Cor 16:19; 2 Tim 4:19). The article examines this data to see how this family lived their call to mission. Priscilla and Aquila seem to have provided hospitality to wandering missionaries as well as catechesis to those whom they could meet and entertain in their house. Priscilla's role has implications for the place and role of women in today's church.—C.R.M.

1087. [Acts 21–22] S.-H. Yoo, "Paul à Jérusalem," *Yonsei Journal of Theology* [Seoul] 1 ('96) 67-96.

The article examines the account of Paul's arrest and his discourse before the Jerusalemites according to Acts 21–22: why Paul decided to go to Jerusalem, his arrival there, what provoked his arrest, his defense, and his appeal to Roman citizenship.—D.J.H.

Acts 25–26, § 42-1310.

1088. [Acts 25:1-12] S.-H. Yoo, "Paul et Festus," *Yonsei Journal of Theology* [Seoul] 2 ('97) 51-65.

After establishing the date of Paul's trial before Festus (ca. A.D. 60), the article provides an exegetical analysis of Acts 25:1-12, with particular attention to the legal and historical circumstances.—D.J.H.

EPISTLES—REVELATION

Epistles (General)

1089. G. K. Barr, "Literary Dependence in the New Testament Epistles," *IrBibStud* 19 (4, '97) 148-160.

The scale-related prime patterns [see §§ 40-1553; 41-1720] indicate that all thirteen Pauline epistles have their origin in the mind of Paul, while Silvanus wrote Hebrews and also (possibly at Peter's instigation) 1 and 2 Peter. Between the Pauline corpus and the letters from Silvanus' hand there is no substantial evidence of literary dependence in the form of copying vocabulary, phrases, or sentences. The points of contact between Jude and 2 Peter, though substantial, do not demand that one writer copied from the other.—D.J.H.

Paul

1090. Anon., "Dio salva gli uomini in Gesù Cristo. La visione di Dio in san Paolo," *CivCatt* 148 (3528, '97) 531-542.

Paul's central concern regarding God was soteriological. At the center of Paul's revelation about God the savior were the convictions that all humans are sinners, that God in his merciful love justifies sinners, and that justification comes not through the Law and the "works" of the Law but rather through faith in the crucified and risen Jesus Christ.—D.J.H.

1091. R. Bieringer, "Febe en Titus in Gesprek over Paulus' Theologie van de Verzoening" [Phoebe and Titus in Conversation about Paul's Theology of Reconciliation], *Collationes* 27 (3, '97) 283-298.

The article presents a fictional dialogue between Titus and Phoebe, two of Paul's closest co-workers, about the theme of "reconciliation" according to Paul based on study of Paul's

letters to the Corinthians, Acts, and the other Pauline epistles. Also included are a structured translation of 2 Cor 5:14-21 (p. 297) and a chronology of Paul's life (p. 298).—D.J.H.

1092. J. BLAUW, "Paul as a Pioneer of Interreligious Thinking," *Studies in Interreligious Dialogue* [Kampen] 7 (1, '97) 66-75.

To understand Paul adequately, one must take seriously Paul's own comment in Rom 1:14 that he was obligated to Greeks (especially Stoicism) and to non-Greeks (Hellenistic Judaism). There were very few after Paul who wrote and thought in such a universal, human, and "interreligious" way as he did in Rom 1:18-32.—D.J.H.

1093. C. C. CARAGOUNIS, "The Biblical Attitude to Homosexuality against its Ancient Background," *VoxEvang* 27 ('97) 27-44.

The various kinds of homosexuality practiced in the ancient world were known to Paul. His position was that homosexuality and lesbianism, like other vices, were the result of humanity's rejection of God, his will, and his law. There was no way in which the early church could accept practicing homosexuals in its bosom, any more than it could accept liars, idolators, or murderers. Paul condemned homosexuality but loved the homosexual. It was for such that Christ died, not that they might continue in their vice, but that they might be delivered from it and be transformed into new creatures.—D.J.H.

1094. W. E. HENDERSON, "The Athletic Imagery of Paul," *TheolEduc* 56 ('97) 30-37.

Paul used athletic metaphors to describe certain aspects of Christian life, to exhort believers to grow and mature in their relationship with Jesus, and to communicate truths regarding the end of time.—D.J.H.

1095. L. E. KECK, "Review Essay," *Pro Ecclesia* [Northfield, MN] 6 (3, '97) 359-365.

After reflecting on the problems associated with the quest of the historical Paul, the article discusses four books published in 1994: C. K. Barrett, *Paul: An Introduction to His Thought;* N. Elliott, *Liberating Paul;* V. P. Furnish, *Jesus According to Paul;* and F. Thielman, *Paul and the Law.* Those who participate in the quest for the historical Paul must recognize that an uninterpreted Paul never existed, that the Paul quest and the Jesus quest are inseparable, and that Paul's thought and modes of argument owed a great deal to his Hellenistic heritage.—D.J.H.

1096. C. KESSLER, "Saint Paul: Un point de vue juif," *Études* 387 (3, '97) 189-205.

Written from a Jewish perspective, the article first considers Paul's Jewish identity, his experience on the road to Damascus, and the resurrection of the dead as a Jewish belief. Then it discusses Paul's positions on the Law (the model of rabbinic exegesis, contrasting attitudes, the abolition of the Law, biblical and Jewish foundations) and on the nations (Israel and the nations, Judaism and proselytism).—D.J.H.

1097. H. MERKLEIN, "Der (neue) Bund als Thema der paulinischen Theologie," *TheolQuart* 176 (4, '96) 290-308.

This investigation of the (new) covenant as a theme of Pauline theology focuses on five key texts: the "new covenant" in the tradition of the Lord's Supper (1 Cor 11:23-26), the ministry of the apostle as the ministry of the new covenant (2 Corinthians 3), the covenant as tes-

tament (Gal 3:15-18), the two covenants (Gal 4:21-31), and God's covenant with Israel (Romans 9–11).—D.J.H.

1098r. J. MURPHY-O'CONNOR, *Paul. A Critical Life* [*NTA* 41, p. 161; § 41-1662r].

B. NOLAN, "Review Article," *ProcIrBibAssoc* 19 ('96) 99-109.—Communicating the texture of 1st-century Eastern Mediterranean life is a strong point of the book. Murphy-O'Connor defends some unfashionable views, and makes helpful contributions in many areas, though one may disagree with him on some points (e.g. the integrity of Philippians, Adamic Christology, ethics, and the authority of the apostle). He gives the impression of extraordinary familiarity with Paul's psychology and its limitations. To qualify as a "critical life," however, the imagination must be more disciplined.—D.J.H.

1099. J. C. O'NEILL, "Paul's Missionary Strategy," *IrBibStud* 19 (4, '97) 174-190.

On the basis of Rom 4:9-12; Gal 2:7-10; and Rom 15:14-29, it appears that Paul believed that Gentile Christians should observe the moral law while Jewish Christians should observe both the moral and the ceremonial laws. If we remove the glossing references to the Jews in Acts, we recover a plausible story of Gentile opposition to what they would have perceived as Paul's Jewish mission. Catholic Christianity was the eventual outcome of the success of believing synagogues in the Dispersion in attracting large numbers of Gentiles to their services.—D.J.H.

1100. R. M. PRICE, "The Evolution of the Pauline Canon," *HervTeolStud* 53 (1-2, '97) 36-67.

The article presents a thorough review of the four main theories of how the Pauline corpus first came to be (collected by Paul himself, soon after Paul's death by enthusiastic readers, gradual exchanges between Pauline centers, or by a single individual after the publication of Acts–such as Marcion) and deliberates on the disputed question whether all our texts of the Pauline epistles descend or diverge from a particular, definitive edition of the Pauline corpus. Marcion was the first collector of the Pauline epistles, combining his ten-letter corpus with the now lost Ur-Lukas. This corpus was reissued in a sanitized edition, domesticated by means of the Pastoral epistles. From that point on it became easier to destroy rival versions of the Pauline letters.—C.R.M.

1101. E. C. SUTTNER, "Konfliktlösung im Geist des Apostels Paulus. Zu den Nachwehen der Kirchenverfolgungen unter dem Kommunismus," *StimmZeit* 215 (11, '97) 770-778.

The article reflects on Paul's approach to conflict resolution and other pertinent NT passages (1 Jn 4:7-8; Jn 8:1-10) that can help to shape genuinely Christian attitudes in the aftermath of the persecutions of the churches in eastern and southern Europe under Communism.—D.J.H.

1102. J. A. D. WEIMA, "What Does Aristotle Have to Do with Paul? An Evaluation of Rhetorical Criticism," *CalvTheolJourn* 32 (2, '97) 458-468.

After reviewing the ancient "canons" or laws of rhetoric (especially invention, arrangement, and style) and the practice of rhetorical criticism today as represented in the five-step approach of G. Kennedy, the article suggests several factors that call into question the legitimacy of such an enterprise under the following headings: the evidence of the epistolary and

rhetorical handbooks, Paul's training, Paul's own testimony, and further considerations. It concludes that there is no compelling evidence that Paul employed the classical rules of Greco-Roman rhetoric in the writing of his letters.—C.R.M.

1103. H. WEISS, "The Sabbath in the Pauline Corpus," *StudPhilonAnn* 9 ('97) 287-315.

After establishing that in Rom 14:5-6a the debate among Roman Christians was how and when (not whether) to observe the Sabbath [see § 40-1582], the article argues that the issue associated with the Sabbath in Gal 4:10 concerned the effectiveness of Christ's cross, and that in Col 2:16-17 the author encouraged his readers to persevere in the observance of the Jewish cultic calendar in spite of criticisms from others. Paul endorsed the celebration of the Jewish feasts and Sabbaths—a position affirmed by the author of Colossians.—D.J.H.

Paul, §§ 42-961, 1178, 1211, 1245.

Romans, 1–2 Corinthians

1104. [Rom] B. GRAAKJAER HJORT, "Etikken hos Paulus — evangelium eller evangelisk?" [Ethics with Paul — gospel or evangelical?], *DanskTeolTids* 60 (2, '97) 81-98.

With reference especially to Romans and Galatians, the article argues that Paul's ethics is evangelical but not gospel. Although there is a theologically irreversible order between the explicitly dogmatic and ethical sections of the letters, there is at the same time a close connection between dogmatics and ethics in Paul's writings. Paul challenges modern theology to work at both integration and foundations.—D.J.H.

1105. [Rom 1:17] D. A. CAMPBELL, "False Presuppositions in the ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ Debate: A Response to Brian Dodd," *JournBibLit* 116 (4, '97) 713-719.

The article first responds to Dodd's critique [§ 40-978] of Campbell's contention that Rom 1:17 is a *crux interpretum* for the πίστις Χριστοῦ debate [§ 39-286] by referring to an earlier article on the meaning of πίστις and νόμος in Paul [§ 37-266] and by highlighting the point that Hab 2:4 motivated Paul's use of ἐκ πίστεως. Then it replies to five further countervailing suggestions made by Dodd from a traditionalist perspective.—D.J.H.

1106. H. SZESNAT, "In Fear of Androgyny. Theological Reflections on Masculinity and Sexism, Male Homosexuality and Homophobia, Romans 1:24-27 and Hermeneutics (A Response to Alexander Venter)," *JournTheolSAfric* 93 ('95) 32-50.

The article points out some basic problems with Venter's article in *JournTheolSAfric* 83 ('93) 87-101: simplistic importation of the North American discussion about its "men's movement," neglect of vital theoretical issues, failure to take seriously the historical context of key biblical texts, and disregard for basic hermeneutical questions. It gives particular attention to Rom 1:24-27, and notes the difference between Paul's understanding of φύσις and a modern Western understanding of "nature." It concludes that Rom 1:24-27 should not be used today as a legal-theological argument against gays and lesbians.—D.J.H.

1107. R. B. WARD, "Why Unnatural? The Tradition behind Romans 1:26-27," *HarvTheol Rev* 90 (3, '97) 263-284.

The παρὰ φύσιν language in Plato's *Laws* (see 636B-C), applied to women with women, men with men, and even women with men, derives from the *Timaeus,* Plato's account of the

creation of the male and female genitals as κατὰ φύσιν if used for procreation. At issue was a polemic against ἡδονή within a body/soul dualism. This view passed on to Hellenistic Judaism, as exemplified by Philo and ps.-Phocylides, and appears to have influenced Paul's statements in Rom 1:26-27. The anti-pleasure, pro-procreation argument could and did result in an active/passive dichotomy between men and women engaged in penile-vaginal intercourse and the notion that there was a "natural" difference between the sexes that applied generally to societal relationships. This tradition, of course, would have seemed "unnatural" to many people living in the Roman empire in the 1st century.—D.J.H.

1108. H. MIJOGA, "An Approach to Christian Mission in Africa. Paul's Approach in Rom 2:13 and 3:20a," *JournTheolSAfric* 95 ('96) 55-62.

In Rom 2:13 Paul views the question of what constitutes justification in God's sight from a Jewish perspective ("the doers of the Law will be justified"), whereas in Rom 3:20a he affirms his Christian position on the same subject ("by deeds of the Law will no flesh be justified before him"). Paul's dialogical approach provides a model for the Christian mission in Africa today.—D.J.H.

Rom 3:20, § 42-1108.

1109. [Rom 4] A. BEHRENS, "Gen 15,6 und das Vorverständnis des Paulus," *ZeitAltWiss* 109 (3, '97) 327-341.

After reflecting on methodological problems involved in Paul's use of Gen 15:6 in the light of his Christian pre-understanding, the article offers exegetical observations on the Hebrew text of Gen 15:6, considers how Paul in Romans 4 and Galatians 3 employed the text in his arguments about Abraham and faith, and shows how Paul's adaptations can legitimately be regarded as part of the effective history of Gen 15:6.—D.J.H.

Rom 5:12-14, § 42-1165.

1110. L. A. BURGLAND, "Eschatological Tension and Existential *Angst:* 'Now' and 'Not Yet' in Romans 7:14-25 and 1QS 11 (Community Rule, Manual of Discipline)," *ConcTheolQuart* 61 (3, '97) 163-176.

This study examines Romans 7 with particular attention to the eschatology reflected by Paul in vv. 14-25 and then compares it with *Community Rule* (especially xi 9-10). While the Qumran author expresses the angst that is common to humanity, Paul speaks as one who has already experienced the eschaton. Although the author of *Community Rule* shares much with Paul, the similarities are only superficial.—C.R.M.

1111. [Rom 9–11] J.-S. SUH, "The Faithfulness of God and the Destiny of Israel," *Yonsei Journal of Theology* [Seoul] 1 ('96) 55-66.

Romans 9–11 is constructed around two major themes: the disobedience of Israel, and the faithfulness of God. Israel rejected Christ (9:1-5); God did not revoke his promise (9:6-29); Israel rejected the gospel (9:30–10:21; 11:28a); and God did not abandon Israel (11:1-27, 28b-32).—D.J.H.

1112. D. HEIDEBRECHT, "The Renewal of Perception: Romans 12:2 and Post Modernism," *Direction* 25 (2, '96) 54-63.

The renewal of the *nous* in Rom 12:2 refers to the believers' increasingly clearer percep-

tion of God and his will for their lives. This reading of Paul's use of νοῦς as mental perception affirms postmodernity's recognition that our understanding of reality is essentially perceptual. However, it also challenges the assumption that our understanding of truth is limited by our own perspective and experience.—D.J.H.

1113. T. M. COLEMAN, "Binding Obligations in Romans 13:7: A Semantic Field and Social Context," *TynBull* 48 (2, '97) 307-327.

The article first discusses the terms φόρος ("tribute"), τέλος ("tax"), φόβος ("reverence"), and τιμή ("honor") in Rom 13:7 in relation to the Greco-Roman semantic field of political obligation, dividing them into the categories of tangible (tribute and tax) and intangible (reverence and honor) obligations. Then it examines Rom 13:7 in light of the social context of the Neronean era (A.D. 54-68), in which there was an increasing burden of taxation and the introduction of legal penalties for failure to show due reverence and honor to those in authority.—D.J.H.

1114. J. R. WAGNER, "The Christ, Servant of Jew and Gentile: A Fresh Approach to Romans 15:8-9," *JournBibLit* 116 (3, '97) 473-485.

After considering the context (Rom 15:7-13), the article explains and criticizes three readings of 15:8-9a, and makes a fresh proposal that is summarized in the following rendering: "For I say that the Christ has become a servant of the circumcision on behalf of the truthfulness of God, in order to confirm the promises made to the patriarchs, and [a servant] with respect to the Gentiles on behalf of the mercy [of God] in order to glorify God." In this reading δοξάσαι is subordinate to γεγενῆσθαι as an infinitive of purpose (thus parallel to the whole phrase εἰς τὸ βεβαιῶσαι κτλ.). The "subject" of the infinitive, however, is not τὰ ἔθνη but τὸν Χριστόν. The phrase ὑπὲρ ἐλέους modifies γεγενῆσθαι, in parallel with ὑπὲρ ἀληθείας θεοῦ, indicating the motivations for Christ's becoming a servant to the Gentiles.—D.J.H.

Rom 16:18, § 42-1154.

1115. [1–2 Cor] D. DURKEN, "The Corinthian Connection," *BibToday* 35 (5, '97) 294-299.

The article discusses some of the archaeological highlights of Corinth and environs: the Temple of Apollo, the *bema* or speaker's platform, the isthmus and canal of Corinth, and Cenchreae. Photographs and a map of the harbor of Cenchreae are included.—D.J.H.

1116. B. E. BOWE, "Paul and First Corinthians," *BibToday* 35 (5, '97) 268-274.

Paul's first letter to the church at Corinth contains an urgent plea to the Christians there to establish unity in the midst of their diversity and to allow the variety among them to enrich the whole body and not divide it. Paul's rhetorical strategy proceeds from the general situation to the particular issues, and calls on the Corinthians to reassess their identity as Christians and come to their senses.—C.R.M.

1117. [1 Cor] R. F. COLLINS, "Preaching the Gospel According to Paul," *BibToday* 35 (5, '97) 280-285.

Paul was well aware of the Corinthians' situation and problems, and responded to them in 1 Corinthians with pastoral concern. The challenge facing the preacher today is to take these

issues and find analogues in the community's situation. The issues are similar, but the response will not always be precisely the same.—D.J.H.

1118. A. RAKOTOHARINTSIFA, "Historiographie et Lecture socio-historique de 1 Corinthiens," *FoiVie* 96 (4, '97) 115-123.

After reflecting on the epistemological and exegetical conditions for writing the social history of the Corinthian community, the article focuses on the pericope about celebration of the Lord's Supper (1 Cor 11:17-34) as a test-case, and concludes with some hermeneutical observations.—D.J.H.

1119. [1 Cor] J. S. VOS, "Theologische und historisch-kritische Exegese des Neuen Testaments. Bemerkungen zu K. Barths Auslegung des ersten Korintherbriefes," *Zeitschrift für Dialektische Theologie* [Kampen] 13 (1, '97) 12-31.

With reference to *Die Auferstehung der Toten* (1924; 4th ed., 1953), the article discusses Barth's views on the relations between historical criticism and theological exegesis, with particular attention to the reviews of it by R. Bultmann, E. Lohmeyer, and P. Althaus. After describing Barth's program, it illustrates how he carried it out with reference to 1 Corinthians 1–4; 11:2-16; and 15, respectively. Then it reflects on the nature of theological exegesis in light of Barth's work and the observations made by his critics, and suggests that E. Drewermann's psychoanalytic exegesis provides striking parallels to Barth's theological exegesis.—D.J.H.

1120. B. KINMAN, "'Appoint the Despised as Judges!' (1 Corinthians 6:4)," *TynBull* 48 (2, '97) 345-354.

In order to decide whether καθίζετε in 1 Cor 6:4b is an indicative mood verb in a question or an imperative mood verb in a command, the article reviews the context of the passage and the meaning of καθίζετε. With particular attention to Paul's use of ἐάν + subjunctive mood verb construction and to Paul's rhetorical strategy in the passage, it proposes that the cumulative evidence falls decisively on the side of those who take καθίζετε as imperative. Thus Paul commands the appointment of "the despised" members of the congregation as Christian arbiters to settle minor lawsuits among the elite.—C.R.M.

1121. C. OSIEK, "First Corinthians 7 and Family Questions," *BibToday* 35 (5, '97) 275-279.

The content of 1 Corinthians 7 divides easily into six sections: sex and prayer (7:1-7), divorce (7:8-16), "remain as you were called" (7:17-24), eschatological urgency (7:25-35), What kind of marriage? (7:36-38), and remarriage in widowhood (7:39-40). Paul's advice in this chapter reveals his solid support for married and family life as well as his consciousness of the radical difference that the resurrection of Christ has made in our perception of time and history.—C.R.M.

1122. [1 Cor 7:21] J. A. HARRILL, "Slavery and Society at Corinth," *BibToday* 35 (5, '97) 287-293.

When Paul addressed the possible manumission of slaves in 1 Cor 7:21, he spoke in a Roman context. The verse contains two conditional sentences, each expressing a different situation: "You were called as a slave? Never mind. But if you can gain your freedom, be concerned and take it." This passage deals with a legal procedure (manumission), and was not an attempt to effect political change (emancipation or abolition).—D.J.H.

1123. D. HORRELL, "Theological Principle or Christological Praxis? Pauline Ethics in 1 Corinthians 8.1–11.1," *JournStudNT* 67 ('97) 83-114.

This detailed analysis of Paul's treatment of the issue whether a Christian should eat idol-food examines 1 Cor 8:1-13; 9:1-27; 10:1-22; and 10:23–11:1, respectively, in order to outline an interpretation that both does justice to 1 Cor 8:1–11:1 as a whole and illuminates the main features of Paul's ethical argument. Fundamental to Pauline ethics, in this passage at least, is a christologically patterned orientation to others. In 1 Corinthians 8–10 Paul demonstrates that the ethical imperative of *imitatio Christi* has priority over the theological or scriptural justification that otherwise might legitimate a particular practice. What remains unclear from Paul is precisely which situations call for such Christ-like renunciation of one's own freedom or rights, and which areas of conduct are rightly the subjects for such flexibility.—C.R.M.

1124. J. SMIT, "Paulus 'over de afgodsoffers': De kerk tussen joden en grieken (1 Kor. 8,1 - 11, 1) ('About sacrifices to idols': The Church Between Jews and Greeks [1 Cor. 8:1 - 11:1])," *TijdTheol* 37 (3, '97) 228-242.

Paul's argument against sacrifices to idols in 1 Cor 8:1–11:1 deals with three social groups: Jews, Greeks, and the church of God (see 10:32). Paul's argument is structured according to the rules of classical rhetoric: a short division (*partitio*—8:1-6), a proof (*probatio*—with social [8:7–9:27] and theological [10:1-22] subsections), a rebuttal of expected arguments (*anticipatio*—10:23-30), and a short summary (*recapitulatio*—10:33–11:1). In this way Paul marshals all his talents to persuade the Corinthians to abandon participation in socially important sacrificial meals.—C.R.M.

1125. J. F. M. SMIT, "The Rhetorical Disposition of First Corinthians 8:7–9:27," *Cath BibQuart* 59 (3, '97) 476-491.

In 1 Cor 8:7–9:27 Paul develops a coherent line of thought following a traditional rhetorical pattern. The passage resembles the articulation of the classical speech, for it contains a *narratio* (8:7), a *propositio* (8:8), a *reprehensio* (8:9-12), a *confirmatio* (8:13–9:23), and a *peroratio* (9:24-27). In the treatise on offerings to idols (8:1–11:1), the *partitio* (8:1-6) is followed by 8:7–9:27, which forms the first round of the argumentation proper. So in 8:7–9:27 Paul leads the Corinthians to hear the same prohibition he frankly states in 10:1-22. The description of Paul's behavior as an apostle in 9:1-23 is an integral part of the argument.—C.R.M.

1126. O. SCHWANKL, "'Lauft so, dass ihr gewinnt'. Zur Wettkampfmetaphorik in 1 Kor 9," *BibZeit* 41 (2, '97) 174-191.

This examination of the competition metaphor in 1 Cor 9:24-27 first considers the agonistic ideal in the ancient world and the contest metaphor in Stoic diatribe and Hellenistic Judaism. Then it focuses on Paul's employment of the agonistic motif in 1 Cor 9:24-27 (linguistic analysis of the passage, function of the passage in chap. 9, and explanation of the passage in the context of chaps. 8–10). Paul's use of the contest metaphor takes advantage of its communicative power both in terms of its popular athletic imagery as well as its application in contemporary ethical and religious discussions. In 1 Cor 9:24-27 it serves as reminder and warning, and assists the Christian community in finding and strengthening its identity.—C.R.M.

1127. D. Horrell, "'The Lord Commanded . . . But I have not Used . . .' Exegetical and Hermeneutical Reflections on 1 Cor 9.14-15," *NTStud* 43 (4, '97) 587-603.

It is striking that Paul in 1 Cor 9:14-15 can so closely juxtapose "the Lord commanded" and "but I have not used." Paul seems to regard an instruction of the Lord as a "right" that can be set aside. The article explores the way in which Paul uses the word of Jesus here and the nature of its authority. In certain circumstances it seems that Paul's commitment to what he believed to be the christological paradigm could lead him not to adopt the manner of life that the Lord had instructed his apostles to adopt, even when this led to conflict and accusation (as it clearly did at Corinth).—C.R.M.

1128. L. Kreitzer, "1 Corinthians 10:4 and Philo's Flinty Rock," *CommViat* 35 (2, '93) 109-126.

Paul's use of the participle ἀκολουθούσης in 1 Cor 10:4 is generally taken to reflect Jewish legends about the mobility of the "rock of Horeb." The article first treats the "rock of Horeb" in Jewish legend and compares Philo's and Paul's different methods of relating this rock to Wisdom/messianism (allegory/typology, respectively). After concluding that the use of the "rock of Horeb" in Philo cannot be turned into a convenient way to assert the preexistence of Christ in Paul, it considers whether the motif provides a link to a new covenant theology by exploring the use of the term ἀκρότομος in Philo and in Deut 8:5-6 and Josh 5:2-3. It concludes that a new covenant motif can be traced from Joshua, through Philo, Paul and Hebrews, and into the writings of Justin Martyr.—C.R.M.

1129. [1 Cor 11:2-16] P. Chakkalakal, "Paul And Women: A Critical Reflection," *Jeevadhara* 27 (159, '97) 188-203.

The article first examines 1 Cor 11:2-16 (theological argument—vv. 2-12; appeal to reason and custom—vv. 13-16) and 14:33-36 (the reasons for women's silence, the authenticity of vv. 34-35) to throw light on Paul's so-called anti-woman stance. Then it offers a brief survey of women's partnership in the Pauline mission. It concludes that Paul was not a male chauvinist or misogynist, and that he did not propose a teaching for all time.—C.R.M.

1130. H. R. Holmyard, "Does 1 Corinthians 11:2-16 Refer to Women Praying and Prophesying in Church?" *BiblSac* 154 (616, '97) 461-472.

Several components of 1 Corinthians either allow for or press the conclusion that 11:2-16 does not address congregational settings. Thus if 11:2-16 pertains to nonchurch settings, it does not conflict with 14:33b-35. The former instructs women to wear headcoverings when they pray or prophesy in nonchurch gatherings, and the latter instructs them to remain silent in local-church settings.—C.R.M.

1 Cor 11:2-16, § 42-1148.

1131. [1 Cor 11:17-34] R. Jewett, "*Babette's Feast* and the Shaming of the Poor in Corinth," *Dialog* 36 (4, '97) 270-276.

The essay considers the inclusion of the shamed in early Christian meals, the grounding of this inclusion through the shameful death of Christ on the cross, and the problem of shaming fellow believers in Corinth (1 Cor 11:17-34, especially vv. 20-22). Paul's anger about the Corinthian love feast focused on the reappearance of the cultural habits of shame and contempt. The situation in Corinth is illuminated by the film *Babette's Feast* (1987), which

reveals the transforming potential of overcoming shame and emptiness by sharing a meal together.—C.R.M.

1132. [1 Cor 11:17-34] F. J. King, "Eating in Corinth: Full Meal or Token Meal?" *IrBib Stud* 19 (4, '97) 161-173.

On the basis of an examination of the origins of the Eucharist and the situation in Corinth described in 1 Cor 11:17-34, this study suggests that the Corinthian Last Supper meal was a ritual meal, that is, a token meal that did not take place within the context of a full meal. This proposal is based on an identification of the prehistory of the ritual and the Last Supper with a Qumran meal tradition rather than the Passover meal, and on a rehabilitation of the Johannine tradition as being reliable over against the Markan account of the passion.—C.R.M.

1133. [1 Cor 11:17-34] D. C. Passakos, "Eucharist in First Corinthians: A Sociological Study," *RevBib* 104 (2, '97) 192-210.

The anti-structural character of the Eucharist was for Paul the starting line for the transformation of the relationships and the structures of the community. When Paul faced the liturgical detachment of the Corinthian "strong" from the everyday problems of the community, he turned to the central expression of the communal ethos, the eucharistic meal, in order to remind the strong that Eucharist and social responsibility are two inseparable aspects of an eschatologically conscious community.—C.R.M.

1 Cor 11:24, § 42-977.

1134. L. D. Chrupcała, "Chi mangia indegnamente il corpo del Signore (1Cor 11,27)," *StudBibFranLibAnn* 46 ('96) 53-86.

Paul disapproved of the practice of the well-to-do at Corinth in eating a secular meal separate from the common eucharistic banquet. He considered it a source of division, and insisted that, to reflect a true proclamation of Jesus' death, the Eucharist must involve all believers. He regarded as "unworthy" (1 Cor 11:27) the eucharistic participation of those who preferred the secular meal and as clearly in opposition to the christological and soteriological meaning of the Eucharist.—D.J.H.

1 Cor 12, § 42-1071.

1 Cor 12–14, § 42-1242.

1135. R. Zerhusen, "The Problem Tongues in 1 Cor 14: A Reexamination," *BibTheolBull* 27 (4, '97) 139-152.

This study maintains that the problem treated in 1 Corinthians 14 was the use of non-Greek, native languages spoken without translation. Corinth was a highly multilingual seaport city in which people would sometimes speak out in the Corinthian church service, worshiping God in the language with which they were most familiar (their native language, first language, language of the heart) without translation. Speaking and translating multiple languages (12:10, 28, 30) were considered by Paul to be manifestations of the Spirit to be used for the purpose of group edification, but in neither 1 Corinthians 14 nor Acts 2 [§ 40-939] was the language-speaking miraculous.—C.R.M.

1 Cor 14, § 42-1071.

1136. M. HASITSCHKA, "'Die Frauen in den Gemeinden sollen schweigen.' 1 Kor 14,33b-36 - Anweisung des Paulus zur rechten Ordnung im Gottesdienst," *StudNTUmwelt* 22 ('97) 47-56.

While the hypothesis that 1 Cor 14:33b-36 is an interpolation is neither provable nor disprovable, linguistic and thematic connections to 14:26-33a and 14:37-40 permit the assumption of Pauline authorship. The study first examines 14:26-40, and then offers a closer analysis of 14:33b-36 (wording and structure, explanation). It maintains that v. 35a contains the key for interpreting the verbs "be silent" and "speak" in vv. 34-35. The issue is a questioning speech that has in view a specific learning. The command to silence has to do with speaking and questioning insofar as it disturbs the course of worship and violates certain standards of society. It is comparable to the commands to silence in vv. 28 and 30. It also stands in the context of the limitation of the roles of women in public life reflected in 11:2-16.—C.R.M.

1 Cor 14:33-36, §§ 42-1129–1130.

1137. J. R. WHITE, "'Baptized on account of the Dead': The Meaning of 1 Corinthians 15:29 in its Context," *JournBibLit* 116 (3, '97) 487-499.

After an overview of the major interpretative approaches to 1 Cor 15:29, the article suggests that the key to establishing its meaning lies in the immediate and larger epistolary context. Paul's emphasis on the danger he continually faces (15:30-31) suggests that he wants the Corinthians to understand him, in his role as an apostle, as being one of "the dead" in v. 29. The latter verse should be interpreted as follows: "Otherwise what will those do who are being baptized on account of the dead (that is, the dead, figuratively speaking; that is, the apostles)? For if truly dead persons are not raised, why at all are people being baptized on account of them (that is, the apostles)?"—C.R.M.

1138. G. HOTZE, "Schatz in tönernen Gefässen - Der Zweite Korintherbrief (Teil 3)," *Bib Liturg* 70 (3, '97) 204-208. [See § 42-393.]

In defending his apostolic office in 2 Corinthians, Paul expressed himself in four different ways: in the form of polemic, through objective argumentation, on a strictly theological level, and by his distinctive use of paradox (power in weakness).—D.J.H.

1139. G. HOTZE, "Schatz in tönernen Gefässen – Der Zweite Korintherbrief (Schluss)," *Bib Liturg* 70 (4, '97) 305-309.

This final installment [see §§ 41-1691; 42-393, 1138] considers the insight into primitive Christianity provided by 2 Corinthians, with particular attention to Paul as no solitary fighter, the problem of absence, the solidarity of the communities, the apostle as conflict manager, and tears and sufferings as community-building elements.—D.J.H.

1140. [2 Cor] J. F. MACARTHUR, "In Defense of Integrity," *MastSemJourn* 8 (2, '97) 137-149.

In defending his integrity in 2 Corinthians, Paul wrote out of reverence for the Lord, concern for the church, devotion to the truth, gratitude for Christ's love, desire for righteousness,

and burden for the lost. In doing so he revealed his humility by his unwillingness to compare himself with others, willingness to minister within limits, unwillingness to take credit for others' labors, willingness to seek only the Lord's glory, and unwillingness to pursue anything but eternal commendation.—D.J.H.

1141. A. LINDEMANN, "Die biblische Hermeneutik des Paulus. Beobachtungen zu 2Kor 3," *WortDienst* 23 ('95) 125-151.

After a brief overview of 2 Cor 3:1-18, the article places this passage in the context of Paul's Corinthian conflict. Next it presents a section-by-section exegesis of the text, with particular attention to how Paul approached the OT (especially Exod 34:29-35) in developing his argument. Then it presents a brief summary of the exegesis, and reflects on the implications of 2 Cor 3:1-18 for a Christian hermeneutic of the OT and for Christian-Jewish dialogue.—D.J.H.

1142. S. KIM, "2 Cor. 5:11-21 and the Origin of Paul's Concept of 'Reconciliation,'" *NovTest* 39 (4, '97) 360-384.

The article first treats the linguistic background of καταλλάσσειν-terminology, its limitation to the Pauline corpus in the NT, and various suggestions about its origin. Then it examines 2 Cor 5:11-21 (structure, allusions to the Damascus event, context, Paul's *apologia*) and concludes that Paul developed his soteriological metaphor of "reconciliation" from his own Damascus experience. Paul substantiated his personal revelatory experience of God's work in Christ with reference to Deutero-Isaiah, especially Isaiah 53.—C.R.M.

Galatians–Philemon

Gal, § 42-1104.

1143. [Gal 2:1-10] P. ROLIN, "Pierre, Paul, Jacques à Jérusalem," *FoiVie* 96 (4, '97) 99-114.

The two biblical reports about the Jerusalem Council give us access, on the one hand, to the version of one of the protagonists with Paul (Gal 2:1-10), and, on the other hand, allow us to see how this episode was integrated into the history of the early church some forty years later with Luke (Acts 15:1-21). After a synoptic reading of the accounts, the article briefly considers hypotheses on their historical relation. Then it treats the different views of Paul and Luke on the Jerusalem Council, and examines the role that each of their accounts plays in their respective documents.—C.R.M.

1144. W. SCHMITHALS, "Probleme des 'Apostelkonzils' (Gal 2, 1-10)," *HervTeolStud* 53 (1-2, '97) 6-35.

The agenda for the Jerusalem council (see Gal 2:1-10) was determined by Paul, who got his way by means of the cooperation of the Jerusalem congregation. It was agreed that Paul would establish Gentile-Christian congregations and Peter would work with Jewish-Christian congregations (which would continue paying the Temple tax). In turn, Paul was to ensure that his congregations would support financially the Jewish-Christian congregation in Jerusalem.—D.J.H.

1145. [Gal 2:6-10] J.-S. SUH, "Paul's Report of the Jerusalem Conference," *Yonsei Journal of Theology* [Seoul] 2 ('97) 39-49.

The reason why Paul used the first person singular in Gal 2:7-8 is that the Jerusalem conference ended without an agreement. When writing to the Galatians, Paul expressed his expectation (rather than the reality) of an agreement between him and the Jerusalem apostles.—D.J.H.

1146. W. O. WALKER, "Translation and Interpretation of ἐὰν μή in Galatians 2:16," *Journ BibLit* 116 (3, '97) 515-520.

The article focuses on the question of the translation of ἐὰν μή in Gal 2:16 and how this might affect the translation and interpretation of the verse as a whole. It argues that in Gal 2:16 ἐὰν μή carries its usual meaning of "except" or "unless," and that the exception refers only to the words "a person is not justified." Paul is not saying that "a person is not justified by works of law except through faith in Jesus Christ"; rather, he is saying that "a person is not justified except through faith in Jesus Christ."—C.R.M.

Gal 3, § 42-1109.

1147. T. THATCHER, "The Plot of Gal 3:1-18," *JournEvangTheolSoc* 40 (3, '97) 401-410.

After a brief review of the Galatian situation, the article first considers contemporary readings of Gal 3:1-18 that utilize some type of redemptive-historical framework. Then, with reference to J. D. G. Dunn's alternative to redemptive-historical readings, it approaches the text as completely coherent when read in terms of space rather than time as part of an attempt to situate Gentile believers at a point on a status grid. It concludes that Gal 3:1-18, rhetorically incoherent as a salvation narrative, plots a continuous and coherent salvific circle around Gentile believers.—C.R.M.

1148. G. RÖHSER, "Mann und Frau in Christus. Eine Verhältnisbestimmung von Gal 3,28 und 1 Kor 11,2-16," *StudNTUmwelt* 22 ('97) 57-78.

In Gal 3:28 Paul did not abolish all ethnic, master-slave, and gender differences. Rather, his concern was the soteriological and social equality of all members of the Christian community. In 1 Cor 11:2-16 Paul emphasized the complementarity of men and women, and was primarily concerned with the religious-cultic sphere. Although 1 Cor 11:2-16 stands in some tension with Gal 3:28, it is not in strict contradiction to it.—D.J.H.

Gal 3:28, § 42-1270.

1149. A. SALDHANA, "Gal 6:16: The 'Israel of God,' Christianity's Ultimate Break with Judaism?" *IndTheolStud* 34 (1-3, '97) 224-232.

In Gal 6:16 the peace and mercy benediction is either upon one group (i.e. "those who will follow this rule" are designated the "Israel of God") or the peace benediction is upon one group while Paul prays for mercy upon another group, which is called the "Israel of God." Consideration of the interpretative issues indicates that Paul prays the "mercy" benediction on all Jewish Christians who have not become a new creation in Christ.—C.R.M.

1150. J. LAMBRECHT, "Christus en de Kerk, Man en Vrouw in Efeziërs 5,21-33" [Christ and the Church, Husband and Wife in Ephesians 5:21-33], *Collationes* 27 (3, '97) 227-241.

The article first places Eph 5:21-33 in context, provides a structured translation, suggests

an outline, and offers a brief exposition. Then it discusses the relationships between Christ and the church and between husband and wife according to Eph 5:21-33. Finally it considers whether the teaching of this text is time-bound or of abiding value (with particular attention to recent Roman Catholic documents about women and the ministerial priesthood).—D.J.H.

1151. C. J. SCHLUETER, "Revitalizing Interpretations of Ephesians 5:22," *Pastoral Psychology* [Princeton, NJ] 45 (4, '97) 317-339.

The injunction "Wives, be subject to your husbands as to the Lord" in Eph 5:22 elicits three responses: rejection, reception, or revitalization. Revitalizers interpret the passage with the Scriptures in one hand and the newspaper and/or their experience in the other. Evangelical revitalizers like J. VanVonderen and feminist-informed Christian revitalizers like E. Schüssler Fiorenza challenge and defeat the domination/submission interpretation of Eph 5:21-33.—D.J.H.

1152. H. W. BATEMAN, "Were the Opponents at Philippi Necessarily Jewish?" *BiblSac* 155 (617, '98) 39-61.

The study explores the possibility that the opponents at Philippi were merely local Gentiles who sympathized with and practiced Judaistic rituals. It discusses the people of Philippi, the definition of Jewishness, and Paul's descriptions of the opponents (Phil 1:15-17; 1:27-28; 3:2-3; 3:18-21). Nothing in the four contrastive passages in Philippians clearly supports a reference to a group of ethnic Jewish opponents.—C.R.M.

1153. D. T. KNAPP, "The Self-Humiliation of Jesus Christ and Christ-Like Living: A Study of Philippians 2:6-11," *EvangJourn* 15 (2, '97) 80-94.

After sketching the history of the interpretation of κένωσις, the article considers the origin of the Christ hymn in Phil 2:6-11 and its literary structure. Then it presents an exposition of Phil 2:5-11: the call to Christ-likeness (2:5), the descent of the chiasm (2:6-8c), the climax of the chiasm (2:8d), and the ascent of the chiasm (2:9-11). Paul used the splendor of Christ to demonstrate that humility and selflessness are consistent with spiritual dignity.—D.J.H.

1154. J. MOISER, "The Meaning of *koilia* in Philippians 3:19," *ExpTimes* 108 (12, '97) 365-366.

This note argues that κοιλία in Phil 3:19 (and Rom 16:18) should be understood as a euphemism for the circumcised member. Pauline style permits this interpretation, LXX usage and ps.-Philo's *Biblical Antiquities* 32:4 suggest it, and the context demands it.—C.R.M.

1155. R. J. TAYLOR, "Paul's Way to Peace — Philippians 4:4-9," *Scripture in Church* [Dublin] 27 (108, '97) 502-512.

Phil 4:4-9 opens with the exhortation to be joyful, is sustained with the promise of peace (v. 7), and ends with a promise of the presence of the God of peace. The article considers the text's literary unity, approach to the virtuous life, historical setting, theology, and spirituality (for the community and the individual believer).—D.J.H.

1156. E. VERHOEF, "The relation between 1 Thessalonians and 2 Thessalonians and the inauthenticity of 2 Thessalonians," *HervTeolStud* 53 (1-2, '97) 163-171.

The article critiques the arguments of C. A. Wanamaker and C. Lecompte, respectively, in

favor of the authenticity of 2 Thessalonians. In view of the different opinions about eschatology in the two letters, the dependence of 2 Thessalonians on 1 Thessalonians is best explained if we assume that 2 Thessalonians is a pseudepigraphic epistle written some decades after 1 Thessalonians.—C.R.M.

1157. [1–2 Thess] C. WANAMAKER, "'Like a Father Treats His Own Children.' Paul and the Conversion of the Thessalonians," *JournTheolSAfric* 92 ('95) 46-55.

After explaining the theory of conversion as a resocialization process, the article argues that the Thessalonians' conversion to Pauline Christianity as seen primarily in 1–2 Thessalonians evinces the four basic elements of a resocialization process: biographical reconstruction, the adoption of the Christian master attribution scheme, the suspension of analogical reasoning to affirm the uniqueness of the new group and its worldview, and the embracing of a master role whereby the converts represent the movement to outsiders and identify themselves as such in every situation.—D.J.H.

1158. [1 Thess] Z. A. CROOK, "Paul's Riposte and Praise of the Thessalonians," *BibTheol Bull* 27 (4, '97) 153-163.

Application of the agonistic model of honor and shame to 1 Thessalonians reveals that it was a riposte to a series of challenges that emanated from Paul's newest (first?) converts. Further analysis shows that praise and blame played a central role in Paul's riposte. In this way two conspicuous and previously unreconciled features of the letter are reconciled—Paul's defensive tone, and the "warmth" that he displays in praising the Thessalonians.—D.J.H.

1159. R. HOPPE, "Der erste Thessalonicherbrief und die antike Rhetorik. Eine Problemskizze," *BibZeit* 41 (2, '97) 229-237.

After reviewing work on 1 Thessalonians during the past decade from the perspective of ancient rhetoric, the article offers an assessment of this research (Can or must one read this earliest Pauline writing as a speech, and what can be learned from this approach?), and considers the value of rhetoric for understanding 1 Thessalonians. It concludes that rhetorical analysis is an important contribution to the exegesis of 1 Thessalonians but that it must be correlated with other approaches.—C.R.M.

1160. [1 Thess 1:10] F. ENGLAND, "Afterthought. Excuse or Opportunity?" *JournTheol SAfric* 92 ('95) 56-59.

Rather than being an "afterthought" (C. A. Wanamaker), the expression ὃν ἤγειρεν ἐκ [τῶν] νεκρῶν in 1 Thess 1:10 may be an allusion to the dying and rising god Cabirus. Likewise, the phrase "she was twelve years old" in Mk 5:42 may not be an "afterthought" (M. D. Hooker) but a device to link Jairus' daughter to the woman who was barren for twelve years (see Mk 5:25).—D.J.H.

1161. T. ELGVIN, "'To Master His Own Vessel'. 1 Thess 4.4 in Light of New Qumran Evidence," *NTStud* 43 (4, '97) 604-619.

Sapiential Work A contains in 4Q416 2 ii 21 this instruction: "Do not dishonor the vessel of your bosom (*kly [ḥ]yqkh*)." The text most likely uses *kly* as a euphemism for the male organ as is done twice in 1 Sam 21:6. In light of this and related evidence 1 Thess 4:4 should be translated in the following way: "that each of you learn to master his own (sexual) organ

in holiness and honor." The expression probably has a comprehensive meaning: to behave and dress with decency, and to master one's sexual drives with respect for others and for one's own body.—D.J.H.

1162. P. R. GRYZIEC, "Tytuły chrystologiczne w Listach Pasterskich (I titoli cristologici nelle Lettere Pastorale)," *CollTheol* 66 (3, '96) 5-30.

The article examines the occurrences of the five major christological titles used in the Pastorals: Χριστός, κύριος, σωτήρ, μεσίτης, and κριτής. It gives particular attention to the soteriological dimensions of Christology in the Pastorals.—D.J.H.

1163. L. PIETERSEN, "Despicable Deviants: Labelling Theory and the Polemic of the Pastorals," *Sociology of Religion* [Holiday, FL] 58 (4, '97) 343-352.

Fresh insights into the opponents in the Pastorals can be gained by employing the symbolic interactionist perspective known as labelling theory. The Pastorals perform the function of a status degradation ceremony whereby previously influential insiders were transformed into outsiders. The Pastorals were part of a battle for the memory of Paul between those who regarded him as primarily a teacher and those who viewed him as primarily a thaumaturge (see Acts 19 and *Acts of Paul*).—D.J.H.

1164. A. J. KÖSTENBERGER, "The Crux of the Matter: Paul's Pastoral Pronouncements Regarding Women's Roles in 1 Tim. 2:9-15," *Faith & Mission* [Wake Forest, NC] 14 (1, '96) 24-48.

1 Tim 2:12 ("I do not permit a woman to teach or to exercise authority over a man") means what it says. Efforts to limit its applicability to Paul's day do not do justice to the force of the text itself. Women should not be placed in positions of ultimate responsibility and authority over the church, or engage in responsible positions of leadership in the church.—D.J.H.

1165. [1 Tim 2:14] G. A. ANDERSON, "Is Eve the Problem?" *Harvard Divinity Bulletin* [Cambridge, MA] 26 (4, '97) 26-27.

Whereas Rom 5:12-14 pins the blame for sin on Adam, 1 Tim 2:14 pins it on Eve. Throughout the history of interpretation and in artistic representations, 1 Tim 2:14 was often read in such a way that Eve's responsibility was not only blunted but completely reversed—apparently because the meaning and force of Rom 5:12-14 "trumped" 1 Tim 2:14.—D.J.H.

1166. E. TESTA, "L'inno sul 'Sacramentum pietatis' (1Tm 3,16)," *StudBibFranLibAnn* 46 ('96) 87-100.

The vocabulary and structure of 1 Tim 3:16 show it to be a pre-Pauline hymn. It develops a favorite three-part topic of the Jewish Christians: the exaltation of the divine king, his presentation to the angels and to the world, and his enthronement as king of the world and assumption into glory. The background of the hymn is a polemic against the cult of the oriental monarchs and the Roman emperors.—C.R.M.

1 Tim 5:3-20, § 42-1488.

1167. [1 Tim 5:22] D. A. MAPPES, "The 'Laying on of Hands' of Elders," *BiblSac* 154 (616, '97) 473-479.

The laying on of hands in 1 Tim 5:22 is best understood as referring to identifying elders

publicly. Whether the candidate was a previously rebuked elder [see § 42-419] or a new elder is inconsequential. The significant point is that the rite does not refer exclusively to restoring previously rebuked elders.—D.J.H.

Hebrews

1168. [Heb] D. BÜCHNER, "Inspiration and the Texts of the Bible," *HervTeolStud* 53 (1-2, '97) 393-406.

Hebrews is a good example of how a NT author selected the interpretation of the Septuagint to suit his exegesis because he quoted from the Septuagint without regard for the Masoretic text. Hebrews is quite unique in the way it respects the Septuagint. In several cases (see Heb 1:6; 10:37-38; 12:6; 10:5) the author followed the reading of the Septuagint where it differs from the Masoretic text.—D.J.H.

1169. J. CUNNINGHAM, "The Humanity of Jesus in the Epistle to the Hebrews," *Journ RadRef* 6 (4, '97) 4-19.

Hebrews knows nothing of Christ's impersonal humanity or of the hypostatic union. The author was completely unaware of any trinitarian problem and would have been astonished at the suggestion that Jesus was not a human person.—D.J.H.

1170. M. THEOBALD, "Zwei Bünde und ein Gottesvolk. Die Bundestheologie des Hebräerbriefs im Horizont des christlich-jüdischen Gesprächs," *TheolQuart* 176 (4, '96) 309-325.

After discussing the basic concerns and goal of the letter to the Hebrews, the article considers the concept of διαθήκη in Hebrews, with particular attention to the decisive significance of Jesus' sacrificial death in the "new covenant." Then it reflects on the elements of continuity between the first and second covenants, with reference to the wandering people of God (or the history of the promise). It concludes with observations on the contribution of Hebrews to the church-Israel problematic.—D.J.H.

1171. D. F. WATSON, "Rhetorical Criticism of Hebrews and the Catholic Epistles Since 1978," *CurrResBibStud* 5 ('97) 175-207.

Current rhetorical analysis is discovering much about the invention, arrangement, and style of Hebrews and the Catholic Epistles. The article seeks to identify and assess current issues in the rhetorical criticism of these epistles, summarize important articles and books that analyze them rhetorically and assess their contribution to persistent questions of interpretation, provide a summary conclusion of the advances in rhetorical criticism of the NT that are reflected in and promoted by these studies, and note important bibliography. Subsections offer specific focus on Hebrews, James, 1 Peter, 2 Peter, Jude, and the Johannine epistles, respectively.—C.R.M.

1172. R. C. GLEASON, "The Old Testament Background of the Warning in Hebrews 6:4-8," *BiblSac* 155 (617, '98) 62-91.

The author of Hebrews used the exodus generation and particularly the events of Kadesh-Barnea (see Ps 95:7b-11) to exhort Jewish Christians who had retrogressed in their spiritual life and were considering a return to the rituals of Judaism to avoid persecution from the

Jews. This OT perspective on Heb 6:4-8 provides helpful insight into the spiritual state of those described (6:4-5), the impossibility of renewed repentance (6:6), and the nature of judgment (6:7-8).—D.J.H.

1173. [Heb 11] A. D. BULLEY, "Death and rhetoric in the Hebrews 'hymn to faith,'" *StudRel/SciRel* 25 (4, '96) 409-423.

After discussing the rhetorical structure and features of Hebrews 11, the article focuses on references to suffering and death in the various parts of its "hymn to faith": introduction/definition (11:1-2), examples drawn from sacred history (11:3-31), further examples (11:32-38), and conclusion (11:39-40). Then it considers the place of chapter 11 in the argumentation of Hebrews: epideictic and the praise of the dead, and death and suffering elsewhere in Hebrews.—D.J.H.

Catholic Epistles

Catholic Epistles, § 42-1171.

1174. P. J. HARTIN, "The poor in the Epistle of James and the Gospel of Thomas," *Herv TeolStud* 53 (1-2, '97) 146-162.

This examination of the theme of "the poor" in James and *Gospel of Thomas* explores the attitude to the world as the background to the poor in James (friendship with the κόσμος is enmity with God, mistrust of the world) and *Thomas* (the world is a dangerous place, rejection of the world), respectively. It concludes that the two documents emerge from a similar wisdom heritage and employ sayings traditions to produce an attitude to the world that embraces a similar ethos of radical discipleship. In both relation to the world ultimately determines an individual's relation to the kingdom of God.—C.R.M.

1175. M. HOGAN, "The Law in the Epistle of James," *StudNTUmwelt* 22 ('97) 79-91.

After describing the structure and genre of James, the article discusses the law in James, James and Paul, and the biblical concept of law. Then it presents an exegesis of the concept of the law in 1:25; 2:1-13; and 4:11. The treatment of the law in James aims to help bring about a transformation of attitude and behavior in the recipients of the letter, and so it assumes an ethical and social dimension.—C.R.M.

1176. F. Ó FEARGHAIL, "On the Literary Structure of the Letter of James," *ProcIrBibAssoc* 19 ('96) 66-83.

Analysis of the overall literary structure of James is very much dependent on how one resolves the problems of its introduction and conclusion. This study focuses on the latter issues in particular. It concludes that James opens with a greeting (1:1), and an introductory section (1:2-11), while the body of the letter may be divided into three parts: 1:12–2:26; 3:1–4:12; and 4:13–5:20.—C.R.M.

1177. [Jas 1:1] S. R. LLEWELYN, "The Prescript of James," *NovTest* 39 (4, '97) 385-393.

The arguments used to support the commonly accepted view that Jas 1:1 was original to the compilation of the work carry little weight. It is equally possible that Jas 1:1 was added later to an earlier compilation that was thought to be a letter.—D.J.H.

Jas 1:8, § 42-1492.

1178. [Jas 2:14-26] T. LAATO, "Justification According to James: A Comparison with Paul," *TrinJourn* 18 (1, '97) 43-84.

This examination of justification according to James first considers the opposition between the "non-doer" and the "doer of works" in Jas 1:16-25. Then it treats the organization and argument of Jas 2:14-26, and compares its perspective on faith, works, and righteousness with that found in Paul. It is possible to reconcile James' and Paul's conceptions of justification without eliminating their special characteristics.—C.R.M.

1179. M. PROCTOR, "Faith, Works, and the Christian Religion in James 2:14-26," *Evang Quart* 69 (4, '97) 307-331.

After discussing the context, genre, and shape of Jas 2:14-26, the article examines James' argument against inactive religion: the plea for an active community (2:15-17), the beginning of the debate with the interlocutor (2:18-19), and the theological argument for the necessity of works (2:20-26). James did not direct Jas 2:14-26 against a *sola fide* branch of Paulinism but rather attempted to encourage his readers to perform good works in the absence of their apostolic leader. James was concerned not with soteriological issues but with the necessity of faith effecting works in the life of the believer. His purpose was practical rather than polemical.—D.J.H.

Jas 4:8, § 42-1492.

1180. A. STEWART-SYKES, "The Function of 'Peter' in I Peter," *ScriptBull* 27 (1, '97) 8-21.

The description of παροικία and exile in 1 Peter is best read in the light of relations within the Jewish synagogue. The outcome of the division and trial is παροικία, and the exile that the Christians are undergoing is specifically from the synagogue. In response an anonymous Asian writing in the persona of the apostle to the Jews and from "Babylon" (the place of Jewish exile par excellence) encourages his audience to a renewed resolve and to the formation of a new community where Jesus may be recognized as Messiah and worshipped freely as such.—D.J.H.

1–3 Jn, § 42-1040.

1181. G. KORTING, "Der dynamische Aufbau des 1. Johannesbriefes," *DeltBibMel* 26 (1, '97) 39-61. [See § 42-1036.]

With attention to the changes in person (first, second, and third) and other lexical and stylistic features, the article first considers the dynamic movement of 1 John by demonstrating how the three main sections portray the movements of Jesus (1:1–2:17), human beings (2:18–3:24), and the Spirit (4:1–5:21), respectively. Then it presents a structured Greek text of the entire letter in order to show forth the structures and keywords of the five parts in each of the three main sections.—D.J.H.

1182. A. WHITMAN, "3 John: Helping or Hindering with the Spread of the Gospel," *Evangel* [London] 15 (2, '97) 37-42.

The article considers three issues pertaining to mission as seen through the eyes of indi-

viduals who are encountered in 3 John: John and mission prayer, Gaius and mission promotion, and Diotrephes/Demetrius and mission personnel.—D.J.H.

Revelation

1183. P. A. Abir, "More than Blood-Witness," *IndTheolStud* 34 (1-3, '97) 233-261.

After discussing the concept of μαρτυρία in the OT and the NT, the article focuses on the theme in Revelation with regard first to the witness of Jesus and then to the witness of the church: the price of witness, witness and death, more than blood witness, and witness by endurance. The basic mode of witness to be borne by Christians, according to Revelation, is more than shedding one's blood once and for all. It is dying to the self amid the everyday realities of life that is emphasized by the phrase "the blood of the saints."—D.J.H.

1184. G. K. Barr, "The Structure of Revelation," *IrBibStud* 19 (3, '97) 121-132.

The article criticizes A. Q. Morton's "cusum" analysis of Revelation [§ 42-452] for technical faults in the graphical practices, the assumption that the text was bound in a particular codex form, and lack of attention to variations in genre and scale. On balance, it is likely that the text of Revelation as we now have it is substantially as it was first written.—D.J.H.

1185. L. Caza, "¿De qué esperanza nos habla el libro del Apocalipsis?" *AnáMnesis* [Xochimilco, Mexico] 7 (1, '97) 19-29.

For John in the book of Revelation, hope involves keeping one's eyes fixed on God in Jesus Christ, being open to the life and situation of others, adoring the One seated on the throne and the Lamb that was slain, rejecting an ingenuous optimism that cannot identify problems, recognizing that the Lamb and his followers are victorious over despotic and destructive political regimes, and looking forward to the definitive destruction of evil and to a world of intimacy and reciprocity in love.—D.J.H.

1186. E. Cothenet, "La venue ou les venues du Christ dans l'Apocalypse," *EspVie* 107 (22, '97) 481-486.

After discussing the successive comings of Christ according to Revelation, the article considers the coming of Christ in the course of history and focuses on Christ's coming in the millennium described in Rev 20:4-6. With the motif of the many comings of Christ, John evoked the unfolding of God's plan of salvation in human history and affirmed the realism of God's promises. The millenarist interpretation of Rev 20:4-6 dominated due to the parallels in Jewish apocalypses and to the reaction against the disincarnated spiritualism of the gnostics.—D.J.H.

1187. J. Durkan, "The Use of the Book of Revelation in the Readings at the Eucharist," *Scripture in Church* [Dublin] 28 (109, '98) 114-128.

After a survey of readings from Revelation in the lectionary, the article discusses various types of symbolism in Revelation (colors, numbers, animals) and notes some keys to understanding and interpreting the book (the paschal mystery, witnessing, the word of God). Then it considers two passages (Rev 20:1-6; 13:1-18) that receive little attention in the lectionary.—D.J.H.

1188. U. Eco and C. M. Martini, "Hope for the New Millennium: An Exchange between Umberto Eco and Carlo Maria Martini," *Cross Currents* [New Rochelle, NY] 47 (3, '97) 379-387; *DocLife* 48 (1, '98) 4-13.

Eco (pp. 379-383/4-9) observes that Revelation can be read as a promise but also as the announcement of an end, and that in the latter sense it is constantly being rewritten during the time of waiting for the year 2000. Martini (pp. 383-387/9-13) replies that Revelation should be read as a projection into the future of the victory that the first Christians, thanks to their hope, experienced and lived in the present.—D.J.H.

1189. R. Gryson, "Les commentaires patristiques latins de l'Apocalypse," *RevThéolLouv* 28 (3, '97) 305-337, (4, '97) 484-502.

Study of the patristic commentaries on the book of Revelation from the 3rd to the 7th century A.D. allows us to get a clear idea of the history of the Latin text and its interpretation in late antiquity and the early Middle Ages. The first installment provides information about the commentaries by Victorinus of Petau, Tyconius, Caesarius of Arles, Apringius, Primasius, and Cassiodorus, as well as the ps.-Hieronymian *Commemoratorium.* A stemma showing how the various Latin commentaries relate to one another appears on p. 306. The second installment deals with the commentaries by the Venerable Bede and Beatus of Liébana.—D.J.H.

1190. T. Holtz, "Literatur zur Johannesapokalypse 1980–1996," *TheolRund* 62 (4, '97) 368-413.

This survey of thirty-nine books on Revelation that were published between 1980 and 1996 contains sections on the problem of apocalyptic, the history of interpretation, language and historical-political setting, theology and themes, the nature and purpose of the book, commentaries, and monographs.—D.J.H.

1191. F. Mondati, "La struttura generale dell'Apocalisse," *RivistBib* 45 (3, '97) 289-327.

Analysis of the parallelisms in Revelation at the levels of form (sections, strophes, etc.), content (themes, propositions, etc.), and indicators (sevenfold enumerations, inclusions, etc.) reveals a general concentric structure with seven parts (A—1:1-20; B—2:1–3:22; C—4:1–11:19; D—12:1-18; C'—13:1–21:10; B'—21:11–22:5; A'—22:6-21) and subsections that are symmetrically arranged and connected to each other by parallelism. The narrative development of the book consists of a seven-section recapitulation, where each section speaks of history as a whole but from a different viewpoint. Four tables illustrating the structure of Revelation are included on pp. 317-327.—D.J.H.

1192. M. C. Paczkowski, "La lettura cristologica dell'Apocalisse nella chiesa prenicena," *StudBibFranLibAnn* 46 ('96) 187-222.

The pre-Nicene Fathers regarded Revelation as a convenient "illustrative file" and as a source of theological enlightenment. The article considers how these Fathers treated the following topics: Christology and christological titles, the christological interpretation of Rev 12:1-6, Christology and the numerical symbolism, Rev 19:11-14 and the person of the Word, the antithesis between Christ and the antichrist, and the triumph of Christ and of the faithful.—D.J.H.

1193. V. S. Poythress, "Counterfeiting in the Book of Revelation as a Perspective on Non-Christian Culture," *JournEvangTheolSoc* 40 (3, '97) 411-418.

In Revelation the satanic forces counterfeit the Trinity. In response, God calls on the churches to persevere in their allegiance to him. When we generalize this pattern beyond the 1st century, Revelation empowers our spiritual warfare not only by revealing the devices of Satan but also by providing a continuing remedy in God—until we experience consummate triumph over sin and evil in the new Jerusalem.—D.J.H.

1194. M. G. Reddish, "Reclaiming the Apocalypse," *PerspRelStud* 24 (2, '97) 125-138.

We need to reclaim Revelation as part of the canon not only to prevent misuses and abuses of it, but also to let its powerful message to the church be heard. It manifests a strong emphasis on the transcendence of God and affirms that God is ultimately in control. It calls readers to resist the claims of the demonic on their lives, serves as a forceful critique of modern society, and issues a call to a nonviolent lifestyle.—D.J.H.

1195. P. Vassiliadis, "Apocalypse and Liturgy," *StVladTheolQuart* 41 (2-3, '97) 95-112.

The ultimate goal of eucharistic worship is the elevation of the church beyond historical reality and its unification with the supramundane world of the angels. Therefore the issue of defining the character of Christian worship from the perspective of the book of Revelation is of utmost importance. Revelation is, or at least should be, the key to discovering the real meaning of Christian liturgy and its relation to history.—D.J.H.

1196. G. Young and D. Vintinner, "That Ol' Time Religion. American Folk Artists Depict Apocalyptic Texts," *BibRev* 13 (5, '97) 36-44.

The article reproduces and discusses examples of modern American folk art that takes its inspiration from Revelation, Daniel, Ezekiel, and other biblical texts.—D.J.H.

Rev, §§ 42-1031, 1497.

1197. A. Kiejza, "'Ὀργὴ τοῦ ἀρνίου'. Postać Baranka w Ap 6,1 i 6,16-17 na tle antropomorficznego obrazu gniewu Boga w Nowym Testamencie (La figura dell'Agnello in Libro dell'Apocalisse 6,1 e 6,16-17)," *CollTheol* 66 (3, '96) 31-42.

After considering the concept of divine "wrath" (ὀργή) in the NT, the article discusses the theme of God's wrath in Revelation as a whole and focuses on the "wrath of the Lamb" in Rev 6:1, 16-17. It gives particular attention to the Lamb's role as judge and "ruler" (see 1:5) in Revelation.—D.J.H.

1198. H. Giesen, "Im Dienst der Weltherrschaft Gottes und des Lammes. Die vier apokalyptischen Reiter (Offb 6,1-8)," *StudNTUmwelt* 22 ('97) 92-124.

After describing the scroll with the seven seals as a book of salvation for Christians and establishing the literary unity of Rev 6:1-8, the article considers various theories about the identity of the first horseman (a contrast-figure to the Christ of the parousia, the antichrist, Christ, the victorious gospel, or the proof of the reign of God and Christ in favor of the faithful Christians) and the identity of the other three horsemen (civil war, famine, and death). Each horseman symbolizes in its own way that God prevails against his enemies now and in the future.—D.J.H.

Rev 6:16-17, § 42-1197.

1199. J. F. Toribio Cuadrado, "El declive de la creación (Ap 8, 1-5; 11, 15-19; 16, 17-21)," *Mayéutica* 23 (55, '97) 9-41.

After discussing various approaches to the interpretation of the series of sevens in Revelation, the article considers the distinctive rhythm of apocalyptic language: introductory formula; interludes; the seals, trumpets, and bowls; and creation, flood, and plagues in a mosaic of biblical citations. Then it focuses on the common features in the seventh element in each series as they appear in Rev 8:1-5; 11:15-19; and 16:17-21: the cosmic phrase, the verb γίγνομαι, the auditive element, the transcendent milieu—liturgical action, and the conclusive and open character. Finally it reflects on the theology of creation after history in apocalyptic eschatology.—D.J.H.

Rev 11:15-19, § 42-1199.

1200. D. C. Olson, "'Those Who Have Not Defiled Themselves with Women': Revelation 14:4 and the Book of Enoch," *CathBibQuart* 59 (3, '97) 492-510.

For anyone deeply familiar with the Book of Watchers (*1 Enoch* 1–36), John's reference in Rev 14:4a to "those who have not defiled themselves with women" would have been a reminder of the fallen Watchers (see *1 Enoch* 7:1; 9:8; 10:11; 12:4; 15:2-7). John seems to be saying that the redeemed 144,000 stand in radical opposition to the fallen angels of the Book of Watchers. He may well be hinting not only that the 144,000 will enjoy an angelic status but also that they will take the places of the fallen angels in the eternal scheme of things. The male language of Rev 14:4 may be no more than an accurately worded reference to a specific story in which angels lost their priestly status ("were defiled") by taking wives.—D.J.H.

Rev 16:17-21, § 42-1199.

BIBLICAL THEOLOGY

1201. M. Z. Brettler, "Biblical History and Jewish Biblical Theology," *JournRel* 77 (4, '97) 563-583.

After delineating the problem of the relation between history as the Bible tells it and history as we might reconstruct it from other types of evidence (especially archaeology), the article presents four theses concerning the role of historical texts within Jewish critical Bible scholarship that is theologically sensitive: (1) We should hardly be concerned about the historical veracity of the biblical text. (2) We must not harmonize divergent biblical traditions. (3) We must be more sensitive to the true genres of biblical historical texts. (4) We must understand what stands behind these texts that are framed as depictions of the past.—D.J.H.

1202. M. Müller, "Neutestamentliche Theologie als Biblische Theologie. Einige grundsätzliche Überlegungen," *NTStud* 43 (4, '97) 475-490.

After reflecting on various models by which the relation between the two parts of the biblical canon might be expressed, the article considers the "Christianizing" of the Scriptures in the NT, the historical relation between the OT and the NT, Jesus as a product and a

productive interpreter of Judaism (with attention to the Temple cult and individual piety in contemporary Judaism, and biblical interpretation and covenant at Qumran), and the Bible of Judaism as constitutive for understanding and describing Jesus. For the NT authors the Scriptures of the old covenant have meaning only in an *interpretatio Christiana.* The task of biblical theology today is to describe the NT's attempt at discovering the true significance of the OT.—C.R.M.

Christology

1203. J.-A. Barreda, "Jesús, el Santo de Dios, revelador y evangelizador," *Studium* 37 (2, '97) 205-234.

With reference to pertinent biblical texts and the works of modern theologians, this article discusses five topics: Jesus as "the holy one of God"; Jesus as the revealer of the mystery of God; Jesus, the holy one of God, the only Savior; Jesus, the holy one of God, the evangelizer; and the holiness of the Christian in the missionary dimension.—D.J.H.

1204. E. Cortese, "Come sbloccare l'attuale esegesi messianica," *StudBibFranLibAnn* 46 ('96) 33-44.

After discussing the terminological, religious, and methodological premises that generate negative attitudes toward OT messianic texts, the article deals with three exegetical problems related to messianism: the prophecy of Nathan in 2 Samuel 7, the eschatology of the OT, and "collective messianism." Then it suggests how a Christian reading of the OT can be carried out in dialogue with classical Jewish messianism.—D.J.H.

1205. D. McCready, "'He Came Down From Heaven': The Preexistence of Christ Revisted," *JournEvangTheolSoc* 40 (3, '97) 419-432.

After considering the background of the doctrine of Christ's preexistence, the article discusses modern objections to it, the concept of "ideal preexistence," J. D. G. Dunn's examination of Christology's roots, and Christ's preexistence and world religions. Then it expresses some concerns about the reconsideration of Christ's preexistence and judges it to be a "failed enterprise." It concludes that the historic teaching of Christ's preexistence remains essential to Christian faith.—D.J.H.

1206. P. Pokorný, "Jesus als Gleichnis Gottes. Möglichkeiten und Grenzen einer These," *EvangTheol* 57 (5, '97) 401-409.

It is not surprising that the formulation "Jesus as the parable of God" has gained currency in recent Christology. After noting the positive use of such an expression in recent decades (e.g. by E. Fuchs, R. Bultmann, D. Sölle, and L. E. Keck) and its potentially docetic sound, the article reviews E. Schweizer's exegetical development of the statement "Jesus as the parable of God," considers metaphor as "language event" (with particular attention to P. Ricoeur), and offers some "systematic considerations" in connection with the work of E. Jüngel. It concludes that the provoking and alluring thesis that "Jesus is the (personal) parable of God" is as much and as little a parable as the thesis that "Jesus is the Word of God" (Jn 1:1-14) or that "in Jesus God has spoken" (Heb 1:1-2).—C.R.M.

1207. W. SCHWEITZER, "Das Hinzutreten von Heiden – Anlass für Erhöhungschristologien im Neuen Testament? Ein Versuch im Kontext des christlich-jüdischen Gesprächs," *WortDienst* 23 ('95) 153-165.

The article correlates the development of NT Christology from the preaching of Jesus the Jew to the proclamation of his exaltation (see Phil 2:6-11; 1 Tim 3:16) with the historical spread of the Christian gospel from the land of Israel to the mythic world of Hellenism and with the success of the Gentile mission. It concludes with reflections on the significance of this development for Christian-Jewish dialogue today.—D.J.H.

1208. S. ZARDONI, "La realtà future. Conformi all'immagine del Figlio suo. La Pasqua del Signore causa esemplare dei *novissima hominis*," *SacDoc* 42 (5, '97) 9-198.

With reference to pertinent NT passages and other theological texts, this monograph first considers the theological significance of Jesus' crucifixion, death, and burial: Christ died for our sins according to the Scriptures; and undergoing a death like his. Then it deals with his burial according to the Scriptures, the intermediate eschatology, the intermediate "eschata," and the future. Finally it treats Jesus' resurrection from the dead on the third day: Christ was raised on the third day according to the Scriptures; and the life of the world to come.—D.J.H.

Church and Ministry

1209. J. BLANDENIER, "Le Nouveau Testament et les structures ecclésiales d'autorité. Quels sont les 'modeles' néotestamentaires de structure ecclésiale?" *Hokhma* 66 ('97) 28-48.

After discussing terminological and methodological problems encountered in treating NT ecclesial structures, the article provides an inventory of the various ministries of authority according to the NT: founding ministries (apostles), ministries of unity between churches (apostles and co-workers, itinerant preachers), and ministries in the local church (prophets, teachers, deacons, bishops, elders, etc.). Then it reflects on the legitimacy and status of ministries of authority, their origin and exercise, and the nature of the authority.—D.J.H.

1210. A. L. BOWMAN, "Women, Spiritual Gifts, and Ministry," *Faith & Mission* [Wake Forest, NC] 14 (1, '96) 57-74.

All Christians, both men and women, have been called by God to minister in his kingdom. The indwelling Holy Spirit provides the resources to do this through empowering and spiritual gifts. The NT presents a picture of great diversity in these gifts, which may be used in many settings through the prism of a multitude of different personalities.—D.J.H.

1211. J. BUCHHOLD, "Les nouveaux mouvements religieux à la lumière du Nouveau Testament," *RevRéf* 48 (4, '97) 37-49.

As a help toward understanding new religious movements today, the article discusses four NT communities that experienced aspects of the "sectarian syndrome": the communitarian ideal (the Jerusalem church), the ideal of perfection (the Galatian crisis), the Thessalonians and eschatological excitement, and the spiritualist current and the Corinthian crisis. A sect defines itself by the refusal of the truth and/or the rejection of reality.—D.J.H.

1212. B. CALLEBAT, "Origines et fondements du droit de la stabilité des ministres ordonnés dans les Églises d'Orient (I^er-V^e siècles). Aperçus historiques et juridiques," *BullLitt Eccl* 98 (3, '97) 211-233.

During the first three centuries A.D. the church focused chiefly on its mission (proclaiming the gospel, sacramental life, and Christian conduct), and there was only a gradual development toward stable ordained ministries. In the 4th and 5th centuries, however, there was much more interest in church organization and stable ministries that found expression in canons from early church councils (listed in three tables on pp. 231-233).—D.J.H.

1213. D. K. CLARK, "The Church as the Temple of the Holy Spirit," *Living Light* [Washington, DC] 34 (1, '97) 27-34.

The article reflects on the significance of the Temple for ancient Israel and on how the motif was appropriated in the NT to describe the working of the Holy Spirit in the church. The image of the church as the temple or dwelling place of the Holy Spirit can help to reconcile the NT images of the church as the people of God and the body of Christ.—D.J.H.

1214. H. W. EBERTS, "Plurality and Ethnicity in Early Christian Mission," *Sociology of Religion* [Holiday, FL] 58 (4, '97) 305-321.

From the beginning of the Christian mission at least four groups were active and addressed particular ethnic segments of the Roman empire: (1) The Twelve of Galilee under Peter went to Galilee and beyond, to the village culture existing there. (2) The Brethren under James addressed themselves to "Hebrews"—Jews who spoke Aramaic in their homes, used Hebrew in their synagogues, and tended to isolate themselves from the prevailing Greek society. (3) The Hellenists led by Stephen and Philip directed their mission to "Hellenists"—Jews who spoke Greek at home, used that language in the synagogue, and related themselves to Hellenistic culture. (4) The Apostles under Barnabas and Paul worked with synagogues in Asia Minor and Greece, and ministered especially to "Godfearers"—Greek men and women attracted to Judaism but who were not proselytes. These groups developed distinctive theologies, worship practices, and methods of governance. They both cooperated and fought with each other. Luke glossed over the differences and presented the early Christian movement as if it were one story.—D.J.H.

1215. M. HENGEL, "Das früheste Christentum als eine jüdische messianische und universalistische Bewegung," *TheolBeitr* 28 (4, '97) 197-210.

The article states and explains twelve theses on earliest Christianity as a Jewish messianic and universalistic movement: (1) Early Christianity must be viewed historically as a child of Judaism. (2) What are assumed to be "pagan influences" in early Christianity were mediated through Judaism. (3) The great majority of NT authors were Jewish Christians. (4) The separation between the synagogue and the new enthusiastic-messianic Jesus movement cannot be defined univocally with regard to place and time. (5) The NT conflicts between Christians and Jews should be regarded as inner-Jewish family disputes. (6) Early Christians expressed their faith in Jewish (and not syncretistic-pagan) terms. (7) The charge of anti-Judaism in the NT is anachronistic. (8) Early Christians focused on the central religious concerns of Judaism: faith, hope, and praxis, as well as the relation between messianic redemption and the traditional value of the Temple and the Torah. (9) The really new element in Christianity was its focus on Jesus the Messiah and universal redemption worked through him. (10) The central hope of the new messianic-universalistic movement was the world-wide, end-time

conversion of the nations to Israel's God and his Messiah. (11) This perspective called into question the existence of Israel as the unique chosen people (i.e. as a political-religious unity) vis-à-vis the other nations of the world. (12) The richness, creativity, and integrative power of early Judaism (which included the NT as one of its most important sources) has been often underestimated.—D.J.H.

1216. E. HILL, "What does the New Testament say?" *Priests & People* 11 (8-9, '97) 311-315.

Jesus stood the secular model of hierarchical authority on its head, and redefined authority as service. He shared his authority with his followers by enabling them to have a say in how their communities were run, how important decisions were made, and how ministers were chosen. Several passages in Acts (1:15-26; 11:1-4; 15:6-29) show how the apostles, especially Peter, exercised their leadership in submission to the ἐξουσία of the church at large.—D.J.H.

1217. D. HORRELL, "Leadership Patterns and the Development of Ideology in Early Christianity," *Sociology of Religion* [Holiday, FL] 58 (4, '97) 323-341.

It is legitimate to speak of a development or transformation from itinerant to resident leadership in earliest Christianity, and there is evidence that reveals the tensions and difficulties that the diverse patterns of leadership and change caused. Moreover, the transference of power from itinerant to resident leadership was a sociologically significant transformation that was inextricably connected with the development of more socially conservative patterns of ethical instruction (especially the "household codes").—D.J.H.

1218. W. KIRCHSCHLÄGER, "Kirche als Nachfolgegemeinschaft Jesu Christi. Dynamik im Kontext als Grundmerkmal für das Leben von Kirche," *Diakonia* 28 (6, '97) 394-398.

With reference to various NT texts, this reflection on the church as the community of Jesus' disciples considers Jesus Christ as the inner center, the pluriform proclamation of Christ, and the church of Jesus Christ.—D.J.H.

1219. L. ULLRICH, "Frühkatholizismus im Neuen Testament. Neun fragende Thesen," *Catholica* 51 (3, '97) 163-168.

The nine theses proposed about aspects of early catholicism in the NT concern the problem of the concept, the development from the primitive church (*Urkirche*) to the ancient church (*alte Kirche*), the fundamental differences between them, the legitimacy of the canon and church order as facts of faith, the development from the apostolic to the postapostolic church, the reciprocal critical relation between apostolic traditions and postapostolic writings in the primitive church, the critical *perichoresis* of free and official ministries, the critical connection between the Christ-kerygma and Jesus-traditions in the apostolic period, and apparent degenerations in the development of the ancient church.—D.J.H.

1220. B. W. WINTER, "The Public Place for the People of God," *VoxEvang* 25 ('95) 7-16.

After defining the public place or *politeia* (matters relating to the welfare of the city), the article considers the various public places in the Bible (the province of Judea and the rest of the Greco-Roman world), and reflects on three NT approaches to Christian conduct in the public place: living worthily of the gospel, operating as the benefactors of others, and letting the side down. Gentile Christians were taught to seek the welfare of the city from a theologi-

cal paradigm that found its origins in the exilic period of the OT, not the promised land. Is this not the appropriate place for Gentile Christians still to look today as they ponder their role in the public place as the people of God?—D.J.H.

Various Themes

1221. G. ABE, "Redemption, Reconciliation, Propitiation. Salvation Terms in an African Milieu," *JournTheolSAfric* 95 ('96) 3-12.

All aspects of biblical theology are related to salvation. The article first discusses the concepts of redemption, reconciliation, and propitiation in the OT and NT. Then it considers how these themes have been and can be appropriated in the African (especially Nigerian) context today.—D.J.H.

1222. ANON., "Il mistero de! Dio unico in tre Persone," *CivCatt* 148 (3529, '97) 3-13.

The essence of the trinitarian mystery—in one God a trinity of persons, distinct but together bringing about salvation—is present in the NT. The article traces the development in the biblical teachings about God from the OT, through Jesus and the early church, to Paul and John.—D.J.H.

1223. S. J. ANTHONYSAMY, "Models of Spirit Activity in the New Testament in the Context of Neo-Pentecostalism Today," *IndTheolStud* 34 (1-3, '97) 138-149.

The article explores four models of Spirit-activity in the NT that can provide the church today with authentic guidance: the Spirit for a prophetic mission, the Spirit for a universal mission, the Spirit as inner life urging fellowship, and the Spirit as new birth to freedom and abundant life.—D.J.H.

1224. P. BEAUCHAMP, "Un éclairage biblique sur l'éthique," *Études* 3874 (4, '97) 359-369.

In the biblical perspective nothing begins with law. Rather, narrative precedes law. Before law is gift, and then law, and after law are transgression and forgiveness.—D.J.H.

1225. K. BERGER, "Hallig im Meer des Leidens. Gottes Schöpfung ist noch nicht abgeschlossen," *Evangelische Kommentare* [Stuttgart] 30 (12, '97) 706-708.

The existence of evil and suffering raises questions about God's omnipotence, God's nonintervention, and the role of Jesus' resurrection. Suffering continues as long as God's creation remains incomplete. The positive response of human beings is the condition for the definitive defeat of evil.—D.J.H.

1226. R. B. BJORNARD, "Christian Baptism," *PerspRelStud* 24 (1, '97) 41-48.

Based on a review of European biblical and theological scholarship available in the 1950s, the article reflects on the origin, nature, and subject of Christian baptism.—D.J.H.

1227. A. F. BUZZARD, "From the Messianic Kingdom to 'Heaven's Gate': An Uneasy Tension," *JournRadRef* 6 (4, '97) 20-34.

Theology has a tragic history of trying to rid itself of the teaching of Jesus which it does not like. Its animosity to Jesus stems from its nonapocalyptic tradition, dating from the time

when the essentially Jewish framework of all that Jesus said was discarded by Gentiles unsympathetic with biblical messianism.—D.J.H.

1228. K. CHRISTENSEN, "Bibelsk etik over for bioetikkens problemer" [Biblical Ethics vis-à-vis Bioethical Problems], *IXΘYΣ* [Aarhus] 24 (3, '97) 102-112.

After describing seven ways of using the Bible in theological ethics (biblicism, analogies, general ethical principles, etc.), the article proposes a three-stage model: the Bible's statement of God's will, analysis of the present situation, and the application of God's will in the actual situation. Then in the light of biblical teaching it reflects on the bioethical consequences of the biblical view of anthropology, marriage, the fetus, the fifth commandment, and nature.—D.J.H.

1229. R. DÔLE, "Le concept de Kairos dans la théologie de Paul Tillich et dans la Nouveau Testament grec," *RevHistPhilRel* 77 (3, '97) 301-307.

Tillich used the concept of καιρός in the same sense as the NT writers used it—to refer to the favorable moment for the coming of the Son of Man.—D.J.H.

1230. J. DUMON, "Geloven in Jezus Christus en Levenskeuzes" [Believing in Jesus Christ and Choosing Life], *Collationes* 27 (3, '97) 299-323.

The article presents reflections on the theme of faith in Jesus and choosing the way of life with reference to various NT texts (Mk 4:41; Jn 1:39; 6:60; 6:68; Acts 4:12; Mt 7:14; Jn 17:3; Mt 6:33; 1 Cor 14:1; Mt 7:12; Lk 15:32; 16:13; Mk 8:34-35; Eph 2:19-22; 1 Pet 3:15).—D.J.H.

1231. B. ELTROP, "Kinderarbeit," *BibKirch* 52 (3, '97) 131-135.

In antiquity children worked in all areas of public life: the household, agriculture, and business. The NT parable of the two sons (see Mt 21:28-30) takes child labor for granted. However, the dispute about greatness in Mk 9:33-37 gives a prominent place to children within a vision of a righteous society.—D.J.H.

1232. T. FORNBERG, "The Holy Gospel," *IndTheolStud* 34 (1-3, '97) 110-123.

Jesus' death and resurrection, considered as a unity, is one of the focal points of the gospel. The incarnation is the other one, the fact that Jesus is not only one of us, having been born like us, but is at the same time God himself. The virgin birth serves as the guarantee that this is true.—D.J.H.

1233. R. FOX, "Can There Be a Reason to Believe in Angels and Demons?" *DownRev* 115 (399, '97) 112-138.

The article examines critically five reasons for accepting the existence of spiritual creatures (angels and demons): natural phenomena, *a priori* considerations about God, personal experience, biblical authority, and ecclesiastical authority. The biblical texts seem to teach the existence of angels and demons. Theologians who do not want to accept this conclusion are faced with the task of providing a more adequate set of interpretative principles that do not appear arbitrary and will support their contention that the Bible merely assumes the existence of angels and demons.—D.J.H.

1234. W. B. FRAZIER, "Too Many Christian Immortalities?" *ChicStud* 36 (3, '97) 299-312.

According to the NT, what dismantles death is death itself, not body-life or soul-life extended without limit. Heavenly or beatific immortality is a cruciform or paschal reality, a destiny borne out of the womb of death—from the unmistakable bonding of Jesus' death and glory.—D.J.H.

1235. R. A. FREUND, "Individual vs. Collective Responsibility: From the Ancient Near East and the Bible to the Greco-Roman World," *ScandJournOT* 11 (2, '97) 279-304.

Although the moral argument in antiquity seems to have moved from collective/intergenerational to individual responsibility and punishment, there were forces that maintained the concept of collective responsibility as the argument for individual responsibility became the norm. Even in the latest strata of the OT and in early postbiblical society reflected in the OT Apocrypha, the Targums, the Dead Sea scrolls, and Hellenistic-Jewish writings, the idea of collective justice appears to have coexisted with the standard of individual responsibility.—D.J.H.

1236. J. FUCHS, "Jesus folgen. Moraltheologische Erwägungen," *StimmZeit* 215 (10, '97) 704-710.

After considering various aspects of the problem of following Jesus, the article deals with the "Jesus-problem" in recent theological and exegetical discussion. Then it reflects on the difficulties and possibilities involved in following Jesus today.—D.J.H.

1237. B. R. GAVENTA, "'All Generations Will Call Me Blessed': Mary in Biblical and Ecumenical Perspective," *PrincetonSemBull* 18 (3, '97) 250-261.

After calling attention to the Protestant silence on Mary, the article sketches the portraits of Mary found in the Gospels of Matthew (a silent figure who shares Jesus' peril from the beginning), Luke (disciple, prophet, mother), and John (completely defined by the fact that she is Jesus' mother). Each of these accounts is consistent with the identification of Mary as a disciple of Jesus—one who consents to God's call, who does not always understand, who nevertheless stands by, and who participates in the scandal of the gospel.—D.J.H.

1238. E. B. GERTEL, "The 'Holy Ghost' and Judaism," *ConsJud* 49 (2, '97) 34-55.

The concept of a *rûaḥ* or spirit from God is emphasized consistently throughout the Hebrew Bible and in classical rabbinic writings. The Christian concept of the Holy Spirit, whether the product of Jewish or pagan Hellenism or both, is a radical departure from the biblical view of *rûaḥ* and is bound up with concepts and perspectives that at best challenge and recast the teachings of the Hebrew Bible and actually claim to replace Judaism.—D.J.H.

1239. P. J. GRÄBE, "Alttestamentliche Voraussetzungen für das Verständnis des Bundesmotivs im Neuen Testament. Teil 1: Fragestellung und Bedeutung des Wortes *bĕrît*," *HervTeolStud* 53 (1-2, '97) 209-226; "Teil 2: Forschungsgeschichtlicher Überblick, Fazit und Ausblick," 227-256.

The first part insists on understanding the word *bĕrît* in the context of the semantic field in which it is used in the OT, and discusses renderings of *bĕrît* in the Septuagint, the Vulgate, and recent translations. The second part surveys research on *bĕrît* in OT theology (G. von Rad, L. Perlitt, W. Zimmerli, etc.), considers the contributions of ancient Near Eastern

treaties for understanding *bĕrît*, and reflects on the concept of a "new covenant" in the OT and NT.—D.J.H.

1240. D. J. HARRINGTON, "Biblical Studies & Moral Theology," *Church* 13 (4, '97) 13-18.

After defining NT ethics and sketching the history of the discipline, the article points to two recent books as indicative of how NT scholars are approaching the task: F. J. Matera's *New Testament Ethics. The Legacies of Jesus and Paul* (1996), and R. B. Hays's *The Moral Vision of the New Testament* (1996). Then it considers some positive contributions that Scripture can make to moral theology, some problems encountered in using Scripture in moral theology, the place of Scripture in an ethical argument (with reference to J. S. Siker's *Scripture and Ethics. Twentieth-Century Portraits* [1997]), prospects for the future, and the pastoral significance of the undertaking.—D.J.H.

1241r. R. B. HAYS, *The Moral Vision of the New Testament* [*NTA* 41, p. 386; §§ 42-513r–515r].

M. BOCKMUEHL, "New Testament Ethics. Review Article," *ExpTimes* 109 (3, '97) 86.—This book presents a systematic outworking of the thesis that the NT's vision of Christian faith has a clear moral dimension, that this dimension is central to any properly Christian encounter with Scripture, and that it has significant practical relevance for Christian life today. Regardless of some omissions and limitations, Hays deserves credit for championing this neglected vision with such infectious courage, grace, and conviction.—D.J.H.

1242. L. T. JOHNSON, "Glossolalia and the Embarrassments of Experience," *PrincetonSem Bull* 18 (2, '97) 113-134.

Glossolalia is a verbal expression of a powerful emotional state; it is not a real language but a kind of structured or ordered babbling. In earliest Christianity it appears at best as a sporadic and ambiguous phenomenon. Whereas Luke gave a completely positive valuation to glossolalia, Paul's attitude was more complex and ambivalent. Paul worried that glossolalia might be mistaken for mantic speech, lead to disorder in the community, or threaten the orderly patriarchal world. The paucity of evidence for glossolalia in the 2nd and 3rd centuries A.D. suggests that it became an increasingly marginal activity.—D.J.H.

1243. D. H. JUEL, "The Trinity and the New Testament," *TheolToday* 54 (3, '97) 312-324.

The church's trinitarian creeds modify biblical monotheism in terms of statements about the concrete historical figure, Jesus, and the experience of the faithful through the Spirit. While God is still the creator of the heavens and the earth, that God is henceforth to be known first and foremost in relationship to Jesus and the experiences of the Spirit in Jesus' name. The trinitarian formulations should be viewed not as replacing the reading of the Scriptures but rather as an introduction to a fruitful engagement with the Bible.—D.J.H.

1244. M. KILEY, "For Crying Out Loud: The New Testament's Spirit-Prayer," *Living Light* [Washington, DC] 34 (1, '97) 17-26.

This examination of NT texts that concern the Spirit and prayer focuses on Paul's letters (intercession, tongues, crying out, to God through Jesus in the Spirit, etc.), the Synoptic Gospels (learning to pray with Jesus, crying out, the will of God), and John's Gospel (Jesus as Spirit-speech to the Father, mutual indwelling, not entreaty but asking, worship in spirit and truth, the disciples' Spirit speech).—D.J.H.

1245. K. C. KINGHORN, "Holiness: The Central Plan of God," *EvangJourn* 15 (2, '97) 57-70.

With reference to Pauline (e.g. Rom 8:29; 2 Cor 3:16-18; Eph 1:5-9; Phil 2:13) and other biblical texts, the article considers our union with Christ as an organic union, a transforming union, a growing union, and a shared union.—D.J.H.

1246. W. KIRCHSCHLÄGER, "Feuer: Biblisches Motiv und liturgisches Zeichen," *Heiliger Dienst* [Salzburg] 51 (2, '97) 145-157.

The article first surveys the various OT and NT contexts in which references to fire occur: everyday life, warfare, worship, divine punishment, a symbol of God's nearness and activity, and so forth. Then it discusses the presence of fire in biblical theophanies (see Exod 3:1-10; Acts 2:1-4), and reflects on the place of fire at the Easter vigil liturgy.—D.J.H.

1247. C. S. LAHURD, "The 'Other' in Biblical Perspective," *CurrTheolMiss* 24 (5, '97) 411-424.

The article first surveys the various types and uses of the "other" in the OT and NT, and reflects on some unsettling results. Then it focuses on biblical passages that can serve as resources for dealing constructively with the other, considers the benefits of reading in the company of others outside the text, and discusses some implications for the Evangelical Lutheran Church in America today. [The same issue (pp. 425-429) contains a response by M. Haar.]—D.J.H.

1248. H. LANGKAMMER, "Der Pilger Jesus Christus und seine Nachfolger," *IntKathZeit/ Communio* 26 (3, '97) 205-213.

After discussing the nature of pilgrimage and the popularity of the concept in various religious traditions, the article considers Jesus as a pilgrim with reference to the OT Law and to the course of his life. Then it reflects on Jesus' disciples as pilgrims. In Jesus, the pilgrim's motive, way, and goal blend into one: his death on the cross "for us."—D.J.H.

1249. G. LINDBECK, "The Gospel's Uniqueness: Election and Untranslatability," *ModTheol* 13 (4, '97) 423-450.

Whether Israel as type and example can or should guide Christians today (as it did in the premodern anti-Marcionite ecclesial mainstream) depends on retrieving the classic Christian hermeneutics for which, despite its supersessionism, Israel's story was an ingredient in the gospel. After explaining the "idiosyncratic" approach adopted, the article deals with semiotic comprehensiveness as the source of the formal uniqueness understood as untranslatability which is common to all world religions, with the hermeneutical strategies that differentiate and intensify this common uniqueness, with the nature and possible retrieval of Israel's exemplary role, and with the material uniqueness of Israel and the church as God's elect or chosen people(s).—D.J.H.

1250. L. LUCCI, "La figlia di Sion sullo sfondo delle culture extra-bibliche," *RivistBib* 45 (3, '97) 257-287.

OT authors probably took the practice of personifying cities as women from an ancient West-Semitic thought pattern in which capital cities were regarded as goddesses married to the patron god of the city. Some features of the goddess weeping over the destruction of her

city and shrine described in Sumerian laments are seen also in the figure of the "daughter Zion" lamenting the destruction of Jerusalem, though Zion is clearly not a goddess for the biblical writers. Research into the Semitic and Hellenistic background has contributed to understanding the femininity of Jerusalem in terms not merely of the city as the mother of its inhabitants but also as a divine daughter sharing some features of Athena as patroness of Athens and as such the personification of Jerusalem's civilization and culture.—D.J.H.

1251. J. MAKUJINA, "The Second Greatest Commandment and Self-Esteem," *MastSem Journ* 8 (2, '97) 211-225.

Study of the relevant scriptural data does not support the interpretation of "You shall love your neighbor as yourself" (Lev 19:18; Mt 19:19; 22:39; Mk 12:31, 33; Lk 10:27; Rom 13:9; Gal 5:14; Eph 5:28, 33; Jas 2:8) as expressing the modern concept of self-esteem. Rather, the concept of self-love in these texts is inseparably bound up with one's natural disposition for one's own well being, in both body and soul, and with the self-interest that is necessary for survival and easily prone to overindulgence.—D.J.H.

1252. T. MARTIN, "The Christian's Obligation Not to Forgive," *ExpTimes* 108 (12, '97) 360-362.

The adage to "forgive and forget" omits several essential aspects of forgiveness expressed in the NT: (1) Confronting and holding the offender accountable precedes forgiveness. (2) Forgiveness is inextricably linked to repentance. (3) Responsibility for the forgiveness of an unrepentant offender should be transferred to God.—D.J.H.

1253. E. MOUTON, "The (trans)formative potential of the Bible as resource for Christian ethos and ethics," *Scriptura* 62 ('97) 245-257.

This essay argues for a continuing use of Scripture as a resource for Christian ethos and ethics. Its premise is a view of biblical authority derived from an ethical reading that acknowledges the Bible's dynamic yet complex linguistic, literary, socio-historical and rhetorical nature. In accordance with the Bible's intended moral effect, such a reading has to be legitimized by a corresponding way of living. A primary concern for biblical scholars and Christian ethicists should be: How can the Bible influence and transform the identity awareness and ethos, the language, story, and culture of individual people and contemporary society?—C.R.M.

1254. K. NÜRNBERGER, "The Conquest of Chaos. The biblical paradigm of creation and its contemporary relevance," *JournTheolSAfric* 98 ('97) 45-63.

The biblical creation narratives—Genesis 2, Psalm 89, Deutero-Isaiah, Genesis 1, and Jn 1:1-18—witness to the mastery of a benevolent God. In the NT the idea that Christ represents God's mastery was applied to both the end and the beginning of time. The aim of the biblical authors was not to describe in objective, scientific terms how the world came into being, but rather to ascribe the existence of reality to the mastery of God in terms of contemporary interpretations of reality. The task of believers and theologians today is to repeat for our times what the biblical authors did for their times.—D.J.H.

1255. D. PARKER, "Ethics and the New Testament," *Studies in Christian Ethics* [Edinburgh] 10 (2, '97) 39-57.

The article looks at five approaches and themes in NT studies today, and asks how they

might affect the way in which we use material generally regarded by the churches as valuable ethical quarries: the canon and the Gospels, Jesus, Judaism, the unity of Christianity, and textual criticism. The survey reveals that the authority of Scripture, the bounds of early Christianity, and what is really unique about Christianity need further discussion. Moreover, one must recognize that the NT manuscript tradition shares in "incarnational confusion," and that one of the prime functions of the NT for ethical discussion is not its relevance but its uselessness. If we try to read the NT for its own sake rather than to find answers to our questions, it becomes a genuine voice from beyond, which can surprise our presuppositions and reveal new freedoms. [The same issue contains a response by F. Watson (pp. 58-61) and a reply by Parker (pp. 62-63).]—D.J.H.

1256. J. T. PAWLIKOWSKI, "Ein Bund oder zwei Bünde? Zeitgenössische Perspektiven," *TheolQuart* 176 (4, '96) 325-340.

After reflecting on the significance of Vatican II's *Nostra aetate* 4 for Christian-Jewish relations, the article discusses various approaches to the models of the single covenant (Pope John Paul II, M. Hellwig, P. van Buren, N. Lohfink) and of the double covenant (J. Parkes, C. Thoma, F. Mussner) as ways of expressing the relationship between Israel and the church. Then it offers suggestions about how the discussion can be broadened and developed further.—D.J.H.

1257. M. PESCE, "Antigiudaismo nel Nuovo Testamento e nella sua utilizzazione. Riflessioni metodologiche," *AnnaliStorExeg* 14 (1, '97) 11-38.

An affirmation contained in an early Christian text (e.g. Mk 3:28-29; 7:1-23; 12:1-12) may be defined as anti-Jewish only if it belongs to a historical period in which Christianity was already known as an autonomous religion. The evaluation of anti-Jewish attitudes in ancient Christianity (which should not be identified too closely with modern anti-Judaism) must take into account the successive phases in the evolution of relationships between Christians and Jews.—D.J.H.

1258. R. A. PETERSON, "Basil Atkinson: A Key Figure for Twentieth-Century Evangelical Annihilationism," *Churchman* 111 (3, '97) 198-217.

Atkinson argued that the Bible teaches unconscious existence from death to the general resurrection, the eternal joy of the redeemed in their resurrection bodies, and the annihilation of the ungodly. The article examines critically his case for conditionalism and his arguments based on emotional appeal, systematic theology, biblical linguistics, and hermeneutics, respectively.—D.J.H.

1259. M. RODRÍGUEZ RUIZ, "¿Sigue en vigor la alianza con el pueblo judío? Respuesta del Nuevo Testamento," *EstBib* 55 (3, '97) 393-403.

The article reports on a meeting of German-speaking biblical scholars held in Innsbruck in 1997 about whether God's covenant with the Jewish people remains in force. It describes the four main papers (delivered by N. Lohfink, C. Safrai, K. Löning, and H. Vorgrimmler) and the five seminars (directed by W. Gross, H. Kirschläger, H. Frankemölle, J. Eckert, and K. Backhaus).—D.J.H.

1260. D. S. RUSSELL, "Earth and Heaven. Bridging the Gap," *ExpTimes* 109 (1, '97) 7-9.

The picture of the mingling of earth with heaven, to be found in the OT and in the ancient

world generally, is to be found also in the NT where the "ladder" between heaven and earth is Jesus Christ (see Jn 1:51). The merging of heaven and earth appears in Jesus' teaching about the kingdom and God and the transcendence of death. Earthly rule and heavenly rule are one; life now is of one piece with the life to come.—D.J.H.

1261. J. RUTHVEN, "Charismatic Theology and Biblical Emphases," *EvangQuart* 69 (3, '97) 217-236.

After describing content analysis as a hermeneutical method for determining literary emphasis, the article examines four traditional doctrines of evangelicalism that have evolved far away from their normative biblical and charismatic emphases: the Holy Spirit, the kingdom of God, soteriology, and faith. While systematic theology tends to deny or evade the inherent charismatic significance of these doctrines, biblical theology reveals their dominantly charismatic emphasis.—D.J.H.

1262. R. SCHWAGER, "Apokalyptik. Über die Verbindlichkeit der biblischen Bilder vom Ende der Geschichte," *Salzburger Theologische Zeitschrift* [Salzburg] 1 (1, '97) 2-14.

After reflecting on theological problems and possibilities associated with apocalyptic, the article describes apocalyptic as a dramatic understanding of salvation and sketches how it can transform various theological concepts (judgment, imminent expectation, time, resurrection, etc.).—D.J.H.

1263. M. STOWASSER, "Homosexualität und Bibel. Exegetische und hermeneutische Überlegungen zu einem schwierigen Thema," *NTStud* 43 (4, '97) 503-526.

(1) In the OT and early Jewish texts the rejection of homosexual acts is linked to the confession of Yahweh as the God of Israel. (2) In the NT only Rom 1:26-27 deals directly with the general phenomenon of homosexuality, and does so as part of a theological argument about idolatry and its effects. The precise referents of μαλακοί and ἀρσενοκοῖται in 1 Cor 6:9 and of ἀρσενοκοῖται in 1 Tim 1:10 are not entirely certain. (3) From the perspective of biblical studies the theological discussion about a new evaluation of homosexuality under the changed circumstance clarified by the social sciences and cultural history must be judged as legitimate.—D.J.H.

1264. R. L. THOMAS, "The Mission of Israel and of the Messiah in the Plan of God," *Mast SemJourn* 8 (2, '97) 191-210.

The four Servant Songs of Isaiah (42:1-9; 49:1-13; 50:4-11; 52:13–53:12) summarize the mission of the messiah in two phases: a period of lowliness at the end of which he would die for the sins of his people and rise from the dead, and a period of exaltation during which he would restore Israel's land and provide salvation to all peoples. Features of the Servant's first phase identify him clearly as Jesus of Nazareth, with his second phase receiving full development in Daniel 7 as explained in Revelation. Although there are similarities between the missions of Israel and the messiah, Israel has failed in its mission and awaits a future restoration (when the Messiah returns) before it can fulfill its mission. The ultimate mission of all peoples will receive fulfillment in the new Jerusalem when they enjoy personal fellowship with God in bringing glory to him.—D.J.H.

1265. M. A. THRONTVEIT, "The Lord's Supper as New Testament, Not New Passover," *Lutheran Quarterly* [Milwaukee] 11 (3, '97) 271-289.

After describing the universal ritual pattern proposed by O. Casel and L. Bouyer, the

article argues that scholars are mistaken in contending for a Passover backdrop to the Last Supper, and that a universal ritual pattern as exemplified in the Jewish Passover and somehow fulfilled in the Lord's Supper inevitably misconstrues the essential character of the Eucharist as *sacrificium,* not *beneficium.* It concludes that in light of the NT evidence the Lord's Supper should be regarded as Jesus' last will and testament, and not as the new Passover.—D.J.H.

1266. W. J. Woods, "Books on Christian Ethics," *America* 177 (4, '97) 25-28.

Descriptions and evaluations of F. J. Matera, *New Testament Ethics* (1996); R. B. Hays, *The Moral Vision of the New Testament* (1996); and L. S. Cahill, *Sex, Gender, and Christian Ethics* (1996).—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1267. W. Corduan, "The Date of Zoroaster: Some Apologetic Considerations," *Presbyterion* 23 (1, '97) 25-42.

Although the notion of Zoroastrian influence on the development of Judaism and Christianity counts pretty much as conventional wisdom, there is no foundation for the view that significant doctrinal ideas in canonical Judaism were derived from Zoroastrian influence. Existing data support with high probability a 6th-century B.C. date for Zoroaster. There is no compelling evidence for either Zoroastrianism in Babylon during the Jewish captivity or for any later Jewish adoption of Zoroastrian beliefs.—C.R.M.

1268r. J. A. Harrill, *The Manumission of Slaves in Early Christianity* [*NTA* 40, p. 174].
P. Garnsey, *Ideas of Slavery from Aristotle to Augustine* [*NTA* 42, p. 417].

K. Bradley, "The Problem of Slavery in Classical Culture," *ClassPhilol* 92 (3, '97) 273-282.—A certain lack of judgment and proportion is evident throughout Harrill's book, which comprises a detailed discussion of only two small items of evidence relevant to the larger issue of early Christian attitudes toward manumission (1 Cor 7:21 and Ignatius, *Pol.* 4:3), but otherwise no more than tenuously linked. Garnsey is concerned to show that slavery in one form or another was a subject of greater intellectual attention than is commonly realized, and in this aim he amply succeeds. His book stands as an important and welcome contribution both to the history of slavery in antiquity and to classical intellectual history.—C.R.M.

1269. D. Hellholm, "Apokalyptiken som religionshistoriskt och litterärt fenomen" [Apocalypticism as a religious-historical and literary phenomenon], *NorskTeolTids* 98 (3, '97) 131-142.

After an overview of research on apocalypticism, the article considers the terminology, features, and definitions (synthetic and analytic) of apocalyptic and apocalypse. Apocalyptic is not only a Jewish and Christian concept but also a literary, conceptual, and social phenomenon in ancient and modern religion world-wide. As a literary concept it appears primarily on the generic level of the genre apocalypse with other-worldly journeys and dream visions. As a conceptual entity it encompasses revelatory agents and the disclosure of divine knowledge about the course of world history and the end-time. Rooted in situations of crisis, its aim is to bring legitimacy to the comforting message from the other world that good will prevail over evil.—C.R.M.

1270. J. Moncho Pascual, "La asimetría como principio rector de la sociedad antigua," *Ciudad de Dios* [Madrid] 210 (2, '97) 473-493.

The article explores the concept of inequality or hierarchy in ancient society (with particular attention to the subordinate status of slaves and women) as expressed by the Sophists, Plato, Aristotle, the Stoics, etc. In this context Paul's affirmation of religious-transcendental equality in Gal 3:28 did not imply social reform.—D.J.H.

1271. J. J. Pilch, "Are There Jews and Christians in the Bible?" *HervTeolStud* 53 (1-2, '97) 119-125.

It is anachronistic to speak of either Christians or Jews in the biblical period. In the NT both words are used pejoratively by outsiders. "Israel" was the in-group name during the Second Temple period. Outsiders like the Romans called the entire land "Judea" and all its inhabitants "Judeans." Members of the "house of Israel" called all outsiders "non-Israel" or "the nations."—D.J.H.

1272. J. J. Pilch, "Reading the Sky," *BibToday* 35 (6, '97) 376-381.

After discussing the biblical concept of the sky ("heavens"), the article considers the "hole in the sky," the view from the other side, four equatorial constellations, and sky wars and Satan. It concludes that Ezekiel, Jesus, and John the Revealer were recognized by their peers as astral prophets. This kind of prophet knows the sky very well and interacts with star-related, celestial personages to learn the will of God.—D.J.H.

1273. B. D. Shaw, "Ritual Brotherhood in Roman and Post-Roman Societies," *Traditio* 52 ('97) 327-355.

The "making of a brother" (ἀδελφοποίησις) was more frequently found in the context of less formally organized and less centralized power relationships such as those found in the interstices between the Greek πόλεις of the classical and Hellenistic periods and in the post-Roman societies of the early medieval West, or inside state structures characterized by less formal or less "rationalized" relationships of amity. In Roman law there is no indication of the existence of a formal, legally recognized institution of adult men being able to form liaisons with each other as "brothers" for any purpose by the mechanism of adoption. Evidence on the possible erotic content of relations between ritual brothers in Greco-Roman antiquity is extremely rare. [The same fascicle contains an introduction to the topic by E. A. R. Brown (pp. 261-283), as well as articles by C. Rapp on ritual brotherhood in Byzantium (pp. 285-326) and by Brown on ritual brotherhood in western medieval Europe (pp. 357-381).]—D.J.H.

1274. G. E. Sterling, "Prepositional Metaphysics in Jewish Wisdom Speculation and Early Christian Liturgical Texts," *StudPhilonAnn* 9 ('97) 219-238.

This overview of "prepositional metaphysics" in Hellenistic philosophy from the perspective of the NT seeks to determine whether early Christians were aware of the technical use of prepositions in the Greek philosophical traditions and how such technical phrases were mediated to the non-technical early Christian writings. It discusses the basis for prepositional metaphysics in Aristotle, the debate in the philosophical schools (Stoics, Peripatetics, Platonists), the origins of the debate, and early Christian liturgical texts—prepositional metaphysics in the NT. The latter section treats texts relating to God (Rom 11:36; 1 Cor 8:6a; Heb 2:10) and Christ (Jn 1:3, 10; 1 Cor 8:6b; Col 1:15-20; Heb 1:2) in connection with Stoic, Platonic,

and mixed formulations. It suggests that early Christians found Stoic and Platonic formulations of prepositional metaphysics ready-to-hand in the synagogues and creatively shaped them by giving them a soteriological dimension.—C.R.M.

1275. D. E. WIGODER, "A Biblical Spice Rack," *BibRev* 13 (5, '97) 32-35.

The article describes the following herbs and spices that are mentioned in the Bible: capers; coriander; cumin, dill, and mint; garlic, onion, and leek; Syrian hyssop; ladanum; laurel; mallow; mandrake; black mustard; garden rocket; and saffron crocus.—D.J.H.

Archaeology

1276. K. ATKINSON, "On Further Defining the First-Century CE Synagogue: Fact or Fiction? A Rejoinder to H. C. Kee," *NTStud* 43 (4, '97) 491-502.

This response to Kee's proposal that the pre-A.D. 70 synagogue was not a distinctive architectural edifice [§§ 34-936; 38-1742; 40-1223] argues that the pre-A.D. 70 synagogues of Gamla, Herodium, and Masada, as well as Qumran, all contain those architectural features accepted as definitive of later synagogues. The archaeological evidence, when interpreted through the context of known Jewish worship practices, suggests overwhelmingly that these buildings were designed or altered primarily for Jewish worship.—D.J.H.

1277. A. M. BERLIN, "From Monarchy to Markets: The Phoenicians in Hellenistic Palestine," *BullAmSchOrRes* 306 ('97) 75-88.

A ceramic ware (called "Phoenician semi fine") of demonstrably late-Hellenistic date and Phoenician (probably Tyrian) origin, along with the corpus of shapes produced by it and their various distributions, has been identified in recent years. Its distribution pattern reflects later 2nd-century B.C. Phoenician market routes. Vendors apparently serviced only two regions: the city and hinterland of 'Akko-Ptolemais, and the Hula Valley.—D.J.H.

1278. D. BETZ ET AL., "Dokumentation neuer Texte," *ZeitAltheb* 10 (2, '97) 225-236.

This installment [see § 42-563] provides summaries of recent articles and books on inscriptions and other documents under five general headings: Iron Age, Babylonian-Persian period, Hellenistic-Roman period, numismatics, and tools. The section on the Hellenistic-Roman period (pp. 226-235) contains subsections on Qumran, Masada, and Naḥal Ḥever. The survey was prepared by Betz, B. Ego, U. Hübner, J. Kamlah, A. Lange, and D. Römheld.—D.J.H.

1279. M. P. BONZ, "The Jewish Donor Inscriptions from Aphrodisias: Are They Both Third-Century, and Who Are the *Theosebeis*?" *Harvard Studies in Classical Philology* [Cambridge, MA] 96 ('94) 281-299.

The appearance of the formulaic invocation θεὸς βοηθός at the beginning of face *a* of the Jewish donor inscriptions from Aphrodisias adds substantial evidence for a 5th-century A.D. dating and calls into question the unity of the two inscriptions (since face *b* was probably at least two-hundred years earlier). While the term θεοσεβής on face *b* may refer to a Gentile Godfearer, on face *a* it more likely describes a pious Jew. Thus the two θεοσεβής/θεοσεβεῖς inscriptions from Aphrodisias offer important evidence of the evolving religious realities of their times.—D.J.H.

1280. H. Born, "Der goldene Nero – Zur Geschichte der antiken Feuervergoldung," *Das Altertum* [Berlin] 43 (1, '97) 45-58.

After a brief description of the gilded bronze head of Nero now in A. Guttmann's private collection in Berlin, the article discusses gilding techniques in antiquity, gilding in Nero's time, and the process of fire-gilding used on the Berlin head of Nero. Six photographs are included.—D.J.H.

1281. J. M. Cahill, "A Rejoinder to 'Was the Siloam Tunnel Built by Hezekiah?'" *BibArch* 60 (3, '97) 184-185.

J. Rogerson and P. R. Davies's arguments [§ 41-1216; see §§ 41-1828–1829] concerning the history of the Gihon water systems and the line of the city walls bespeak their unfamiliarity with the archaeological record, the nature of archaeological accumulation in Jerusalem, and the natural characteristics of the Gihon spring that spawned the need for the city's three subterranean water supply systems.—D.J.H.

1282. S. Champion, "Archaeology on the World Wide Web: a user's field-guide," *Antiquity* 71 (274, '97) 1027-1038.

This guide to archaeological resources on the World Wide Web deals with virtual libraries; books, journals, and articles; communication; institutions, organizations, and societies; sites and monuments; museums; and using search engines. All of the sites discussed are "hotlinks" in the Web version of the guide (http://intarch.ac.uk/antiquity/). [The article is part of special section (pp. 1026-1073) devoted to electronic archaeology.]—D.J.H.

1283. W. D. E. Coulson, M. S. Mook, and J. W. Rehard, "Stamped Amphora Handles from Tel Beersheba," *BullAmSchOrRes* 306 ('97) 47-62.

The article publishes thirty-nine stamped (in Greek) amphora handles found during excavations conducted at Tel Beersheba between 1969 and 1976. Even though the Beersheba handles have little stratigraphical significance, they do attest to the prominence of the site in the Rhodian economic sphere of the late Hellenistic period (since thirty-one are of Rhodian origin). They also provide important information that adds to our knowledge of Rhodian fabricants (including three women) and of the devices used in the stamps. They add significantly to the relatively small but growing number of published stamps from Israel.—D.J.H.

1284. F. M. Cross and E. Eshel, "Ostraca from Khirbet Qumrân," *IsrExplJourn* 47 (1-2, '97) 17-28.

For two Hebrew ostraca (in late Herodian script) found in 1996 at Khirbet Qumran, the article provides photographs, transcriptions, translations, and commentaries. Ostracon 1 was drafted as a deed of gift in which Honi fulfilled his vow or his year(s) as a neophyte and assigned his property to the *yaḥad.* The word *yḥd,* which appears in line 8, establishes the connection between Khirbet Qumran and the scrolls that were found in the nearby caves. Ostracon 2 is too fragmentary to permit any conclusion as to its function.—D.J.H.

1285. F. H. Cryer, "The Qumran Conveyance: A Reply to F.M. Cross and E. Eshel," *Scand JournOT* 11 (2, '97) 232-240.

The proposal by F. M. Cross and E. Eshel [§ 42-1284] that an ostracon found at Qumran refers to a gift to the *yaḥad* that is thought to have lived and worked at Qumran, is incorrect.

The ostracon is a poorly preserved sale contract, probably from the 2nd century A.D. It should be called the "Qumran conveyance."—D.J.H.

1286. S. DILLON, "Figured Pilaster Capitals from Aphrodisias," *AmJournArch* 101 (4, '97) 731-769.

Most of the figured pilaster capitals from Aphrodisias discussed in this article were found during the excavation of two structures: four from a large Late Roman house, and eighteen from a colonnade along one of the main city streets. The capitals from the Late Roman house have a clearly defined abacus and a style of acanthus-leaf decoration closely related to that of the standard Corinthian pilaster capital. The group from the colonnade employs an unusual design format comprising stylized oak leaves and volutes of leafy branches, a local Aphrodisian variation of pilaster capital design not found elsewhere. A smaller group of capitals treated at the end of the article are stray finds from several areas of the city. Taken as a corpus, the Aphrodisian capitals provide striking evidence of the continued tradition and the high level of creativity of architectural decoration in Aphrodisias into the Late Roman period.—D.J.H.

1287. M. EHRLICH, "The Identification of Emmaus with *Abū Ġōš* in the Crusader Period Reconsidered," *ZeitDeutschPalVer* 112 (2, '96) 165-169.

Despite the widely accepted opinion, there is no definite evidence that supports the identification of Abu Gosh as Emmaus (see Lk 24:13-35) during the Crusader period. Abu Gosh is better identified as Kiriath-jearim (see 1 Sam 7:1-3).—D.J.H.

1288. H. ESHEL, "Jerusalem No More," *BibArchRev* 23 (6, '97) 46-48, 73.

Recent numismatic discoveries—coins from the Judean Desert—indicate that Aelia Capitolina was founded by A.D. 133/4, i.e. before and not after the Bar Kokhba revolt. Dio Cassius was right, and Eusebius was wrong about this matter. The establishment of Jerusalem as a Roman colony named Aelia Capitolina [see §§ 42-1289, 1466] was apparently one of the causes of the Second Jewish Revolt against Rome.—D.J.H.

1289. H. GEVA, "Searching for Roman Jerusalem," *BibArchRev* 23 (6, '97) 34-45, 72-73.

Both the literary and the archaeological evidence indicate that Jerusalem was totally destroyed in A.D. 70. Not a single building remained standing. The archaeological data effectively refute suggestions that a typical Roman legionary camp was founded in Jerusalem. They clearly indicate that the entire western hill was only sporadically and sparsely inhabited during the Roman period. Hadrian's Aelia Capitolina was not protected by a wall at first, despite general opinion to the contrary. There was no need for a city wall in the Roman period after A.D. 70. Only in the 4th century when Jerusalem became an important Christian religious center was a decision made to rebuild the walls of Jerusalem.—C.R.M.

1290. H. GITLER, "A Comparative Study of Numismatic Evidence from Excavations in Jerusalem," *StudBibFranLibAnn* 46 ('96) 317-362, plates 21-30.

This paper compares the percentage of specific groups of coins from each of eight sites in Jerusalem and the coins from Masada with the overall percentage of the same groups of coins from the major excavations in Jerusalem. Each of the chosen excavations has yielded a significant number of coins for the period from the 3rd century B.C. to the Moslem conquest in A.D. 640. The specific comparison permits certain conclusions as regards the reliability of

only partial numismatic data from a given excavation. The purpose of the paper is to analyze the available data from the major sites in Jerusalem, and represent in the clearest form the statistical conclusions. These conclusions can and should be expanded by scholars as part of the effort to elucidate the history of Jerusalem. A map of the sites, ten tables, thirty-nine graphs, a catalogue of the 577 coins (from the Jewish Quarter areas A, X2, and W), a bibliography, and ten plates are included.—C.R.M.

1291. J. MAGNESS, "The Archaeology of Qumran at the Jerusalem Dead Sea Scrolls Congress, 1997," *QumChron* 7 (1-2, '97) 1-10.

The article summarizes the highlights of the papers on the archaeology of Qumran that were presented at the July 1997 conference on the Dead Sea scrolls in Jerusalem by J. Patrich, R. Hachlili, Y. Hirschfeld, R. Reich, Magness, H. Eshel, A. Crown, and Y. Meshorer. Also included are abstracts of the papers by M. Bélis, I. Carmi, and R. A. Freund.—D.J.H.

1292. J. MURPHY-O'CONNOR, "Where Was the Capitol in Roman Jerusalem?" *BibRev* 13 (6, '97) 22-29.

When Hadrian transformed Jerusalem into a Roman colony called Aelia Capitolina after the Second Jewish War in A.D. 132-135, the Capitoline temple was built on the site where Constantine's engineers later built the Church of the Holy Sepulchre. The statement in Dio Cassius that locates the Capitoline temple on the Temple Mount reflects a late Byzantine understanding of the location of the capitol in Jerusalem.—C.R.M.

1293. D. NOY, "Writing in Tongues: The Use of Greek, Latin and Hebrew in Jewish Inscriptions from Roman Italy," *JournJewStud* 48 (2, '97) 300-311.

The predominance of Greek over Latin in the Jewish epitaphs of Rome (mostly from the 3rd and 4th centuries A.D.) cannot be explained simply on chronological and social grounds. Rather, the use of Greek is more significant for Jewish self-identity than has usually been acknowledged. The Jewish community at Rome seems to have been truly diglossic in Greek and Latin during the period in which it was producing epitaphs. While the language of some epitaphs was no doubt dictated by the ease with which people spoke Latin or Greek, often the choice seems to have been between a quasi-pagan Latin epitaph or a distinctively Jewish Greek one.—D.J.H.

1294. A. OVADIAH AND S. MUCZNIK, "A Fragmentary Roman Zodiac and Horoscope from Caesarea Maritima," *StudBibFranLibAnn* 46 ('96) 375-380, plates 31-32.

The article describes and discusses a wooden object, discovered about ten years ago in the area of Caesarea Maritima, that bears elements of a zodiac with *Sol Invictus* in the center of one side and various linear signs and elements on the other side that are probably related to a horoscope. The presentation of the signs both in the zodiac and the horoscope diverges from the canonical order of the signs. It is most probable that it was a personal zodiac with horoscope that may have belonged to a seaman. It is possible to suggest that the object may be dated to the Roman period.—C.R.M.

1295. S. T. PARKER, "Preliminary Report on the 1994 Season of the Roman Aqaba Project," *BullAmSchOrRes* 305 ('97) 19-44.

After some background information (regional environment, historical sources, previous

research), the article describes the goals and research design of the Roman Aqaba Project. Then it reports on the results of the 1994 season: regional survey, excavation of Aila, analysis of organic remains, and faunal remains. The excavations have identified significant portions of the Nabatean, Roman, and Byzantine city of Aila. [The same fascicle (pp. 45-71) contains a report by A. M. Smith, M. Stevens, and T. M. Niemi on the 1994 Southeast Araba Archaeological Survey.]—D.J.H.

1296. I. PEÑA, "Las grutas de El-Magara. ¿Un mithraeum?" *StudBibFranLibAnn* 46 ('96) 301-306, plates 15-16.

The article suggests that the caves of El-Magara in northern Syria, carved at an angle and connected through underground corridors, were dedicated to the god Mithras. This interpretation is suggested by the structure of the caves, the existence of a large meeting hall, niches in the walls, and a large pool, as well as the presence of a stepped altar and a necropolis in the immediate vicinity. It may be the best preserved Mithraeum of those known.—C.R.M.

1297. M. PESKOWITZ, "Empty fields and the romance of the Holy Land: A response to Marianne Sawicki's 'archaeology' of Judaism, gender, and class," *Method & Theory in the Study of Religion* [Berlin—New York] 9 (3, '97) 259-282.

In response to Sawicki's critique [in *MethTheorStudRel* 6 ('94) 319-348] of the credulousness of scholars of early Judaism and Christian origins in the ability of archaeological reports to provide "simple, straightforward data," the article seeks to "problematize" the professional practices of writing and representing Jews, Jewishness, and Judaism. In particular, it criticizes Sawicki's unacknowledged commitment to positivism and the Enlightenment category "science"; mis-citation of scholarly work; a pattern of representing Jews and Judaism that essentializes, flattens, and stereotypes; and the unacknowledged and categorical Christianness of her analysis. [The same fascicle (pp. 283-293) contains a reply by Sawicki.]—D.J.H.

1298. M. PESKOWITZ, "The Gendering of Burial and the Burial of Gender: Notes from Roman-Period Archaeology," *Jewish Studies Quarterly* [Tübingen] 4 (2, '97) 105-124.

Men—as Roman military, rabbis, priests, Jewish rebels, and ordinary workers—have been the primary focus of historical and archaeological investigation of Jews and Judaism in Roman Palestine. With reference to various interpretations of grave goods ("the gendering of burial") and to R. Hachlili's report [see § 25-664] on a cemetery at Jericho ("burying gender"), the article argues that gender is used by scholars in multiple ways that often display a lack of consistency.—D.J.H.

1299. P. PORAT, "A Fragmentary Greek Inscription from Tel Jezreel," *TelAviv* 24 (1, '97) 167-168.

A Greek inscription found at Tel Jezreel contains a reference to Leucothea, the "white goddess," who was a sea goddess and the daughter of Cadmos the founder of Thebes. Leucothea was identified with the Syrian (Semitic) goddess Atargatis, known to the Greco-Roman world as Dea Syria. This is the first known mention of Leucothea south of Syria-Lebanon and west of the Jordan.—D.J.H.

1300. L. V. RUTGERS, "Enkele kanttekeningen bij het gebruik van archeologische vondsten in recente nieuwtestamentische studies (deel 1) (Some Notes on the Use of Archae-

ology in Recent New Testament Scholarship)," *NedTheolTijd* 51 (4, '97) 265-280; 52 (1, '98) 1-16.

This initial installment in a review of recent developments in the study of 1st-century Judaism first focuses on the advantages and disadvantages of the notion of "common Judaism" as developed by E. P. Sanders, and notes the various types of archaeological evidence collected by M. Hengel and R. Deines [§ 40-540] in their critique of Sanders's work. Then it analyzes archaeological evidence for synagogues, Jewish burial customs, and notions of ritual purity as reflected in the use of *miqwôt* and chalk stone vessels, and maintains that there is no good archaeological or literary evidence to argue that the Pharisees formed the single most important group in Jewish society during the first centuries B.C. and A.D.—C.R.M.

1301. H. SHANKS ET AL., "The Enigma of Qumran," *BibArchRev* 24 (1, '98) 24-37, 78, 81-84.

The article provides the transcript (along with various illustrations) of a discussion that was moderated by Shanks regarding the archaeology of Qumran held in the summer of 1997 in Jerusalem. Four archaeologists—J. Patrich, H. Eshel, Y. Hirschfeld, and J. Magness—present their views regarding the data and its interpretation, and give particular attention to the site's history and purpose.—D.J.H.

1302. D. SHILOH AND G. BARKAY, "Battle Over Bones," *BibArchRev* 23 (6, '97) 52-57, 76-77.

Shiloh (pp. 54-55, 76-77) reports that archaeologists in Israel feel besieged as they face increasingly violent attacks from the ultra-Orthodox community as well as government interference in their work. Barkay (pp. 56-57, 77) contends that political power, not religious law, motivates the ultra-Orthodox in Israel who violently protest archaeological excavations, claiming that ancient Jewish graves are being desecrated.—D.J.H.

1303. A. L. SLAYMAN, "The *New* Pompeii," *Archaeology* [Boston, MA] 50 (6, '97) 26-36.

Excavators at Pompeii are digging large areas below the destruction level of A.D. 79 for evidence of the city's origins and early history. After reviewing the "standard history" of Pompeii, the article reports on several recent excavation projects undertaken there, and suggests that much of Pompeii's history will demand revision in light of them. An appendix (pp. 34-36) deals with the conservation of Pompeii's decaying walls.—D.J.H.

1304. E. STERN ET AL., "Tel Dor, 1994–1995: Preliminary Stratigraphic Report," *Isr ExplJourn* 47 (1-2, '97) 29-56.

This report on the 1994 and 1995 seasons of excavation at Tel Dor [see § 40-494] focuses on the stratigraphical schemes for individual areas. The 1994 excavations concentrated on Area D2 (on the mound's southern slope), Area F (atop its western slope), and Area G (in its center). In 1995 Areas D2, D1, and B2 were excavated. Iron Age remains were discovered in Areas D2 and G; Persian remains in Areas D1, D2, and G; Hellenistic remains in Areas D1, D2, and F; and Roman remains in Areas B2, D1, D2, and F. The report was prepared in collaboration with J. Berg, A. Gilboa, I. Sharon, and J. Zorn.—D.J.H.

1305. Y. TURNHEIM, "Formation and Transformation of the Entablature in Northern Eretz Israel and the *Ğōlān* in the Roman and Byzantine Periods," *ZeitDeutschPalVer* 112 (2, '96) 122-138, plates 10-21.

Study of the decorated entablature fragments from the Roman province of Palaestina Secunda reveals that the conventional ornamental scheme of the "Syrian" sequence was generally preserved throughout the Roman and early Byzantine periods. Although the entablatures of the synagogues were subject to reduction and degeneration, the "Syrian" sequence of the 2nd century generally persisted. The transformation of the Corinthian entablature and its ornaments in late antiquity finally resulted in decline and/or abandonment of the classical tradition.—D.J.H.

1306. A. USCATESCU AND M. MARTÍN-BUENO, "The *Macellum* of Gerasa (Jerash, Jordan): From a Market Place to an Industrial Area," *BullAmSchOrRes* 307 ('97) 67-88.

A Spanish archaeological team (beginning in 1983) working at Gerasa discovered a building in the southwestern sector of the *cardo maximus* and identified it as a *macellum* or Roman food market. Archaeological evidence indicates that the *macellum* was constructed in the first part of the 2nd century A.D. The building's function changed over seven centuries; it was used as an industrial area in the late Byzantine period (late 5th-6th centuries A.D.).—D.J.H.

1307. M. S. VENIT, "The Tomb from Tigrane Pasha Street and the Iconography of Death in Roman Alexandria," *AmJournArch* 101 (4, '97) 701-729.

The Tigrane Tomb in Alexandria (dated to the 2nd century A.D.) presents an architectural program contradictory in both style and iconography. Whereas the figures and narrative scenes on the walls of the triclinium-shaped chamber depict Egyptianized figures that assume an Egyptianizing style, the domed ceiling shows a central gorgoneion set amid foliage and agile animals treated in a classical manner. The tomb stands as a monument to the cult of Isis and may have been the burial place for members of an Isiac dining guild.—D.J.H.

1308. J. C. WALDBAUM, "Greeks *in* the East or Greeks *and* the East? Problems in the Definition and Recognition of Presence," *BullAmSchOrRes* 305 ('97) 1-17.

Pre-Hellenistic Greek pottery (10th through 4th century B.C.) has been found all along the coastal Levant from Cilicia in the north to the Egyptian Delta in the south. This article addresses the problem of what Greek pottery in the East can, or cannot, tell us about its users within the framework of four key questions: To what extent has the nature of scholarship on the subject colored our understanding of the archaeological evidence in different regions? Do large quantities of imported pottery signify—ipso facto—the presence of people from the region in which it was manufactured? What are the criteria by which we may identify the presence of Greeks (or anyone) in an archaeological setting? and Given the evidence at hand, what can we say about contacts between Greeks and the Levant before the Hellenistic period: specifically, who were the users of imported Greek pottery? It concludes that we do not have evidence for a fully Greek cultural context at any site in either Syria or Palestine in the pre-Hellenistic period.—C.R.M.

1309. M. H. WILLIAMS, "The Meaning and Function of Ἰουδαῖος in Greco-Roman Inscriptions," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 116 ('97) 249-262.

In all but a tiny number of Jewish inscriptions from the Greco-Roman world where it is a personal name, Ἰουδαῖος, like its Byzantine successor Ἑβραῖος, simply means "Jew." How-

ever, the term performs significantly different functions, depending on whether its context is Jewish or predominantly non-Jewish and, if the latter, whether the evidence dates from the Hellenistic or the Roman period.—D.J.H.

1310. J. F. Wilson and V. Tzaferis, "Banias Dig Reveals King's Palace," *BibArchRev* 24 (1, '98) 54-61, 85.

The 1st-century A.D. building complex discovered recently at Banias (known as Caesarea Philippi in the Gospels) was most likely the royal palace of Agrippa II (who along with Bernice came from there to Caesarea Maritima to hear Paul's defense; see Acts 25–26). Sometime after Agrippa's death, the complex was converted into a public bathhouse.—D.J.H.

Archaeology, §§ 42-1335, 1339, 1349.

Dead Sea Scrolls

1311. E. Arens K., "Qumrán: 50 años," *Paginas* [Lima] 22 (147-148, '97) 96-107.

This retrospective discussion of the Qumran scrolls first deals with the site, the Essenes, their use of Qumran, and the community. Then it considers the quantity, variety, and quality of the Qumran manuscripts. It concludes with reflections on the importance of Qumran and the manuscripts found there.—D.J.H.

1312. A. I. Baumgarten, "The Zadokite Priests at Qumran: A Reconsideration," *Dead SeaDisc* 4 (2, '97) 137-156.

In 1QS v 1-4 the Zadokite priests are assigned a role that they were not given in the 4QS^{b} and 4QS^{d} fragments of *Rule of the Community.* This development is best explained with reference to belief in ongoing revelation within the community. The Zadokite priests, whether real or invented to suit the need, became the primary recipients and validators of the revelation that was fundamental to Qumran identity. Nevertheless, legal authority was not irrevocably in the hands of the Zadokites, and texts empowering them (1QS) circulated alongside earlier versions in which they did not have that control (4QS^{b} and 4QS^{d}).—D.J.H.

1313. J. M. Baumgarten, "Some Notes on *4Q408,*" *RevQum* 18 (69, '97) 143-144.

The article suggests that (1) a key parallel in interpreting 4Q408 1 5 can be found in 1QS x 3, (2) *br'tm* in line 9 should be translated "when they see," and (3) the correction of the use of the Tetragrammaton in the blessing formula *brwk 'th 'dny* may indicate increasing restriction in using the divine name and the standardization of the liturgical blessing.—D.J.H.

1314. M. Becker, "*4Q521* und die Gesalbten," *RevQum* 18 (69, '97) 73-96.

In contrast to E. Puech's characterization of 4Q521 as a messianic apocalypse [§ 37-1559], the article suggests that the text's *mšyḥ* statements can be better understood in terms of prophetic interpretation. The article analyzes the language used in 4Q521 and specifies its content in the light of other Qumran texts. The investigation reveals an independent strand of a prophetic understanding of the "anointed" and calls into question the view that 4Q521 provides pre-Christian evidence of a (Davidic) messiah as a miracle-worker.—D.J.H.

1315. R. T. BECKWITH, "The *Temple Scroll* and its calendar: Their character and purpose," *RevQum* 18 (69, '97) 3-19.

The people of Qumran did not regard *Temple Scroll* as Scripture. Its purpose was partly harmonistic (to combine and reconcile different biblical laws relating to the same matter, and to apply them by parity of reasoning to similar issues) and partly controversial (to distinguish the interpretation of the Law adopted by the Qumran school of thought from rival interpretations). The fact that *Temple Scroll* takes for granted the fixed solar year of 364 days, instead of explaining and defending it as is done in *Jubilees* and *1 Enoch,* shows that it was a further product of the same school of thought and dependent on those two works.—D.J.H.

1316. J. BLAU, "Hrhwryw šl ʿrbysṭn ʿl hštlšlwt ʿbryt hmqrʾ wsʿypyh (The Structure of Biblical and Dead Sea Scrolls Hebrew in Light of Arabic Diglossia and Middle Arabic)," *Lěšonénu* [Jerusalem] 60 (1-2, '97) 21-32.

Late biblical Hebrew, and the language of the Dead Sea scrolls and of MMT in particular, all evince the attempt to imitate classical biblical style against the background of the intrusion of rabbinic (and Aramaic) elements from the spoken vernacular. The structure of these varieties of Hebrew cannot be compared to classical Arabic, which being highly codified, was clearly distinguished from the vernaculars, thus giving rise to diglossia. Rather, a comparison with Middle Arabic, in which standard Arabic and neo-Arabic features alternate in ever-changing variations, is more rewarding.—D.J.H.

1317. G. BRIN, "Studies in *4Q424* 1-2," *RevQum* 18 (69, '97) 21-42.

The body of the document preserved in 4Q424 1-2 is a collection of maxims phrased in the negative about persons to be avoided or not relied upon: the dissembler and the one who strays, the slothful man, the contentious man, the man with twisted lips, the man of evil eye, etc. The article presents a transcription, literary observations, and comments on each unit.—D.J.H.

1318. L. CANSDALE, "Have the Dead Sea Scrolls Any Direct Connection with Early Christianity?" *QumChron* 6 (1-4, '96) 65-92.

After a brief history of the scroll finds, the article first examines the alleged connection between the Essenes, the Dead Sea scroll community, and the settlement of Qumran. Then it reviews claims made by some scholars that specific concepts and practices (e.g. baptism, communal meal, concept of the messiah) found in the scrolls had a direct influence on early Christianity. Finally it considers claims that fragments from caves 4 and 7 are closely connected with Christianity, and discusses books that identify characters described in the scrolls with persons known from the NT. It concludes that the scrolls could not have been written by the Essenes and had no direct influence on early Christianity.—C.R.M.

1319. H. M. COTTON, "῾Η νέα ἐπαρχεία ᾽Αραβία: The New Province of Arabia in the Papyri from the Judaean Desert," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 116 ('97) 204-208.

From December 4 of A.D. 127 onward a new element enters the Greek dating formula that expresses the provincial year in the Yadin Papyri: ἡ νέα ἐπαρχεία ᾽Αραβία (see P. Yadin 16 and XḤev/Se gr. 62). The fact that the first census in the province of Arabia took place in A.D. 127 is crucial; it was only natural that the emperor Hadrian should order a census in "the new province."—D.J.H.

1320. F. M. Cross and D. W. Parry, "A Preliminary Edition of a Fragment of 4QSam^b (4Q52)," *BullAmSchOrRes* 306 ('97) 63-74.

This edition of fragments 6 and 7 of 4QSam^b (= 1 Sam 20:26–21:6 and 21:3-7) contains a photograph, a transcription, paleographical and orthographical comments, an analysis of variant readings, a reconstructed text, an analysis of the reconstructed variants, and synthetic observations on textual character. Like the previously published smaller fragments of 4QSam^b (dated ca. 250 B.C.), these fragments stand closer to the *Vorlage* of the Old Greek than to the Masoretic text, and preserve readings that are superior to both the Old Greek and the Masoretic traditions. The data support the view that the Old Greek was translated, presumably in Alexandria, from a Hebrew manuscript that was closely affiliated with the Old Palestinian text, such as that preserved in this old Samuel manuscript.—D.J.H.

1321. F. H. Cryer and J. Høgenhaven, "Dødehavsrullerne – halvtreds år efter. En orienteringsartikel" [The Dead Sea Scrolls – Fifty Years Later. An Orientation Article], *DanskTeolTids* 60 (3, '97) 218-234.

The international conference held in Jerusalem in July 1997 to celebrate the 50th anniversary of the discovery of the Dead Sea scrolls was a rich demonstration of scholarly progress in matters of detail. At the same time, it revealed that scholars are not close to a final decision about the authors of Qumran manuscripts or about the relation between the scrolls and Khirbet Qumran.—D.J.H.

1322. A. Demsky, "Qumran Epigraphy and Mishnaic Geography: The Identification of *ḤṬL'* with Ḥaṭṭulim (Menaḥoth 8:6)," *DeadSeaDisc* 4 (2, '97) 157-161.

The term *ḥṭl'* found in epigraphic sources from Qumran (a 1st-century B.C. storage jar) and Jericho (a 4th-century B.C. papyrus) most likely refers to the village of Ḥaṭṭulim (*ḥṭwlym*) mentioned in *b. Menaḥot* 8:6.—D.J.H.

1323. B. W. W. Dombrowski, "Fragmente und Verwandte des *Manual of Discipline* aus Höhle 4," *QumChron* 7 (1-2, '97) 15-49.

After categorizing the Cave 4 fragments of *Rule of the Community* in terms of their relation to 1QS, the article provides their Hebrew texts, extensive textual notes, and (in some cases) translations. Most of the Cave 4 fragments are later copies with minor alterations due to oversight or error. They do, however, confirm the unity and integrity of 1QS through long periods of time and suggest that the work was of decisive importance in the lives of members of the Qumran Association.—D.J.H.

1324. B. W. W. Dombrowski, "On Misfortune, Fate, Destiny, and History according to 1QS and Relevant Words in Texts from Ḫirbet Qumran as well as Equivalents in the Hellenistic Environment," *QumChron* 6 (1-4, '96) 47-63.

In 1QS iii 15 the term *nhyyh* is the construct form of the biblical Hebrew plural plus the 3rd feminine singular pronomial suffix (*nĕhîyehâ*) and refers to "lamentations" caused by *hwwh* ("misfortune"). This interpretation is confirmed by 1QS xi 4, 5, and 11. The frequent use of *gwrl* ("destiny") in 1QS can only be understood properly against the hellenized ethnic, social, and cultural background of the Qumran Association.—D.J.H.

1325. G. DOUDNA, "Radiocarbon Dating and the Scrolls: Report on Israel Carmi's Talk at the Jerusalem Conference," *QumChron* 7 (1-2, '97) 11-13.

At the Dead Sea scrolls conference held in Jerusalem in July 1997, Carmi, a radiocarbon scientist at the Weizmann Institute in Rehovot, Israel, reported that there was good agreement between the radiocarbon dates and paleographical age-estimates about 80% of the time. He stated that radiocarbon methods have proven their ability to give absolute date information for Qumran texts.—D.J.H.

1326. J. DUNCAN, "Excerpted Texts of *Deuteronomy* at Qumran," *RevQum* 18 (69, '97) 43-62.

The Qumran manuscripts designated 4QDeut^{j}, 4QDeut^{k1}, 4QDeut^{n}, and 4QDeut^{q} are to be classified as excerpted texts. The article discusses these manuscripts with regard to passages attested and delimitations, material features, function, and textual character. It also suggests that 4QExod^{d} and 4QExod^{e} belong to the same genre.—D.J.H.

1327. T. ELGVIN, "*4Q474*—A Joseph Apocryphon," *RevQum* 18 (69, '97) 97-108.

4Q474, previously designated a sapiential work, most likely preserves remnants of an apocryphon of Joseph. The article provides a photograph, transcription, notes on readings, translation, and comments.—D.J.H.

1328. H.-J. FABRY, "Der Begriff 'Torah' in der *Tempelrolle,*" *RevQum* 18 (69, '97) 63-72.

Taking as its starting point the "deixis" formula *zo'̓t hāttôrâ,* the article shows that *Temple Scroll* understood itself as "this torah." The later text 4QMMT contains halakot to the Pentateuch as well as to *tôrôt* in *Temple Scroll.* At Qumran the term *tôrâ* was apparently not yet fixed as a designation of the Mosaic Pentateuch.—D.J.H.

1329. D. J. HARRINGTON, "Two Early Jewish Approaches to Wisdom: Sirach and Qumran Sapiential Work A," *JournStudPseud* 16 ('97) 25-38.

Comparison of Sirach and *Sapiential Work A* with reference to their genre (the whole works and the smaller literary forms), traditions (commonplace wisdom topics as well as biblical materials), worldviews (creation, dualism, the divine mysteries, eschatology), and community (life-setting, social location) reveals two options current in early Jewish wisdom. While Ben Sira was not interested in (or perhaps opposed to) apocalyptic, the author of *Sapiential Work A* was keenly interested in fitting together wisdom and apocalyptic.—D.J.H.

1330. G. IBBA, "Le lacune di 1QM I,3-5," *Henoch* 18 (3, '96) 251-258.

For the lacunae at the beginning of 1QM i 3-5, the article proposes the following restorations: *ky*[*ʾ yḥlqw ʿ*]*l* (line 3), *gd*[*wdy mlk*] (line 4), and *y*[*śrʾl why*]*ʾh* (line 5). The passage reflects the events described in Dan 11:40-45.—D.J.H.

1331. Z. J. KAPERA, "The Allegro Qumran Collection of the 1950s and the 1960s," *Qum Chron* 6 (1-4, '96) 141-146.

J. M. Allegro's collection of negatives, slides, and photographs was transferred to the Manchester Museum after his death (1988). The 1,473 photographs of Qumran and related sites are divided into four groups: archaeology, biography, *Copper Scroll,* and documents.—D.J.H.

1332. Z. J. KAPERA, "Current Bibliography on the Dead Sea Scrolls 1996," *QumChron* 6 (1-4, '96) 211-246.

This installment [see § 41-1243] provides bibliographic information for 307 recent publications on the Dead Sea scrolls.—D.J.H.

1333. Z. J. KAPERA, "Current Bibliography on the Dead Sea Scrolls 1997 (Part I)," *Qum Chron* 7 (1-2, '97) 127-144.

This installment provides bibliographical information for 164 books and articles on the Dead Sea scrolls and related topics.—D.J.H.

1334. Z. J. KAPERA, "The First Polish Translation of the Texts from the Judaean Desert," *QumChron* 6 (1-4, '96) 39-46.

The article describes the circumstances in which P. Muchowski produced *Rękopisy znad Morza Martwego* (1996), and reflects on the significance of this first Polish translation of the Dead Sea scrolls for biblical scholarship.—D.J.H.

1335. Z. J. KAPERA, "Khirbet Qumran: A Monastic Settlement or a *Villa Rustica*?" *Qum Chron* 6 (1-4, '96) 93-114.

After reviewing the traditional opinion that the settlement at Qumran was an Essene monastic installation and N. Golb's challenge to it, the article considers in detail the proposal of R. Donceel and P. Donceel-Voûte, and scholarly reactions to it, that the site was a typical *villa rustica* from the Hellenistic-Roman period. It concludes that the Donceels have proven that it is possible to conjecture a plausible function for the Qumran site separate from the texts.—C.R.M.

1336. Z. J. KAPERA, "Revival of Russian Qumranology," *QumChron* 6 (1-4, '96) 147-166.

After commenting on the background of Russian Qumranology, the article discusses the contributions made to Qumran studies by J. D. Amusin (1910-84) and K. B. Starkova (1915-), respectively. Then it describes the contents of the two volumes of *Teksty Kumrana* (1971, 1996).—D.J.H.

1337. D. J. KAUFMAN, "The Dead Sea Scrolls and the Oniad High Priesthood," *QumChron* 7 (1-2, '97) 51-63.

The article connects the Essenes, Pharisees, and Sadducees to the period immediately after the fall of the Oniad high priesthood ca. 159 B.C.: The Essenes were the descendants of the Oniad high priests who centered themselves in Egypt (but had links to Qumran); the Pharisees were former supporters of the Oniads who decided to compromise with the new regime; and the Sadducees were the new regime itself—the Hasmonean high priesthood. [The same fascicle (pp. 117-122) contains a summary of Kaufman's master's thesis at Duke University on the high priesthood in Hellenistic Palestine from 350 to 159 B.C.]—D.J.H.

1338. N. LEWIS, "Judah's Bigamy," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 116 ('97) 152.

R. Katzoff's argument [see § 40-1773] that we should interpret P. Yadin 26 and 34 to mean that Judah son of Eleazar Khthousion had divorced his first wife, Miriam, before he married

Babatha founders on the expression "my and your late husband" and the local (Nabatean) acceptance of polygamy.—D.J.H.

1339. L. MORAWIECKI, "The Coins of Masada," *QumChron* 7 (1-2, '97) 65-89.

Of the 4,699 coins found at Masada, 3,914 could be identified. For the numismatic scholar, the Masada material has yielded several new variants formed either through alternative forms of the legend (Herod nos. 150-152) or styles of execution (Archelaus nos. 601-602, Pontius Pilate no. 914, Festus nos. 1190-94, rebellion perutah nos. 2896-99). It has also yielded a countermark of the Tenth Legion (on Agrippa II's bronze no. 1309), of particular interest to the Roman military historian. From an economic viewpoint, the Masada coins generally speaking reflect the monetary circulation characteristic of Judea. The one peculiar feature perhaps is the presence of silver coins of the rebellion from all its years. For the historian, the coins of Masada open up new interpretive possibilities concerning the history and settlement of the fortress.—D.J.H.

1340r. P. MUCHOWSKI, *Zwój miedziany (3Q15) - Implikacje spornych kwestii lingwistycznych* (Stęszew, Poznań: International Institute of Ethnolinguistic and Oriental Studies, 1993).

S. SEGERT, "The Copper Scroll (3Q15) - Its Structure and Its Role," *QumChron* 6 (1-4, '96) 125-135.—Muchowski concludes that 3Q15 is a copy and a uniform composition, written in a language similar to texts from the Bar Kokhba period, and providing information about deposits related to the Jerusalem sanctuary and hidden before the Romans arrived in A.D. 70. Although some of Muchowski's observations are well substantiated and objective, it is possible to draw different conclusions on various topics (paleography, orthography, geography, literary genre, etc.).—D.J.H.

1341. G. W. NEBE, "Qumranica II: Zu unveröffentlichten Handschriften aus Höhle 4 von Qumran," *ZeitAltheb* 10 (2, '97) 134-138.

This installment [see § 39-1147] first identifies 4QUnid(entified) C, frag. 1 (PAM 43.400) as Ps 112:1-9 written in a late Hasmonean semicursive script (ca. 50-30 B.C.). Then it identifies the Hebrew late Hasmonean or early Herodian manuscript 4Q334 (PAM 43.334) as a Levitical liturgical *ordo* or song-calendar oriented to the new moon. This text stems from priestly-Levitical circles in the 2nd or 1st century B.C.; it shows no affinities with Hasidean-Essene texts and stands opposed to rabbinic praxis.—D.J.H.

1342. G. W. E. NICKELSBURG, "4Q551: A Vorlage to Susanna or a Text Related to Judges 19?" *JournJewStud* 48 (2, '97) 349-351.

J. T. Milik's identification of 4Q551 as a small piece of an Aramaic *Vorlage* of the Susanna story is not certain. In fact, its parallels with the story of the Levite and the concubine in Judges 19 as presented in *Targum Jonathan* suggest that the fragment is a remnant of a narrative that has been influenced at some point in its transmission by the narrative line of Judges 19.—D.J.H.

1343. E. OWEN, "4QDeut^{n}: A Pre-Samaritan Text?" *DeadSeaDisc* 4 (2, '97) 162-178.

Unless the term "pre-Samaritan" is defined as only a method of approach to the biblical text similar to that found in the Samaritan Pentateuch and not as having an actual textual relation to it, 4QDeut^{n} (4Q41) is not really a member of the pre-Samaritan group of biblical texts.

Its most significant feature is the addition to the Sabbath commandment (see Deut 5:12-15). It appears that 4QDeut^n is best described as belonging to the non-aligned group.—D.J.H.

1344. É. PUECH, "Notes sur *11Q19* LXIV 6-13 et *4Q524* 14,2-4. À propos de la crucifixion dans le *Rouleau du Temple* et dans le Judaïsme ancien," *RevQum* 18 (69, '97) 109-124.

The verification of the reading *ʿmw* ("his people") in the passage on crucifixion in 11QTemple lxiv 6-13 (see 4Q524 14 2-4) suggests that *Temple Scroll* follows an old (pre-Qumranic) exegesis of Deut 21:22-23. Thus it rejoins the ancient Jewish priestly tradition at the origin of the convergent Sadducean and Essene points of view.—D.J.H.

1345. F. SCHMIDT, "Astrologie juive ancienne: Essai d'interprétation de *4QCryptique (4Q186),*" *RevQum* 18 (69, '97) 125-141.

The repetitive and systematic character of the zodiacal physiognomy in 4Q186 makes it possible to reconstruct the general organization of the text. A physical and spiritual description of individuals corresponds to each division of the zodiac. Nine parts of light or darkness are attributed to each individual, and the proportion varies according to their horoscopes. The subdivision of the zodiacal signs into decans and the determination of horoscopes by the moment of conception facilitate the understanding of how this zodiacal physiognomy functioned. The oppositions between light and darkness indicate a relative (rather than absolute) dualism.—D.J.H.

1346. E. SCHULLER, "The Dead Sea Scrolls at Fifty Years," *BibToday* 35 (6, '97) 365-371.

In answer to the question, "What is happening in the study of the Dead Sea scrolls after fifty years?" the article discusses the publication of the scrolls, the biblical manuscripts, the archaeology of the site, who wrote the scrolls, and future work.—D.J.H.

1347. S. SEGERT, "Access to the Dead Sea Scrolls," *CommViat* 36 (2-3, '94) 217-283.

After introductory remarks on the discovery and publication of the Dead Sea scrolls, this survey of recent developments deals with photographic reproductions, preliminary editions, standard editions, linguistic tools, translations, and geographical and historical background.—D.J.H.

1348. H. SHANKS, "Golden Anniversary of the Scrolls," *BibArchRev* 23 (6, '97) 62-65.

A report on some highlights of the conference/celebration held in Jerusalem in July 1997 to mark the 50th anniversary of the first modern discovery of the Dead Sea scrolls.—D.J.H.

1349. S. SHAPIRO, "Concerning the Identity of Qumran," *QumChron* 7 (1-2, '97) 91-115.

After serving as a fortress called Secacah and Tafon in the 2nd century B.C., Qumran was transformed in the 1st century B.C. into a papyrus factory and renamed Papyron. In 65 B.C. the battle of Papyron was fought on the nearby road, and the Jewish fallen were buried in the cemetery at Qumran. The site continued to function as a papyrus factory (with some interruptions because of earthquake and fire) until the great rebellion of A.D. 66-73 when Zealots got hold of the place. Then the elders of Jerusalem hid some of their libraries and treasures in the surrounding caves and recorded their doings in the *Copper Scroll.* There was no monastery or seat of any sect at Qumran/Papyron.—D.J.H.

1350. A. SHEMESH, "'The Holy Angels are in Their Council': The Exclusion of Deformed Persons from Holy Places in Qumranic and Rabbinic Literature," *DeadSeaDisc* 4 (2, '97) 179-206.

For both the Qumran community and the rabbis, the basis for excluding persons with deformities (whether physical or genealogical) from holy places was the idea of the divine presence in the Temple and elsewhere. The origins of this conception lie in the Pentateuchal prohibition barring deformed priests from the sacred precincts on the grounds that this profanes the sanctuary. Based on the perception that the presence of deformed persons in the sacred area is antithetical to the divine presence, we find both groups ruling stringently in the case of "visible blemishes." At the same time, however, both the rabbis and the Qumran community clearly viewed individuals with deformities, proselytes, and bastards as an integral part of the community, bound by the obligation to observe the commandments and therefore to know them.—D.J.H.

1351. A. SHEMESH, "ʿdwt, twkḥh whtrʾh: ʿywn mšwwh bhlkt kt mdbr yhwdh whlkt hz"l (Rebuke, Warning and the Obligation to Testify – In Judean Desert Writings and Rabbinic Halakha)," *Tarbiz* [Jerusalem] 66 (2, '97) 149-168.

The article examines three legal concepts—rebuke, warning, and the obligation to testify—as they developed in the writings of the Judean Desert sect and in rabbinic halakah. Although there were major differences between the two systems in practice, they shared the understanding of *ʿdwt* as implying not only the transmission of information but also an element of warning.—D.J.H.

1352. L. T. STUCKENBRUCK, "The Sequencing of Fragments Belonging to the Qumran *Book of Giants:* An Inquiry into the Structure and Purpose of an Early Jewish Composition," *JournStudPseud* 16 ('97) 3-24.

After discussing the criteria by which some Qumran fragments are identified with *Book of Giants* and others are not, the article provides a rationale for attempting a sequencing of such piecemeal evidence, and evaluates the different ways in which the Qumran *Book of Giants* has been reconstructed in recent scholarly discussions (by K. Beyer, J. C. Reeves, and F. García Martínez, respectively). Then it proposes an alternative way of sequencing the extant materials belonging to this early Jewish work, and concludes that *Book of Giants* was a carefully crafted composition with a focus on God's punishment of the antediluvian giants whose deeds were catalytic for the proliferation of evil in the days before the great flood (see Gen 6:1-4).—D.J.H.

1353. B. THIERING, "New Radiocarbon Datings and the Christian Connection of the Dead Sea Scrolls," *QumChron* 6 (1-4, '96) 115-123.

The seven pieces of the Dead Sea scrolls that were recently subjected to radiocarbon testing [see § 41-1207] give a result that favors the Christian connection. The result for 4Q171 comes as close as radiocarbon dating can to confirming a Christian date for the Teacher of Righteousness.—D.J.H.

1354r. G. VERMES, *The Complete Dead Sea Scrolls in English* [*NTA* 42, p. 202].

J. A. FITZMYER, "The Qumran Library," *New York Times Book Review* [New York] September 21 ('97) 26-27.—The Qumran scrolls have contributed new knowledge about the OT text, the history of Palestinian Judaism between 150 B.C. and A.D. 70, the Hebrew and

Aramaic languages, and the Palestinian Jewish matrix of the NT. Vermes has provided an excellent up-to-date report on the Dead Sea scrolls and a competent translation of the bulk of the nonbiblical texts. His work will enable the general public to read the nonbiblical scrolls and to judge for themselves their importance.—D.J.H.

1355. C. WERMAN, "Levi and Levites in the Second Temple Period," *DeadSeaDisc* 4 (2, '97) 211-225.

(1) The tradition of Levi's elevation to the priesthood in *Aramaic Levi Document* grew out of a priestly need to explain, in the course of a dispute with their opponents (the sages), the dearth of Levites during the Second Temple period. (2) The author of *Jubilees* knew *Aramaic Levi* but rewrote it to fit his outlook and belief (and harmonized it with the one also found in Qumran literature).—D.J.H.

1356. G. H. WILSON, "The Qumran *Psalms Scroll* (11QPs^a) and the Canonical Psalter: Comparison of Editorial Shaping," *CathBibQuart* 59 (3, '97) 448-464.

11QPs^a is roughly parallel to Masoretic Psalms 90–150. This investigation of the editorial "shaping" of 11QPs^a considers what is included (Psalms 93, 101–105, 109, 118–150 plus other works outside the canonical Psalter) and not included (Psalms 90–92, 94–100, 106–108, 110–117), its use of superscriptions and postscripts, and the five segments produced by the various editorial indicators. The focus of the collection is the lamentable situation of Jerusalem and the need for divine deliverance. Its hopes revolve around the "horn" whom God will raise out of Jesse in response to his people's wise and diligent obedience to Torah.—D.J.H.

1357. G. XERAVITS, "Notes sur le *11QPs^a Creat* 7-9," *RevQum* 18 (69, '97) 145-148.

This study of the Hymn to the Creator in 11QPs^a explains the reordering of Jer 10:13 in vv. 7-9 in terms of the genre, suggests that the order of phrases in vv. 7-9 vis-à-vis Jer 10:12-13 (51:15-16) and Ps 135:7 reflects deliberate redactional activity, and concludes that the author wrote on the basis of the biblical verses.—D.J.H.

1358. M. A. ZIPOR, "The Flood Chronology: Too Many an Accident," *DeadSeaDisc* 4 (2, '97) 207-210.

The article expresses reservations about R. S. Hendel's proposal [§ 40-1175] that the differences among the flood chronologies of Genesis 7–8 in the Masoretic text, the Septuagint, 4Q252, and *Jubilees* can be explained in the light of accidental scribal error. It concludes that the differences reflect the struggle between the various milieus where lunar or solar calendars were in power.—D.J.H.

Dead Sea Scrolls, §§ 42-824, 846, 1014, 1017, 1075, 1110, 1161, 1278, 1284–1285, 1291, 1301, 1364, 1370, 1396, 1401.

Jewish World

1359. T. D. ALEXANDER, "Further Observations on the Term 'Seed' in Genesis," *TynBull* 48 (2, '97) 363-367.

J. Collins's observations [see § 42-625] concerning the use of the Hebrew term *zera^c* in Gen 3:15 to refer to an individual have implications for the interpretation of Gen 22:17-18

and 24:60, which also may refer to an individual and not a collective. Such expectations are important for appreciating how Genesis contributes to the NT understanding of Jesus Christ.—D.J.H.

1360. R. ALSTON, "Philo's *In Flaccum:* Ethnicity and Social Space in Roman Alexandria," *Greece & Rome* [Oxford] 44 (2, '97) 165-175.

Philo's account of anti-Semitic rioting in Alexandria in A.D. 38 (*In Flaccum*) can only be understood by investigating the symbolic geography of each space (gymnasium, theater, street, district, house) within the competing ideologies of the period. By making explicit these ideological disputes, Philo's *In Flaccum* offers an insight into the changing conceptions of urban identity in an eastern city under Roman rule in the 1st century A.D. Philo's own message was theological: The Jews' only defense was to rely on God.—D.J.H.

1361. C. BEGG, "The Cisjordanian Altar(s) and their Associated Rites According to Josephus," *BibZeit* 41 (2, '97) 192-211.

This paper offers a detailed consideration of Josephus' version of Deut 27:1-26 and Josh 8:30-35 found in *Jewish Antiquities* 4:305-308 and 5:69-70, respectively. The evidence is too meager to draw definite conclusions as to which text-form(s) of the two biblical passages Josephus had available. Josephus situates his parallels to both texts in a context other than the biblical one, and his rewriting procedure involves various omissions, condensations, amplifications, and modifications of the data of both source texts. These techniques yield a more historically plausible dating for the prescribed fulfillment of Moses' directives, a generally "streamlined" account of both command and execution, and some characteristic touches reflective of Josephus' special interests.—C.R.M.

1362. C. BEGG, "Israel's Battle with Amalek According to Josephus," *Jewish Studies Quarterly* [Tübingen] 4 (3, '97) 201-216.

The article compares the Amalek stories in Exod 17:8-16 and Josephus' *Antiquities* 3:39-60 under three headings: preliminaries, the battle itself, and aftermath. Josephus' version of the Amalek episode attests to his noteworthy ability to tell stories designed, at different levels, to please both of his mutually antagonistic publics (Gentiles and Jews).—D.J.H.

1363. C. T. BEGG, "The Loss of the Ark According to Josephus," *StudBibFranLibAnn* 46 ('96) 167-186.

This essay investigates Josephus' version of the events narrated in 1 Sam 4:1b-22 in *Jewish Antiquities* 5:352-362 and seeks to determine the text-forms of the chapter available to Josephus and how, why, and with what effects the historian modified the data of his sources. Thus it treats the opening battle (1 Sam 4:1b-2/*Ant.* 5:352), the ark fetched (1 Sam 4:3-9/*Ant.* 5:353-355a), the second battle (1 Sam 4:10-11/*Ant.* 5:355b-356a), etc. It concludes that Josephus had a variety of biblical texts available to him in composing his account of the ark's loss. The distinctiveness of the Josephan story lies in its streamlining of the source's narrative flow, heightened psychologizing, emphatic foreshadowing, and concern to contextualize the episode of the ark's loss within the overall history of the Israelite priesthood.—C.R.M.

1364. C. T. BEGG, "Saul's Royal Start According to Josephus," *Sacris Erudiri* [Brugge] 37 ('97) 5-32.

This essay compares Josephus' version of 1 Samuel 11 found in *Antiquities* 6:68-85 with

the major textual witnesses of the biblical account according to the following outline: the Ammonite threat (1 Sam 11:1-4/*Ant.* 6:68-74), Saul's intervention (1 Sam 11:5-11/*Ant.* 6:75-80), and sequels (1 Sam 11:12-15/*Ant.* 6:81-85). It concludes that *Antiquities* 6:68-85 is of particular interest as providing rather clear evidence of Josephus' utilization of a biblical text distinct from that of both the Masoretic text and the Septuagint, namely, the one represented by the fragment 4QSam^{a}.—C.R.M.

1365. C. T. Begg, "Solomon's Apostasy (1 Kgs. 11,1-13) According to Josephus," *Journ StudJud* 28 (3, '97) 294-313.

This comparison of the accounts of Solomon's apostasy in 1 Kgs 11:1-13 and Josephus' *Antiquities* 8:190-198 (199a) appears under three headings: Solomon's marriages, Solomon's apostate measures, and God's response. Josephus' account has greater affinities with the Masoretic text than with the Septuagint. It features a variety of rewriting techniques (additions, replacements/alterations, rearrangements). The biblical story of Solomon's apostasy afforded Josephus with considerable potential for both appealing to and inculcating important lessons for the benefit of his double (Jewish and Gentile) audience.—D.J.H.

1366. T. A. Bergren, "Nehemiah in 2 Maccabees 1:10-2:18," *JournStudJud* 28 (3, '97) 249-270.

The story of Nehemiah's dedication of the Temple altar in 2 Macc 1:18-36, besides validating the Second Temple cult, was intended to provide historical precedent for, and thus lend support to, Judas Maccabeus' purification of the sanctuary and newly built altar (see 1 Macc 4:36-59; 2 Macc 10:1-8). In order to make the desired parallelism between Judas and Nehemiah more systematic and complete, Nehemiah was credited with carrying out in his day actions that were also attributed to Judas in his own. 2 Macc 2:13 suggests that Nehemiah was credited in some circles with restoring the biblical "prophets" and certain "writings" after the exile, just as Ezra did for the Torah. The points of contact between the second letter (2 Macc 1:10–2:18) and the epitome (2:19-32) indicate that the literary connection between them may have been deliberate.—D.J.H.

1367r. G. Boccaccini, *Middle Judaism. Jewish Thought, 300 B.C.E. to 200 C.E.* [*NTA* 36, p. 289].

J. Gitay, "Judaism and Christianity: Two Distinctive Religions?" *JournTheolSAfric* 97 ('97) 97-100.—Boccaccini challenges the traditional view of Judaism as an unchangeable religion, replaced by Christians and maintained by Jews. Instead, he portrays a developing and pluralistic religion, which at the beginning of the common era creatively exploded into different groups. Boccaccini has researched the literature in accord with his (perhaps excessive) theological concern and presented an erudite book enriched with historical bibliography.—D.J.H.

1368. F. Böhmisch, "'Haec omnia liber vitae': Zur Theologie der erweiterten Textformen des Sirachbuches," *StudNTUmwelt* 22 ('97) 160-180.

The article considers the textual history of the Latin phrase in Sir 24:23a (Vetus Latina 24:32a) *haec omnia liber vitae,* which has been very important in the history of Christian biblical interpretation, with particular attention to the expanded Greek text and its leading themes (love, light, the election of Israel, sacred and profane, the tree of immortality) and to the expanded Syriac text and its motif of the "book of life."—D.J.H.

1369. P. BORGEN, "Philo of Alexandria: Reviewing and Rewriting Biblical Material," *StudPhilonAnn* 9 ('97) 37-53.

In the context of Philo's work as an exegete and with respect to his utilization of various expository forms, this study examines Philo's paraphrastic rewriting and reviewing of smaller and larger units of biblical material, even up to the rewriting of larger parts of the Pentateuch. The discussion proceeds under the following headings: blessings and curses, lists of biblical examples, rewriting biblical events and laws, and *On the Decalogue* and *On the Special Laws.* The conclusion notes that Philo fuses Jewish and Greek traditions, ideas, and notions together in the process of his rewriting of parts of the Pentateuch.—C.R.M.

1370. C. BÖTTRICH, "Astrologie in der Henochtradition," *ZeitAltWiss* 109 (2, '97) 222-245.

The discovery at Qumran of texts with astrological content (4Q186, 4Q318) has revived interest not only in the "Astronomical Book" in *1 Enoch* 72–82 but also in other passages pertaining to astronomical and astrological matters in *1 Enoch, 2 Enoch,* and the entire tradition associated with the figure of Enoch.—D.J.H.

1371. D. BÜCHNER, "Jewish Commentaries and the Septuagint," *JournJewStud* 48 (2, '97) 250-261.

With reference to thirteen passages in Exodus 12–23, the article points out five types of agreement between the Septuagint and the "text-base" of the commentary sections in *Mekilta deRabbi Ishmael:* harmonization from other texts, epexegetical smoothening of the content, philological reinterpretation of biblical Hebrew terms, non-Masoretic *Vorlage,* and shared halakic interpretation. It appears that *Mekilta* is a compilation comprising both very early and very late material.—D.J.H.

1372. N. CALDUCH-BENAGES, "Il libro di Ben Sira: saggio di bibliografia recente (1984-1994)," *EphLiturg* 111 (6, '97) 419-433.

After general comments on the book of Sirach and a survey of Sirach bibliographies, this article provides bibliographic information for 166 books and articles on Sirach and related topics that appeared between 1984 and 1994.—D.J.H.

1373. N. CALDUCH-BENAGES, "Traducir – Interpretar: la versión siríaca de Sirácida 1," *Est Bib* 55 (3, '97) 313-340.

The article first presents general information about the Syriac versions of Sirach (Peshitta, Syrohexaplar, Syro-Palestinian), editions of the Syriac text (Peshitta), Syriac commentaries, and references to Sirach by Syriac writers. Then it compares the Syriac and Greek versions of Sirach 1, with particular attention to the example of interpretive activity in the twelve-verse gloss that the Syriac translator inserted in place of 1:22-27 according to the numeration of the Greek text.—D.J.H.

1374. N. G. COHEN, "Earliest Evidence of the Haftarah Cycle for the Sabbaths between *y"z btmwz* and *swkwt* in Philo," *JournJewStud* 48 (2, '97) 225-249.

The degree of correlation between Philo's rare quotations from the Latter Prophets and the Haftarah cycle between the 17th of Tammuz and Sukkot is so overwhelming that it provides a hitherto unnoticed source for the Haftarah cycle that undoubtedly antedates the destruction of the Second Temple by about a half-century. Of the thirteen different Philonic passages

containing quotations from the Latter Prophets, ten contain verses found in this specific Haftarah cycle.—D.J.H.

1375. N. G. COHEN, "The Names of the Separate Books of the Pentateuch in Philo's Writings," *StudPhilonAnn* 9 ('97) 54-78.

Although Philo was familiar with the separate names of the Pentateuchal books (Genesis, Exodus/Ἐξαγωγή, Leviticus, Deuteronomy), it was the Pentateuch as a whole and that alone that served as his conceptual unit or point of reference. Philo may have preferred Ἐξαγωγή because Ἔξοδος was associated with the stage. The terms Προτρεπτικός, Παραινέσις, and Ἐπινομίς were not synonyms for Deuteronomy.—D.J.H.

1376. J. J. COLLINS, "Varieties of Judaism in the Hellenistic and Roman Periods," *JournRel* 77 (4, '97) 605-611.

The article describes and evaluates four recent publications: L. L. Grabbe, *An Introduction to First Century Judaism* (1996); M. S. Jaffee, *Early Judaism* (1997); P. Borgen, *Early Christianity and Hellenistic Judaism* (1996); and J. M. Barclay, *Jews in the Mediterranean Diaspora* (1996). Like the slighter volumes by Grabbe and Jaffee (designed for use in undergraduate instruction), and the less systematic volume by Borgen (a collection of essays), Barclay's scholarly monograph enriches our knowledge of ancient Judaism.—D.J.H.

1377. J. CORLEY, "Rediscovering Sirach," *ScriptBull* 27 (1, '97) 2-7.

After describing the discovery of Hebrew Sirach manuscripts at the Cairo Geniza, Qumran, and Masada, the article provides a brief introduction to Ben Sira and discusses three areas in which his teachings are especially relevant today: friendship, spirituality, and social ethics.—D.J.H.

1378. M. T. DESCAMP, "Why Are These Women Here? An Examination of the Sociological Setting of Pseudo-Philo Through Comparative Reading," *JournStudPseud* 16 ('97) 53-80.

Examination of ps.-Philo's reworking of biblical texts indicates that *Biblical Antiquities* was written or dictated by a Jewish woman at the turn of the era in a community of Palestine, and that the text functioned both as a polemic against intermarriage and as a persuasive argument to convince Jewish men to marry Jewish women. The author accomplished her purpose by playing up three interrelated themes: the indelible link between intermarriage, idolatry, and destruction of the community; the desirability and appropriateness of a Jewish wife; and the justification by God of strong Jewish women such as herself.—D.J.H.

1379. J. DILLON, "The Pleasures and Perils of Soul-Gardening," *StudPhilonAnn* 9 ('97) 190-197.

Taking as his starting point Gen 9:20a ("and Noah began to be a husbandman"), Philo used the symbol of the "garden" for the subject matter of philosophy and took positions on such issues as the extirpation or moderation of the passions and the status of logic. Philo contrives to appear on the whole in favor of *apatheia,* while still recognizing that judicious "pruning" of overgrown or sickly plants has its place alongside the root-and-branch extermination of weeds. And he adopts an image that makes logic an integral part of philosophy, while downgrading it to an external defensive tool.—D.J.H.

1380. Y. Z. ELIAV, "Hadrian's Actions in the Jerusalem Temple Mount According to Cassius Dio and Xiphilini Manus," *Jewish Studies Quarterly* [Tübingen] 4 (2, '97) 125-144.

The idea that Hadrian built a Capitoline temple on the Jerusalem Temple Mount is based mainly on the alleged testimony of Cassius Dio (*Hist.* 69.12.1). But there are good grounds for questioning whether the pivotal clause was actually produced by Dio and for supposing that it was due instead to the 11th-century epitomist Xiphilinus.—D.J.H.

1381. L. H. FELDMAN, "Josephus' Portrait of Rehoboam," *StudPhilonAnn* 9 ('97) 264-286.

After discussing the relative importance that Josephus (see *Ant.* 8:212-224, 246-265) attributed to Rehoboam, the article considers how Josephus portrayed his qualities as a leader (mildness, kindness, friendliness), how he used Rehoboam as a commentary on the civil strife in his own day, and how he sought to rehabilitate Rehoboam.—D.J.H.

1382. L. H. FELDMAN, "Reflections on Jews in Graeco-Roman Literature," *JournStudPseud* 16 ('97) 39-52.

When we consider that in the 1st century A.D. Jews comprised perhaps ten percent of the population of the Roman empire, what must surely strike us is that non-Jewish writers have little interest in Jews. As far as we can tell only ps.-Longinus 9.9 in the first half of the 1st century A.D. quotes a very brief passage from the Bible (Gen 1:3, 9-10). Though Philo wrote voluminously in excellent Greek and lived in the greatest cultural center of his era, he is never quoted as such by any extant pagan writer. On the other hand, at least seven writers wrote whole monographs on the Jews. The most serious, and most recurrent, charges by intellectuals against Jews are that they are narrow-minded, credulous, illiberal, and anti-philosophical, and that they hate non-Jews. And yet, ironically, they are praised for being so philosophical. What enhanced the status of the Jews in the eyes of many intellectuals was their antiquity, and the sublime style of the Bible.—C.R.M.

1383. U. GLESSMER, "Horizontal Measuring in the Babylonian Astronomical Compendium MUL.APIN and in the Astronomical Book of 1En," *Henoch* 18 (3, '96) 259-282.

O. Neugebauer's judgment that the mathematical astronomy in *1 Enoch* 72–82 has no relation to reality must now be revised in light of the cuneiform astronomical compendium *MUL.APIN*. With particular attention to the system of measurement connected with time-length and the course of the sun during the year, the article considers the evidence first in *MUL.APIN* and then in *1 Enoch* 72–82, and concludes that the latter is clearly dependent on the scientific tradition found in *MUL.APIN*.—D.J.H.

1384. L. GREENSPOON, "'It's All Greek to Me': Septuagint Studies Since 1968," *CurrRes BibStud* 5 ('97) 147-174.

This article aims to acquaint readers with major trends and emphases of Septuagint studies over the past three decades and to indicate the most promising areas of research in the decades to come. The survey starts with the year 1968, which saw the publication of S. Jellicoe's *The Septuagint and Modern Study* and the founding of the International Organization for Septuagint and Cognate Studies. Then it treats the well-defined programs of study in Finland, France, Germany, and Spain; the introduction of modern technologies for the electronic manipulation of texts; book- and chapter-length studies and dictionary articles; nomenclature in Septuagint studies; whether recovery of the Old Greek text is the primary aim of

Septuagint research; Origen's Hexapla; other ancient versions as "subspecialties" of LXX studies; and the passing of an older approach to Septuagint studies.—C.R.M.

1385. E. S. GRUEN, "The Origins and Objectives of Onias' Temple," *Scripta Classica Israelica* [Jerusalem] 16 ('97) 47-70.

Despite Josephus' tendentious presentation, neither the circumstances nor the consequences of the creation of Onias' temple in Heliopolis suggest that it represented defiance of the Jerusalem Temple. Rather, a lesser replica of the Jerusalem Temple in the Heliopolite nome may well have provided a center of worship for pious Jews in Egypt for whom the fate of their homeland seemed to be in grave jeopardy (perhaps during the *intersacerdotium* of 159-152 B.C.). The new temple would have served as a beacon announcing that Jewish faith remained alive and strong. The Jewish sanctuary in Egypt was a reinforcement, not a rival, of Jerusalem.—D.J.H.

1386. R. HACHLILI, "The Origin of the Synagogue: A Re-Assessment," *JournStudJud* 28 (1, '97) 34-47.

This essay reassesses the different theories subscribed to regarding the main questions connected with the problem of the synagogue's origin (date, form, function, and place). The evidence for the origin of the synagogue is based largely on the use of the terms προσευχή, συναγωγή, and *bêt kĕneset,* and their interpretations. The evidence from literary, epigraphical, and archaeological sources enables some basic conclusions. The emergence of the synagogue is rooted in the early Second Temple local assembly places, which developed in the Diaspora and in some remote sites in the land of Israel. After the destruction of the Temple, Judaism adopted the concept of these earlier structures, with their secular customs, the reading of the Torah, and learning.—C.R.M.

1387. D. HAGEDORN, "Die 'Kleine Genesis' in P.Oxy. LXIII 4365," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 116 ('97) 147-148.

Line 5 in the short letter designated P.Oxy. LXIII 4365 (4th century A.D.) mentions "the little Genesis" (λεπτὴ Γένεσις), which is surely a reference to *Jubilees*.—D.J.H.

1388. D. M. HAY, "Putting Extremism in Context: The Case of Philo, *De Migratione* 89–93," *StudPhilonAnn* 9 ('97) 126-142.

In *De migratione* 89-93, Philo urges the "extreme allegorists" to accept and obey the Mosaic laws at their literal level, while applauding their commitment to symbolic interpretation. This passage sheds light on the treatise's intentions and concerns, and its meaning is in turn illuminated by other sections of the treatise. The "radical allegorists" may have existed not as a distinct sociological entity in Philo's environs but rather as a category of exegetes who were so caught up in allegorical explanations that they tended to ignore literal interpretations.—D.J.H.

1389. M. HUBBARD, "Honey for Aseneth: Interpreting a Religious Symbol," *JournStud Pseud* 16 ('97) 97-110.

While it cannot be denied that *Joseph and Aseneth* 16:8 contains some kind of allusion to the manna of Exodus 16, it is questionable whether this connection is solely determinative for its interpretation. This study argues that the parallels between *Barnabas* 6:8–7:2 and *Joseph and Aseneth* 16 point strongly in the direction of seeing Aseneth's consumption of honey as

a symbol of her new birth. The former passage is the only extant ancient source that combines the peculiar renewal language of *Joseph and Aseneth* 8:9 and 15:5 (ἀνακαινίζω, ἀναπλάσσω, [ἀνα]ζωοποιέω) with a specific reference to the consumption of honey.—C.R.M.

1390. H. JACOBSON, "Thoughts on the *Chronicles of Jerahmeel,* Ps-Philo's *Liber Antiquitatum Biblicarum,* and their Relationship," *StudPhilonAnn* 9 ('97) 239-263.

The article first describes the content of *Chronicles of Jerahmeel* and the problems associated with the text and origin of the work. Then it adds examples to support the view that its fragments of ps.-Philo's *Biblical Antiquities* are translations from the Latin version and not the original Hebrew text, and concludes that, though on rare occasions *Jerahmeel* provides readings that are superior to those found in the Latin manuscripts, it too often deviates from standards of translating to allow it to be reliably used to reconstruct the "original" Latin text.—D.J.H.

1391. A. KAMESAR, "The Literary Genres of the Pentateuch as Seen from the Greek Perspective: The Testimony of Philo of Alexandria," *StudPhilonAnn* 9 ('97) 143-189.

The three literary genres assigned to the Pentateuch by Philo—cosmological, historical or genealogical, and legal—correspond more or less with the "non-mimetic" and "exegetic" genres of *Tractatus Coislinianus* and the Latin grammarian Diomedes. Thus Philo sought to understand the genres employed by Moses by reference to the classifications of poetry that were current among scholars in the Hellenistic period. Philo's affirmation that the Pentateuch contains no myth was the equivalent of saying that it belongs in the category of non-mimetic literature.—D.J.H.

1392. A. KAMESAR, "On the Text of the *Letter of Aristeas* 168," *Scripta Classica Israelica* [Jerusalem] 16 ('97) 43-46.

In *Letter of Aristeas* 168 it is preferable to read θυμωδῶς rather than μυθωδῶς. One should interpret the passage to mean that nothing in the Law has been prescribed in a spirit of anger or vengeance.—D.J.H.

1393. A. KERKESLAGER, "Maintaining Jewish Identity in the Greek Gymnasium: A 'Jewish Load' in *CPJ* 3.519 (= P. Schub. 37 = P. Berol. 13406)," *JournStudJud* 28 (1, '97) 12-33.

This article contends that the individual referred to in *CPJ* 3.519 as carrying "a Jewish load" was a Jewish athlete who was active in a Greek gymnasium. After discussing the setting of the action of the papyrus text (a discourse on athletics) and its main issue, it considers the meaning of the phrase "Jewish load" (Ἰουδαϊκὸν φορτίον), the Jewish athlete in the speaker's discourse, the relation of the mime to historical reality, and the *Sitz im Leben* of the text (Alexandria or Naples between 20 B.C. and A.D. 41). The papyrus implies a period and a setting in which some Jews had reconciled the marks of Jewish identity (circumcision) with participation in the institutions of Greek identity. The text presents the rather ironic image of a Jew whose very devotion to an expression of Greek identity makes his Jewish identity all the more inescapably obvious.—C.R.M.

1394. K.-S. KRIEGER, "Berenike, die Schwester König Agrippas II., bei Flavius Josephus," *JournStudJud* 28 (1, '97) 1-11.

The article reviews Josephus' references in *War, Jewish Antiquities,* and *Life* to Agrippa

II's sister Bernice (with particular attention to the detailed reports in *War* 2:309-314 and *Ant.* 20:145-147) and seeks to determine their historical value. It concludes that Josephus' portrayal of Bernice in all three works is quite tendentious. Nevertheless, the kernel of the traditions is found in the histories of Tacitus, Suetonius, and Cassius Dio.—C.R.M.

1395r. J. KUGEL, *The Bible As It Was* [*NTA* 42, p. 422].

P. TRIBLE, "What God Meant to Say . . . ," *New York Times Book Review* [New York] December 21 ('97) 7-8.—In this revelatory book, Kugel shows that what Scripture began, its readers continued. He tackles his chosen subject—how the Torah was interpreted between the 3rd century B.C. and the 1st century A.D.—with erudition and enthusiasm. Yet the continuity between the Bible and its ancient interpretations that he champions carries within itself the discontinuity he deplores.—D.J.H.

1396. H. LICHTENBERGER AND S. SCHREINER, "Der neue Bund in jüdischer Überlieferung," *TheolQuart* 176 (4, '96) 272-290.

Taking Jer 31:31-34 as its starting point, the article discusses the concept of the "new covenant" in texts from Qumran (with particular attention to *Damascus Document*), in rabbinic literature (as a renewed covenant and as a messianic act), and in medieval and early modern Jewish literature (exegetical and polemical-apologetic works). [The same fascicle (pp. 259-272) contains W. Gross's article on the new covenant in Jer 31:31-34 and the quest for a comprehensive concept of covenant in the OT.]—D.J.H.

1397. A. A. LONG, "Allegory in Philo and Etymology in Stoicism: A Plea for Drawing Distinctions," *StudPhilonAnn* 9 ('97) 198-210.

Along with Platonism, Stoic philosophy provided Philo with his system for translating the Pentateuch into an intellectual idiom familiar to the Jewish intelligentsia who formed his readers. But while the Stoics' doctrinal influence on Philo is self-evident, it is doubtful that their exegesis of myth gave him a leading precedent and rationale for his allegorical style of scriptural interpretation. What has been misdescribed as the Stoics' *allegoresis* was something very different from Philo's practice. It was not an attempt, like his, to distinguish figurative from literal meaning but an effort to normalize language and remove ambiguity according to their own understanding of the empirical world.—C.R.M.

1398. B. W. LONGENECKER, "Locating 4 Ezra: A Consideration of Its Social Setting and Functions," *JournStudJud* 28 (3, '97) 271-293.

The most likely scenario for the social setting of *4 Ezra* is Yavneh, the author being a scribe who gravitated there after A.D. 70. He wrote his apocalypse in the hope of influencing rabbinic leaders who sought to reconsider Jewish piety and practice without recourse to the Temple. He was concerned that (1) the people's confidence in God should be reinforced, despite their sorrow; (2) the people should be instructed in the Law and encouraged to observe it strenuously; and (3) the people should be discouraged from active insurrection and militant revolt, often animated by eschatological speculation.—D.J.H.

1399. S. MASON, "Will the Real Josephus Please Stand Up?" *BibArchRev* 23 (5, '97) 58-65, 67-68.

According to Josephus, most Judeans were drawn into war with Rome reluctantly by the arrogant and un-Jewish behavior of a few tyrants. He portrayed the fall of Jerusalem as punishment for their sins against God's holy sanctuary. By the time of Josephus' *Jewish War*

the rebels had already been punished, and so there was no longer any basis for anti-Judean sentiment. The surviving Judeans prized civility and were innocent of war guilt. There is no reason to believe that Josephus' motives and perspective changed between *Jewish War* and *Antiquities*.—D.J.H.

1400. G. MAYER, "Neuere Judaica," *TheolRund* 62 (4, '97) 351-367.

Descriptions and evaluations of eleven books (published between 1983 and 1996) on early Judaism, rabbinic literature, and modern Jewish studies.—D.J.H.

1401. S. MĘDALA, "A Review of Polish Research on Intertestamental Literature in the Last Ten Years (1986 - 1995)," *QumChron* 6 (1-4, '96) 17-38.

After describing the need to study intertestamental literature and noting the major research centers in Poland, the article discusses contributions by Polish scholars to research on the Qumran writings, Jewish apocalyptic, Hellenistic-Jewish literature, ancient Jewish prayers, and the ancient exegetical traditions of synagogal Judaism.—D.J.H.

1402. A. MENDELSON, "Philo's Dialectic of Reward and Punishment," *StudPhilonAnn* 9 ('97) 104-125.

In *De virtutibus* and *De praemiis* Philo appears to align himself with the doctrine of reward and punishment set forth in Deuteronomy. In the Cain trilogy, however, Philo raises questions that the Deuteronomist had not dreamt of and attempts (like the author of Job) to address the conundrum of the suffering of the just. On the subject of reward and punishment, Philo sought to balance the perspectives of Moses and Plato.—D.J.H.

1403. J. MILGROM, "Philo the Biblical Exegete," *StudPhilonAnn* 9 ('97) 79-83.

The article discusses seven cases where the supreme allegorist Philo throws light on the plain meaning of texts in Leviticus 17–27 (19:3; 19:23; 19:28; 20:9; 21:14; 24:20; 27:1-13).—D.J.H.

1404. A. MINISSALE, "Il ruolo sociale del saggio-scriba secondo Ben Sira," *Laós* [Catania] 4 (1, '97) 21-34.

The article first considers Ben Sira's profile of the sage with reference to specific texts (Sir 1:1-10; 4:11-19; 6:18-37; 14:20–15:10; 24:1-34; 33:16-19; 34:9-13; 38:24–39:11; 51:13-30). Then it discusses the place of the sage/scribe vis-à-vis persons, institutions, work, and family as these are described in the book of Sirach.—D.J.H.

1405. S. NAEH, "ποτήριον ἐν χειρὶ κυρίου: Philo and the Rabbis on the Powers of God and the Mixture in the Cup," *Scripta Classica Israelica* [Jerusalem] 16 ('97) 91-101.

The article explores the perception that the two divine powers (justice and mercy) are mingled and mixed with reference to Philo's *On the Unchangeable Nature of God* 73-85 and *Genesis Rabbah* 12:15. It gives particular attention to their uses of Ps 75(LXX 74):8-9 ("a cup is in the hand of the Lord, and foaming wine, full of mixture") in developing the theme.—D.J.H.

1406. É. NODET, "Josephus and the Pentateuch," *JournStudJud* 28 (2, '97) 154-194.

Based on a systematic study of Josephus' use of the Pentateuch in the first four books of

his *Antiquities,* the article argues that he translated from much used library books in Hebrew containing many learned corrections and glosses. The first library in which the scrolls were written, stored, corrected, and used until A.D. 70 was most probably the Temple archive. The text-type was quite close to the Hebrew source of the Septuagint. But, strangely enough, this supposedly well known Greek translation of the Pentateuch was not available to him, at least not before the last stages of his work, though he knew and quoted *Letter of Aristeas,* which expounds at length the story of the translation and gives it all due authority.—D.J.H.

1407. E. REGEV, "How Did the Temple Mount Fall to Pompey?" *JournJewStud* 48 (2, '97) 276-289.

Careful examination of Josephus' account of the siege of the Temple Mount by Pompey (*Ant.* 14:58-68) reveals a number of problematic details. The behavior Josephus attributes to the Jews on the Temple Mount permitted limited defense on the Sabbath, but disallowed effective defensive measures, which the Pharisees ruled to be acceptable. The followers of Aristobulus who were besieged on the Temple Mount, however, seem to have followed the strict Sadducean halakah that forbade fighting on the Sabbath under any circumstances. The intermediate situation depicted by Josephus corresponds to neither of the known halakic approaches. Thus Josephus attributed to Aristobulus' fighters a purely theoretical halakah that bridged the gap between the strict law that had been accepted before the Hasmonean revolt and the Pharisaic halakah with which he was familiar.—C.R.M.

1408. J. R. ROYSE, "Heraclitus B 118 in Philo of Alexandria," *StudPhilonAnn* 9 ('97) 211-216.

In *De providentia* 2:109 Philo quoted Heraclitus fragment B 118. Analysis of the Armenian version and the excerpt by Eusebius indicates that Philo himself might have written either αὐγὴ ξηρὴ ψυχή or αὕτη ξηρὴ ψυχή. Whatever Philo may have written, there remains the problem of knowing what Heraclitus wrote.—D.J.H.

1409. D. T. RUNIA, "The Reward for Goodness: Philo, *De Vita Contemplativa* 90," *StudPhilonAnn* 9 ('97) 3-18.

The article first establishes on philological grounds that the problematic phrase οἰκειότατον γέρας καλοκἀγαθίας προσθεῖσα in Philo's *De vita contemplativa* 90 is best rendered "and set it before them as the most fitting reward for their goodness." Then by looking at the philosophical and religious contents of the sentence in which the phrase occurs, it suggests the following train of thought: The soul's disposition of excellence as practiced in contemplative activity results in the friendship of God granted as the most appropriate reward for goodness, a gift superior to prosperity, leading to the summit of felicity, which is in fact the realized life of the soul alone.—D.J.H.

1410. D. T. RUNIA, ET AL., "Philo of Alexandria. An Annotated Bibliography 1994," *StudPhilonAnn* 9 ('97) 332-366.

This installment [see § 41-1311] presents bibliographic information and abstracts for books and articles on Philo that appeared in 1994 (pp. 332-352), as well as addenda from 1992-93 (pp. 352-355), and a provisional bibliography for 1995-97 (pp. 356-366). It was prepared by Runia in collaboration with A. C. Geljon, J. P. Martín, R. Radice, J. Riaud, K. G. Sandelin, D. Satran, and D. Zeller.—D.J.H.

1411. S. SAFRAI, "Were Women Segregated in the Ancient Synagogue?" *JerusalemPersp* 52 ('97) 24-36.

There is no real evidence for the assumption that the sexes were segregated in the ancient synagogue. While rabbinic sources spell out down to the smallest details the regulations of the synagogue's construction, seating arrangements, and order of service, these sources make no mention of a special women's section or a separating partition. The fact that women were obligated to pray and definitely went to the synagogue, and yet rabbinic literature never mentions a women's gallery, strongly argues against its existence.—D.J.H.

1412. S. AND C. SAFRAI, "Hkl ʿwlyn lmnyyn šbʿh (All Are Invited to Read)," *Tarbiz* [Jerusalem] 66 (3, '97) 395-401.

In the early synagogue of the Second Temple period it was customary for one person to read from the Bible. Yavneh introduced the custom of several readers, who could include women. The Babylonian Talmud, however, ruled that women should not participate in the reading on the principle of "respect for the community."—D.J.H.

1413r. P. SCHÄFER, *Judeophobia. Attitudes toward the Jews in the Ancient World* [*NTA* 42, p. 198].

J. GRIFFIN, "Their Jewish Problem," *New York Review of Books* [New York] 44 (20, '97) 57-59.—This is a well informed, intelligently argued, and admirably readable book. There are, however, some examples of misguided tenderness toward the ancient Jews, who were a tougher lot than this book tends to suggest. While the two anti-Jewish explosions in Egypt at Elephantine in 410 B.C. and at Alexandria in A.D. 38 were political, their occurrence was made more likely by a deeper hostility that was inseparable from the Jewish religion. It is clear that when it came to imposing political control, both Greeks and Romans found the Jews difficult and irritating to deal with. Nevertheless, the term "anti-Semitism" should be reserved for the Christian age.—D.J.H.

1414. A. SCHREMER, "The Name of the Boethusians: A Reconsideration of Suggested Explanations and Another One," *JournJewStud* 48 (2, '97) 290-299.

The explanations of the name "Boethusians" as referring to the Essenes or as derived directly from their founder's name are not convincing. Rather, *bytsym* is better understood as a pejorative term created by the distortion of a word. The group was originally connected to a person called *byyts/bwyts,* but the sages created a distorted and corrupt form of the plural of the name in order to mock them. The Greek name "Boethus" derives from an adjective meaning "helpful, supportive, of assistance," which in many places is used to describe God. The distortion of this name may allude to the fact that the *bytsym* were not as their name would indicate. This conjecture is in line with the history of the names "Sadducees" and "Pharisees."—D.J.H.

1415. D. R. SCHWARTZ, "Cassius' Chronology and Josephus' Vagueness," *Scripta Classica Israelica* [Jerusalem] 16 ('97) 102-112.

Laodicea probably fell to Cassius in the summer of 43 B.C., and the holiday mentioned by Josephus was most likely tabernacles of 43. Josephus' narratives of Cassius' conquest (*Ant.* 14:289; *War* 1:231), which—probably following Nicolas of Damascus—report the fall of Laodicea after Herod's visit to Jerusalem, are to be understood as supplying background

material from the recent past, explaining to the reader how it happened that Cassius was ruling Syria at the time following Herod's visit to Jerusalem.—D.J.H.

1416. D. R. SCHWARTZ, "Yhwdy mṣrym byn mqdš ḥwnyw lmqdš yrwšlym wlšmym (The Jews of Egypt between the Temple of Onias, the Temple of Jerusalem, and Heaven)," *Zion* [Jerusalem] 62 (1, '97) 5-22.

The "land of Onias" (of which the temple at Leontopolis was the linchpin) was viewed by Gentiles as parallel to the Jewish center in Alexandria (see *Ant.* 14:117). Although there is evidence for some Alexandrian Jewish opposition to Onias' temple (see *Ant.* 13:62ff and Isa 19:18-19 LXX), the lack of opposition reflects not enthusiastic devotion to the Jerusalem Temple but rather a general lack of interest in temples and sacrificial religion.—D.J.H.

1417. P. SPECK, "The Apocalypse of Zerubbabel and Christian Icons," *Jewish Studies Quarterly* [Tübingen] 4 (2, '97) 183-190.

Apocalypse of Zerubbabel is not in all its aspects originally Jewish; it also contains Christian elements. Its Christian prototype may be dated to the last decades of the 7th century. For its Jewish adaptation there might be found a *terminus ante quem* in the Greek form of Armilos' name Ἐρμόλαος.—D.J.H.

1418. F. STRICKERT, "2 Esdras 1.11 and the Destruction of Bethsaida," *JournStudPseud* 16 ('97) 111-122.

This study argues that the Spanish recension of 2 Esdr 1:11, with its reference to Bethsaida, is in fact original, and that it supplies important clues for both the setting of 2 Esdras 1–2 and the history of Bethsaida. After demonstrating the dependence of 2 Esdras 1–2 on Mt 11:20-24, it reviews archaeological evidence for the destruction of Bethsaida by an earthquake in A.D. 115. Then it suggests that the author of 2 Esdras 1–2 had specific knowledge about this catastrophe and shows awareness in 2:11 of Matthew's version of the woe saying of Jesus against three Galilean cities. Finally it suggests that 2 Esdras 1–2 must have been written in close proximity to the Matthean community in Syria and within a generation or so of the composition of the Gospel.—C.R.M.

1419. A. TERIAN, "Back to Creation: The Beginning of Philo's Third Grand Commentary," *StudPhilonAnn* 9 ('97) 19-36.

This review of the issues involved in locating the proper place of *De opificio mundi* among Philo's Pentateuchal commentaries considers the problems in the Eusebian catalogue of Philo's works (*Hist. eccl.* 2.18.1-8), the external evidence, and the internal evidence. It concludes that we can no longer assess the Philonic corpus by Eusebian *testimonia* that reflect a degree of confusion regarding it, and that the placement of *De opificio mundi* before *Legum allegoriae* is altogether arbitrary. The external and internal evidence suggests that *De opificio mundi* was written after *Legum allegoriae* and in anticipation of the rest of the *Exposition,* which by virtue of its literary progression (whether exegetical, allegorical, or apologetic) could not have preceded the *Allegorical Commentary.*—C.R.M.

1420. M. TILLY, "Geographie und Weltordnung im Aristeasbrief," *JournStudJud* 28 (2, '97) 131-153.

After delineating the problems posed by the peculiar description of Jerusalem and Judea in *Letter of Aristeas* 83-120, the article argues that the passage cannot be interpreted simply as a

rewriting of Ezekiel 40–48, that it reflects ancient mythic motifs regarding the temple's significance for safeguarding the world-order, and that it represents an *interpretatio Iudaica* of these mythic motifs.—D.J.H.

1421. T. H. TOBIN, "Philo and the Sibyl: Interpreting Philo's Eschatology," *StudPhilonAnn* 9 ('97) 84-103.

Philo, like most Jews of his time, had eschatological expectations that involved Jews both as individuals and as a people. But he thoroughly revised the kind of eschatology found in much of the Jewish Sibylline tradition by rooting his eschatology in interpretations of Leviticus 26 and Deuteronomy 28 and 30. In place of an eschatology with denunciations of surrounding nations, especially of Rome and its empire, and resulting from God's violent intervention against Gentile misconduct, he proposed an eschatology almost devoid of violence and dependent on the observance of the Law and on the practice of virtue by the Jewish nation. Philo viewed the eschatology of the Jewish Sibylline tradition as a danger to the existence and well-being of the Jewish communities of Alexandria, Egypt, and elsewhere.—D.J.H.

1422. R. J. TOURNAY, "Polémique antisamaritaine et le feu du *TOFET*," *RevBib* 104 (3, '97) 354-367.

Judean hostility toward the Samaritans (see Judg 5:14; 12:15) increased during the Second Temple period. There are coded references to the Samaritans in the final chapters of Isaiah, especially Isa 66:24, which call to mind the *topet* of Jerusalem (see Jer 7:31-33; 19:4-6; Isa 30:33). In the 2nd century B.C. *1 Enoch* and *Jubilees* follow Sir 50:26 in attacking the Samaritans, and at the same time the *topet* becomes the eschatological hell.—D.J.H.

1423. C. L. H. TRAINA, "Oh, Susanna: The New Absolutism and Natural Law," *Journ AmAcadRel* 65 (2, '97) 371-401.

The absolutist interpretation of the Susanna story in Pope John Paul II's *Veritatis splendor* 91 obscures the natural-law tradition's historical ability to thread its way between absolutism and consequentialism, to consider consequences without losing critical leverage. Martyrdom need not be either coerced self-erasure or an escape, the only available means of avoiding mortal sin.—D.J.H.

1424. P. M. VENTER, "Daniel and Enoch: Two different reactions," *HervTeolStud* 53 (1-2, '97) 68-91.

The groups behind Daniel 7–12 and *1 Enoch* 83–90 were from the retainer class, and belonged to the apocalyptic Hasidic movement. They differed, however, in their reactions to the measures taken by Antiochus IV Epiphanes against the Temple and the Jews in 167 B.C. The Enoch group was inclined toward the activist stance taken by the Maccabees, while the Daniel group chose a modified apocalyptic form of asceticism.—D.J.H.

1425. G. M. VIAN, "Le versioni greche della Scrittura nella polemica tra giudei e cristiani," *AnnaliStorExeg* 14 (1, '97) 39-54.

In continuity with Hellenistic Judaism the early Christians used the Septuagint translation and considered it to be inspired. That is why the Jews abandoned it and in conflict with Christianity substituted different Greek translations (Aquila, Symmachus, Theodotion), whose few remains were paradoxically preserved by Christians.—D.J.H.

1426. A. Vicent Cernuda, "El testimonio flaviano, alarde de solapada ironía [1ª parte]," *EstBib* 55 (3, '97) 355-385. [See § 42-882.]

Even though Josephus did not want to treat Jesus in his *Antiquities,* he was finally induced to do so by his Christian friends. But to avoid irritating anyone and in accord with Domitian, he provided an ironic and double-meaning presentation of Jesus in the so-called *Testimonium Flavianum* (*Ant.* 18:63-64). The first installment analyzes Josephus' statements about Jesus (his appearance and character, extraordinary activities, attractiveness, and messiahship) in the first half of the *Testimonium Flavianum* in light of this interpretive perspective.—D.J.H.

1427. D. S. Williams, "Thackeray's Assistant Hypothesis: A Stylometric Evaluation," *JournJewStud* 48 (2, '97) 262-275.

This study employs a stylometric method centered on the rates at which an author uses certain function words (e.g. particles, conjunctions, prepositions) to evaluate H. S. J. Thackeray's hypothesis that "assistants" (συνεργοί) were responsible for writing the majority of Josephus' *Antiquities* 15–19. It concludes that while the stylometric evidence for Thackeray's "Sophoclean" assistant in *Antiquities* 15–16 is lacking, there may be a hand that differs from that of Josephus in books 17–19, which Thackeray assigned to a "Thucydidean" assistant. Since the style in the latter books differs in an important way from that of Thucydides, it cannot be assumed that it reflects Josephan mimicry of Thucydides. Thus the possibility that Josephus did use an assistant in some manner in *Antiquities* 17–19 should be reconsidered.—C.R.M.

1428. J. E. Wright, "The Social Setting of the Syriac Apocalypse of Baruch," *Journ StudPseud* 16 ('97) 81-96.

A close reading of *2 Baruch* reveals that the author viewed himself as a divinely inspired interpreter of Scripture whose teachings were the source of eternal life, and that the author's followers accepted this and viewed him as their direct link to God. The author was a charismatic intermediary figure who led a group of followers by his apocalyptic teachings and biblical interpretations.—D.J.H.

Jewish World, §§ 42-837, 882, 1004, 1038, 1078, 1128, 1200, 1269, 1300, 1329, 1355, 1358, 1458, 1470.

Rabbinics

1429. D. H. Aaron, "Shedding Light on God's Body in Rabbinic Midrashim: Reflections on the Theory of a Luminous Adam," *HarvTheolRev* 90 (3, '97) 299-314.

This critical reflection on A. Goshen-Gottstein's essay concerning the body as the image of God in rabbinic literature [§ 39-1183] deals mainly with two methodological questions: How does the question whether something was meant literally or figuratively influence the way that one translates or interprets a text? What can one derive from a specific midrashic pericope with regard to rabbinic "belief" more generally?—D.J.H.

1430. F. Böhl, "On the Interpretation of Names in the Targums of the Pentateuch and in Midrash," *Jewish Studies Quarterly* [Tübingen] 4 (2, '97) 145-168.

With reference to various targumic and midrashic texts, the article deals with the interpre-

tation of names according to the following outline: name and byname, name and metonymy, and name and appellative—the doubtful interpretation of names (the determinants of the appellative status of proper names, the translation of names and homonymity, name and topic).—D.J.H.

1431. D. Börner-Klein, "Killing in Self-Defence in Rabbinical Law," *Jewish Studies Quarterly* [Tübingen] 4 (2, '97) 169-182.

The article focuses on those aspects of causing a person's death that the rabbis judged to be excusable: while performing a duty, as a defense against the transgression of the Law of the revealed Torah, in order to save the life of a human being, and carrying out a death sentence.—D.J.H.

1432. Y. Breuer, "Tpqyd hmylyt 'q'' b'rmyt bbblyt (The Function of the Particle *Qā* in the Aramaic of the Babylonian Talmud)," *Lěšonénu* [Jerusalem] 60 (1-2, '97) 73-94.

In the Aramaic of the Babylonian Talmud the particle *qā'* has two functions: (1) It denotes a continuous action, and (2) it refers to an action that occurred in the past and had been mentioned earlier in the context.—D.J.H.

1433. R. Elior, "From Earthly Temple to Heavenly Shrines. Prayer and Sacred Song in the Hekhalot Literature and Its Relation to Temple Traditions," *Jewish Studies Quarterly* [Tübingen] 4 (3, '97) 217-267.

It was in reaction to the destruction of the earthly Temple that the creators of the tradition of the "descent to the Merkabah" and the "ascent to the Hekhalot" conceived the heavenly shrines, as depicted in a degree of detail and variety unparalleled in any Jewish literary work of late antiquity. These constructs of the imagination arose as a spiritual response to the sense of loss, desolation, and deprivation caused by the horrors of reality. The authors of the Hekhalot literature were inspired directly by priestly tradition and belonged to circles whose concern was to preserve and consolidate a visionary and ritual tradition associated mythopoetically with the Temple service.—D.J.H.

1434. D. W. Halivni, "Reflections on Classical Jewish Hermeneutics," *Proceedings of the American Academy for Jewish Research* [Jerusalem—New York] 62 ('96) 19-127.

With reference to particular texts, the article discusses classical Jewish hermeneutics in the biblical, tannaitic, Amoraic, post-talmudic, and medieval periods. So powerful was the pull of exegesis that with each successive generation the written word became the supposed source of more and more tradition that was adduced through interpretation. The use of exegesis reached its apex in tannaitic times and weakened during the Amoraic period. In the Middle Ages exegesis was replaced by the doctrine that all authoritative law had been revealed to Moses on Mount Sinai. There are appendixes on rabbinic terminology, textual maculation, and continuous revelation.—D.J.H.

1435. H. Jacobson, "Two Greek Words in Genesis Rabbah," *Scripta Classica Israelica* [Jerusalem] 16 ('97) 212-214.

The term *drwmlys* in *Genesis Rabbah* 48:9 is based on the Greek word δρομαλός ("runner"). The expression *dyprwswp'* in *Genesis Rabbah* 65:17 alludes to Paros as a famous center of marble (i.e. Jacob's arms were like "two pillars of Paros").—D.J.H.

1436. M. S. JAFFEE, "A Rabbinic Ontology of the Written and Spoken Word: On Discipleship, Transformative Knowledge, and the Living Texts of Oral Torah," *Journ AmAcadRel* 65 (3, '97) 525-549.

This exploration of some ontological dimensions of the written and spoken word in early rabbinic Judaism (ca. 3rd to 6th centuries A.D.) focuses on the common jurisprudential distinction between written revelation from Sinai (Scripture) and orally transmitted legal tradition from the sages (rabbinic teaching). It contends that this distinction established a hierarchical distribution of ontological potency among the diverse textual embodiments of the tradition: the written scroll of Mosaic Torah, the orally performed text of rabbinic teaching, and the person of the rabbinic sage. It gives particular attention to the system of discipleship to sages who were believed to image in their own being the Torah that, ontologically speaking, sustains the world.—D.J.H.

1437. R. KALMIN, "Genealogy and Polemics in Rabbinic Literature of Late Antiquity," *HebUnCollAnn* 67 ('96) 77-94.

This study focuses on rabbinic literature from the 1st through the 7th centuries A.D. and describes the differences between Babylonian and Palestinian rabbis on the subject of genealogical purity. It argues that Palestinian sources tend to advocate discretion in matters of genealogy, in contrast to Babylonian sources, which advocate public disclosure. The stories in both sources reflect historical differences between Palestinian and Babylonian rabbinic attitudes. These differences are connected to distinctions between the Persian and Greco-Roman host cultures within which the rabbis flourished. The study also concludes that the two Talmuds paint dramatically different pictures of Palestinian rabbinic reactions to Babylonian expressions of genealogical superiority, suggesting that the Bavli, and perhaps the Yerushalmi as well, distorted and possibly invented traditions for polemical purposes.—C.R.M.

1438. H. MACCOBY, "The Corpse in the Tent," *JournStudJud* 28 (2, '97) 195-209.

The relation between the law about the corpse in the tent (see Num 19:14-16) and the complex system in *m. ʾOhalot* and elsewhere is not as chaotic as it may appear at first sight. The impurity contracted through "overshadowing" is not a gratuitous addition to the scriptural law but rather a necessary consequence of a plausible interpretation of the tent as stopping the otherwise continuous flow of the distance-acting impurity of a corpse in an up-and-down vertical direction. Once the clue of the relation between the "tent" and "overshadowing" has been grasped, a consistent system is revealed based not on rabbinic inventiveness but on biblical exegesis.—D.J.H.

1439. F. MANNS, "Le Targum d'Esther. Manuscrit Urbinati 1," *StudBibFranLibAnn* 46 ('96) 101-166.

The article presents an annotated French translation of *Targum of Esther* according to Codex Vatican Urbinati 1 [see §§ 37-1604; 38-1747; 40-574, 1841].—D.J.H.

1440. M. MILLARD, "Die rabbinischen noachidischen Gebote und das biblische Gebot Gottes an Noah. Ein Beitrag zur Methodendiskussion," *WortDienst* 23 ('95) 71-90.

After discussing the place of midrash in biblical interpretation in the light of recent developments in exegetical methodology, the article considers the tradition history of the rabbinic

Noahide commandments (see *b. Sanh.* 56a-b; *t. ʿAbod. Zar.* 8:4), and traces their biblical roots to Genesis 9 and Leviticus 18 and 20.—D.J.H.

1441. L. Moscovitz, "Kply grsh byrwšlmy (Double Readings in the Yerushalmi – Conflations and Glosses)," *Tarbiz* [Jerusalem] 66 (2, '97) 187-221.

Conflations in the Jerusalem Talmud resulted from the combination by scribes and copyists of different readings preserved in different exemplars. Two principal types of glosses appear in the Yerushalmi doublets: lexical glosses that explain obscure words or expressions, and glosses that specify the antecedent of pronouns. An appendix discusses interpolations, i.e. supplementary explanatory material included in the base text of the Talmud.—D.J.H.

1442. S. Naeh, "ʿl šny mwšgym hypwqrtyym bmšnt hz"l (On Two Hippocratic Concepts in Rabbinic Literature)," *Tarbiz* [Jerusalem] 66 (2, '97) 169-185.

The article examines how two concepts in the Hippocratic treatise *On the Nature of the Child*—the precise period of the formation of the fetus, and the active role of the child in the act of birth—are treated in rabbinic texts (see *m. Nidd.* 3:7; *t. Beṣa* 1:1 parr.), and argues that the rabbinic discussions were based on Hippocratic scientific ideas.—D.J.H.

1443. J. Neusner, "Paradigmatic versus Historical Thinking: The Case of Rabbinic Judaism," *History and Theory* [Middletown, CT] 36 (3, '97) 353-377.

Rabbinic Judaism, like nascent Christianity, invented an entirely new way to think about times past and to keep all time—past, present, and future—within a single framework. For that purpose, a model was constructed, consisting of selected events held to form a pattern that imposes order and meaning on the chaos of what happens, whether past or present or future. Time measured in the paradigmatic manner is formulated by a free-standing, (incidentally) atemporal model, not appealing to the course of sun and moon, nor concerned with the metaphor of human life and its cyclicality. The paradigm obliterates distinctions. The past participates in the present, the present reacapitulates the past, and the future finds itself determined, predetermined really, within the same free-standing structure comprised by God's way of telling time.—D.J.H.

1444. P. Ochs, "From Peshat to Derash and Back Again: Talmud for the Modern Religious Jew," *Judaism* 46 (3, '97) 271-292.

For the general Jewish public, one of the most powerful teachers of Talmud for this age has been A. Steinsaltz (Judaism as plain-sense). For the academic community, one of the most powerful scholars of talmudic literature has been D. W. Halivni (Judaism as plain-sense and interpreted meaning). The article discusses the significance of these two scholars with reference to *The Talmud. The Steinsaltz Edition* (15 vols. so far) and Halivni's *Peshat and Derash. Plain and Applied Meaning in Rabbinic Exegesis* (1991).—D.J.H.

1445. M. Perani, "L'interpretazione della Bibbia presso i Rabbi. Aspetti dell'ermeneutica," *RivistBib* 45 (3, '97) 329-346.

After offering some terminological precisions, the article discusses the presuppositions and methods of rabbinic exegesis of the Bible with reference to the following topics: the written and oral Torah as the privileged place of revelation, two different approaches in the rabbinic theology of inspiration in the tannaitic period, the significance and polysemy of Scripture, three sources of significance (canon, word of God, community), an actualizing

reading, an ethical-sapiential reading, living to understand and understanding to live, and fantasy and spiritual theology.—D.J.H.

1446. J. C. POIRIER, "Jacob Neusner, the Mishnah, and Ventriloquism," *JewQuartRev* 87 (1-2, '96) 61-78.

Neusner's works on the Mishnah have provided us not with exegesis but rather with ventriloquism. In his long list of commentaries and studies on the Mishnah, we continually hear Neusner's voice recast in the guise of the Mishnah's "philosophy." The article raises questions about (1) Neusner's treatment of all documents as manifestos that in some way disclose their authors' self-definitions, (2) his adduction of the Mishnah's ritual map as a datum that helps locate it among the philosophies of the ancient world, (3) use of the Mishnah's "ahistorical" language as evidence that the Mishnah has no interest in history, and (4) unprofessed but evident use of structuralist analysis to corroborate and refine his "discovery" of the Mishnah's "sacred ontology."—D.J.H.

1447. J. L. RUBENSTEIN, "Bavli Gittin 55b-56b: An Aggadic Narrative in its Halakhic Context," *Hebrew Studies* [Madison, WI] 38 ('97) 21-45.

The four episodes in *b. Gittin* 55b-56b—about Qamza and Bar Qamza, Nero, Martah, and Yohanan ben Zakkai and Vespasian—were probably independent originally. The Bavli redactors combined these stories and used them to blame the destruction of Jerusalem in A.D. 70 on the rabbis' failure to take bold measures in the moral, social, and political realms (see *t. Šabb.* 16:7). In its present redactional context (on *m. Giṭ.* 5:6) the passage is an apology for such rabbinic legislative activity. Calamity results from rabbinic inaction and diffidence, while Yohanan ben Zakkai "saves a little" by risky action and compromise.—D.J.H.

1448. M. L. SATLOW, "A Historical Source? *B. Baba Batra* 7b-8a," *JournStudJud* 28 (3, '97) 314-320.

The historicity of *b. Baba Batra* 7b-8a, which states that Rabbi Judah II levied a tax on the rabbis for municipal buildings, should be rejected on the grounds of historical plausibility and source-critical examination of the context. The picture that it paints of central municipal taxation and expenditure would be virtually unprecedented in the Roman empire in late antiquity. Moreover, the context of the tradition suggests that whoever included it in this composition had an agenda other than historical accuracy.—D.J.H.

1449. M. L. SATLOW, "Jewish Constructions of Nakedness in Late Antiquity," *JournBibLit* 116 (3, '97) 429-454.

The rabbis understood male nakedness as exposure of the penis. Such nakedness before God in holy places or before social inferiors was regarded as obscene. They understood female nakedness, however, in a radically different way—entirely within a context of female modesty or propriety before men. Female nakedness is primarily a marker of moral character; a respectable married Jewish woman keeps herself covered. The article concludes with some rabbinic examples that illustrate these different understandings of nakedness, and explores continuities and discontinuities between the rabbinic and other (OT, early Jewish, Greek and Roman) understandings of nakedness.—D.J.H.

1450. J. STEINBERG, "From a 'Pot of Filth' to a 'Hedge of Roses' (and Back). Changing Theorizations of Menstruation in Judaism," *JournFemStudRel* 13 (2, '97) 5-26.

The halakah pertaining to the menstruating Jewish woman (see Lev 15:19-32; 18:19;

20:18) has remained remarkably constant, while the recorded thought and propaganda generated to support this body of Jewish law have undergone a near-complete reversal. Whereas the rabbis viewed the menstruating woman as a physical and spiritual hazard ("a pot of filth" according to *b. Kidd.* 152a), modern Orthodoxy emphasizes "family purity" (a "hedge of roses" according to N. Lamm) as the reason for observing the *niddâ* laws.—D.J.H.

1451. S. STERN, "Fictitious Calendars: Early Rabbinic Notions of Time, Astronomy, and Reality," *JewQuartRev* 87 (1-2, '96) 103-129.

(1) Some elements of the normative rabbinic calendar can be described as fictitious. In this respect, cognitive and ideological factors may have played a role in its formation. (2) The fictitious calendar in *y. Roš Haššana* 2.4, 58a may represent a cognitive attempt to make sense of the apparent incongruity of solar and lunar cycles by presenting instead an idealized or other-worldly astronomical order. (3) The fictitious calendar in *Baraita de-Shemu'el* 5 is perhaps more realistic and scientific as it appears to consider empirical reality as complex and ambiguous, and hence as subject to more than one descriptive model.—D.J.H.

1452. P. TERBUYKEN, "Rom in der rabbinischen Hermeneutik. Die Kompositionstechnik von j'Abodah Zarah 1,2 und Cant. Rabbah 1,35/42," *JahrbAntChrist* 39 ('96) 116-127.

The rabbinic passages pertaining to Rome illustrate the rabbis' skill at creative philology and etymological play. The article first surveys Jewish attitudes toward Rome, with particular attention to the use of biblical texts. Then it considers the descriptions of the beginnings of Rome in *y. ʿAboda Zara* 1.2 and *Canticles Rabbah* 1.35-42, respectively. Finally it discusses the insertion of the Aramaic Abba Qolon episode in *Canticles Rabbah* 1.42.—D.J.H.

1453. R. ULMER, "The Advancement of Arguments in Exegetical Midrash Compared to that of the Greek ΔΙΑΤΡΙΒΗ," *JournStudJud* 28 (1, '97) 48-91.

This study suggests that the method of exposition of the so-called Cynic-Stoic diatribe is similar to the rabbinic method in certain exegetical midrashim. It treats the term diatribe as a genre or a discourse, the dialogical pattern of the diatribe, its "form," Hellenistic forms and topoi in rabbinic literature, the diatribe in rabbinic texts, the argument in midrash, and comparisons of the advancements of arguments in diatribe and exegetical midrashim. It concludes that the methods of argumentation in the dialogical form of some exegetical midrashim resemble the methods of argumentation in the diatribes constructed by the Cynics. Eventually the diatribe method of argumentation in exegetical midrashim was superseded by more advanced rabbinic methods of argumentation (i.e. the talmudic *sûgyâ*).—C.R.M.

1454. H.-G. VON MUTIUS, "Das Verständnis der Verbform *nś'ty* in Numeri 16,15 im Licht des Targums Neofiti 1," *BibNotiz* 87 ('97) 34-38.

The reading *ʾtʿnt* for the verb in *Targum Neofiti* of Num 16:15c raises the possibility that the targumist read not *nāśāʾti* (qal = the Masoretic reading) but rather *niśeʾti* (pi'el). It is plausible that *Targum Onqelos* and *ps.-Jonathan* also had *niśeʾti* in their *Vorlage*.—D.J.H.

1455. E. WAJSBERG, "Hlšwn hʾrmyt bbbl btqwpt rʾšwny hʾmwrʾym (The Aramaic Dialect of the Early Amoraim)," *Lěšonénu* [Jerusalem] 60 (1-2, '97) 95-156.

After reflecting on sources of distortion in the language of the Babylonian Talmud, the article indicates ways of filtering out the *ipsissima verba* of the sages of the early Amoraic

period and of the common people: sayings with a referential or emotive function, sayings that preserve vocative expressions or reflect a personal style, and so forth. Specific examples from the realms of morphology and syntax are provided in the body of the article.—D.J.H.

1456. L. ZALCMAN, "The Eternal City: Rome or Jerusalem?" *JournJewStud* 48 (2, '97) 312-313.

The various meanings of *nṣḥ*—"splendor, triumph"; "juice, blood"; and "everlastingness"—merge in Rabbi Shila's exposition of 1 Chr 29:11 in *b. Berakot* 58a: The Splendor of Israel (see 1 Sam 15:29), the Everlasting God, will triumph over the city which calls itself Eternal (*aeterna urbs*). In the gloss at the bottom of the same page Rabbi Aqiba engages dialectically with this interpretation by identifying Jerusalem rather than Rome as the eternal city.—D.J.H.

Rabbinics, §§ 42-834, 913, 949, 976, 1082, 1322, 1350–1351, 1371, 1374, 1396, 1400, 1405, 1411–1412, 1414, 1486.

Greco-Roman World

1457. J. ALVARES, "Chariton's Erotic History," *AmJournPhilol* 118 (4, '97) 613-629.

It is clear that numerous personages and events of *Chaireas and Callirhoe* are either taken directly from history or are in some way based on historiographical materials. This essay considers how Chariton adapts familiar elements from history in order to provide a contrast to history, as those elements' usual political and social significance are attenuated or ignored and as they in turn become evidence for the operations of Aphrodite. Thus Chariton offers material that both recalls conventional Greek historiography and yet has been transformed to make the reader aware that this material belongs to the history of a different sort of world, one that revolves around Aphrodite and Eros and the appreciation of romantic values, all fully integrated into the historical process.–C.R.M.

1458. B. BAR-KOCHVA, "'Hyhdwt šl mšh' whyhdwt šl ymy hbyt hšny – hʾthwgrpyh hyhwdyt šl ṣtrʾbwn (Mosaic Judaism and Judaism of the Second Temple Period – The Jewish Ethnography of Strabo)," *Tarbiz* [Jerusalem] 66 (3, '97) 297-336. [See § 42-1470.]

Strabo's ethnographic excursus on the Jews (*Geographica* 16.2.35-37) was originally composed by Posidonius of Apamea, who strictly distinguished between ideal (Mosaic) Judaism in the remote past and the degenerate Judaism of his own time. The Jews were particularly suitable for Posidonius' idealistic purposes, because of the apparent philosophical nature of their religion, which included monotheistic convictions and opposition to material and anthropomorphic representations of the divine.—D.J.H.

1459. F. BORCA, "*Palus Omni Modo Vitanda:* A Liminal Space in Ancient Roman Culture," *Classical Bulletin* [Wauconda, IL] 73 (1, '97) 3-12.

Far from the ordered and Romanized landscape, the marsh, an unlivable and "ugly" area, seems to have held a somewhat important position in Roman culture. The marshes reproduce and actualize the shapelessness typical of the earliest landscape, before God or an anonymous demiurge molded it. Beasts, gods, and inferior humanity (barbarians, brigands) feel at ease in the chaos of the swamp, a real "no man's land."—D.J.H.

1460. M. F. BURNYEAT, "Postscript on Silent Reading," *ClassQuart* 47 (1, '97) 74-76.

This sequel to A. K. Gavrilov's discussion of silent reading in antiquity [see § 42-1465] highlights a straightforward statement about silent reading from Ptolemy's 2nd century A.D. work Περὶ κριτηρίου καὶ ἡγεμονικοῦ 5.1-2 ("we keep quiet when engaged in the readings themselves if we are concentrating hard on the texts before us"). It identifies Augustine's amazement at Ambrose's silent reading as a myth that continues to exercise a powerful influence on the community of classical scholars and on specialists in other fields, including biblical studies, who rely on them for information about the ancient world.—C.R.M.

1461. J. ENDERS, "Delivering Delivery: Theatricality and the Emasculation of Eloquence," *Rhetorica* 15 (3, '97) 253-278.

In *Institutio oratoria* 5.12.17-19, Quintilian blames a theatricalized rhetorical performance for the emasculation of eloquence. This essay examines the early belief that legal and religious rituals crossed gender lines into effeminacy at the same time that they crossed genre lines into theater. Close analysis suggests that the persistent association between theatrics, bad rhetoric, and effeminacy struck four different targets in a single, well-conceived blow. It marginalized women, homosexuals, bad oratory, and theater by casting certain types of speakers and speech as perverse and disempowered.—D.J.H.

1462. A. ERSKINE, "Greekness and Uniqueness: The Cult of the Senate in the Greek East," *Phoenix* [Toronto] 51 (1, '97) 25-37.

Although there was a cult of the senate in the Greek East during the imperial period, there is no evidence for it during the Roman republic. As the senate became more familiar to the Greeks and the Greek *boule* became more like the senate, the cult of the senate grew in the Greek East. This development coincided with the emperors' attempts to promote the prestige of the senate.—D.J.H.

1463. M. B. FLORY, "The Meaning of *Augusta* in the Julio-Claudian Period," *American Journal of Ancient History* [Cambridge, MA] 13 (2, '88 ['97]) 113-138.

In the Julio-Claudian period between A.D. 16 and 69 the conferral of *Augusta* as a cognomen was intended for the mothers (or surrogate mothers) of emperors once their sons had succeeded to the throne. The body of the article deals with the *domus Augusta,* the social implications of the title *Augusta,* and the history of the title *Augusta* during the Julio-Claudian period.—D.J.H.

1464. K. GALINSKY, "Making Haste Slowly: New Books on the Augustan Age," *ClassJourn* 93 (1, '97) 93-99.

The article describes and evaluates four recent publications: A. K. Bowman, E. Champlin, and A. Lintott (eds.), *The Cambridge Ancient History.* Vol. 10, *The Augustan Empire, 43 B.C.–A.D. 69* (2nd ed., 1996); D. Favro, *The Urban Image of Augustan Rome* (1996); A. L. Kuttner, *Dynasty and Empire in the Age of Augustus. The Case of the Boscoreale Cups* (1995); and W. K. Lacey, *Augustus and the Principate. The Evolution of the System* (1996).—D.J.H.

1465. A. K. GAVRILOV, "Techniques of reading in classical antiquity," *ClassQuart* 47 (1, '97) 56-73. [See § 42-1460.]

This study contends that the phenomenon of reading itself is fundamentally the same in

modern and in ancient culture. After introductory comments on the standard view that the Greeks and Romans nearly always read aloud, it considers the evidence of modern psychology, Augustine, and other literary texts, respectively. The examples covered show that silent reading was a quite ordinary practice for wide circles of the free population of classical Athens, and possibly for earlier periods too. The evidence of Augustine confirms the case for silent reading in the later Roman period. The ancients appreciated both the advantages of silent reading in terms of concentration, speed, and absorption of material, and the artistic demands and rewards of reading aloud. A five-page appendix presents a classified index to the ancient evidence on reading techniques.—C.R.M.

1466. K. HOLUM, "Hadrian's Imperial Tour," *BibArchRev* 23 (6, '97) 50-51, 76.

In A.D. 129/30 the emperor Hadrian undertook an *iter principis* to his eastern provinces. The article describes the purpose of the journey, how it was carried out, the most likely itinerary, and Hadrian's decision to found Jerusalem as a Roman colony under the name of Aelia Capitolina [see §§ 42-1288–1289]. [The same issue (p. 49) contains M. Dewsnap's article on an ancient portrait of Hadrian in bronze.]—D.J.H.

1467. E. N. LANE, "Chrysippus, Philodemus, and the God Men," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 117 ('97) 65-66.

The papyrus from Herculaneum (see PHerc. 1428, col. 5, line 6) in which the Epicurean Philodemus of Gadara quotes the Stoic Chrysippus must be read as κα[ὶ Μ]ῆνα and so as a reference to the moon-god Men.—D.J.H.

1468. G. B. LAVERY, "Never seen in Public: Seneca and the Limits of Cosmopolitanism," *Latomus* [Brussels] 56 (1, '97) 3-13.

Seneca depicted women as irrational, unrealistic, angry, cowardly, childish, extravagant, unstable, and immoral. Even his favorable judgments about women tend to foster rather than reject stereotypes. Seneca stands out as more a preacher than a practitioner of cosmopolitanism (οἰκείωσις).—D.J.H.

1469. J. E. LENDON, "Social Control at Rome," *ClassJourn* 93 (1, '97) 83-88.

The four books on social control and law at Rome surveyed here approach the topic from legal, political, anthropological, and sociological perspectives: O. F. Robinson, *The Criminal Law of Ancient Rome* (1995); A. Drummond, *Law, Politics and Power. Sallust and the Execution of the Catilinarian Conspirators* (1995); K. Mustakallio, *Death and Disgrace. Capital Penalties with* Post Mortem *Sanctions in Early Roman Historiography* (1994); and P. Plass, *The Game of Death in Ancient Rome. Arena Sport and Political Suicide* (1995). At Rome, as in most pre-modern societies, law played a real role in making people behave, but a small one. Rather than being controlled impartially from above, Romans controlled each other and controlled themselves.—D.J.H.

1470. I. LUDLAM, "ʾlwhy mšh ʾṣl sṭrʾbwn (The God of Moses According to Strabo)," *Tarbiz* [Jerusalem] 66 (3, '97) 337-349.

The most problematic sentence in Strabo's account of the God of Israel in *Geographica* 16.2.35-37 is this: "For this one thing alone is God, the [thing] encompassing all of us and land and sea—the thing which we call heaven, and universe, and the nature of things which are." Analysis of this statement indicates that Strabo's source was Posidonius of Apamea [see

§ 42-1458], the most prolific Stoic author and historian of the 1st century B.C., and that Strabo removed the peculiarly Stoic terms and added "the nature of the things which are."—D.J.H.

1471. L. MORGAN, "*Achilleae Comae:* hair and heroism according to Domitian," *Class Quart* 47 (1, '97) 209-214.

According to Suetonius, Domitian was paranoid about being bald and yet also wrote (intentionally humorous) literature on the subject (*De cura capillorum*). Wit was one outlet for him. But in an emperor rendered progressively *metu saevus,* it was a short step from cracking witticisms about lack of hair to believing that all jokes about baldness were at his personal expense.—D.J.H.

1472. C. PELLING, "Tragical Dreamer: Some Dreams in the Roman Historians," *Greece & Rome* [Oxford] 44 (2, '97) 197-213.

While the early Greek (Herodotus) and Roman (Livy) historians focused on dreams that revealed something objective about the cosmos, by the Roman empire both Greek and Latin writers found the reflection of the dreamer's current psychology an interesting register as well.—D.J.H.

1473. B. RAWSON, "'The Family' in the Ancient Mediterranean: Past, Present, Future," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 117 ('97) 294-296.

The article enters into dialogue chiefly with D. B. Martin [§ 41-1360] on the construction of the ancient family and on the place of epigraphy and methodology in studying the Roman family.—D.J.H.

1474. A. M. RIGGSBY, "Did the Romans Believe in Their Verdicts?" *Rhetorica* 15 (3, '97) 235-251.

Roman courts were understood primarily to establish whether defendants had or had not committed certain reasonably well-defined crimes. After a brief look at Roman prescriptive accounts of the *iudicia publica* and at the history of those courts, the article considers descriptive accounts of various trials (drawn mostly from Cicero's letters). Then it compares forensic oratory with two other genres (history and invective oratory) as a way to clarify how it was received. All these types of evidence indicate that an account of the Roman courts must center on the role of truth, and not simply on boldness of argument.—D.J.H.

1475. J. L. SEBESTA, "Textbooks in Greek and Latin: 1997 Supplementary Survey," *Class World* 90 (6, '97) 421-427.

This survey includes those Greek and Latin textbooks and language and etymology textbooks published between November 1995 and December 1996, updating the 1996 full survey [§ 41-670] and 1995 supplementary survey [§ 40-605]. Nine items are covered in the NT section.—C.R.M.

1476. G. R. STOREY, "The population of ancient Rome," *Antiquity* [Cambridge, UK] 71 (274, '97) 966-978.

City blocks in Pompeii and Ostia are now sufficiently well explored that it is possible to arrive at a fair estimate of population density in imperial Rome. This method leads to a population estimate of the order of a half million people.—D.J.H.

1477. V. WOHL, "Scenes from a Marriage: Love and *Logos* in Plutarch's *Coniugalia Praecepta,*" *Helios* [Lubbock, TX] 24 (2, '97) 170-192.

Plutarch's *Coniugalia Praecepta* describes and prescribes the relationship between husband and wife by way of a very traditional analogy: Husband is to wife as mind is to body. While Plutarch's marriage bond can be seen as an exercise in the "care of the self," it is one based not on reciprocity, mutuality, or a "valorization of the other" (as M. Foucault claims) but on domination. The male subject constructed through this relationship is one who by mastering his wife aims to master his unruly body and its pleasures in the hopes of becoming master of himself through a simultaneous domination and transcendence of the corporeal.—D.J.H.

Greco-Roman World, §§ 42-974, 1077, 1296, 1382, 1397, 1408, 1442, 1453.

The Early Church

1478. J. A. ARTÉS HERNÁNDEZ, "Gnosis y acta apostolorum apocrypha: 'Hechos de Pablo y Tecla' y 'Martirio de Pedro,'" *EstBib* 55 (3, '97) 387-392.

Positions on the existence of gnostic features in the five principal apocryphal Acts of the Apostles range from their total exclusion to their presence in some or all of these texts. The article calls attention to possible gnostic characteristics in *Acts of Paul and Thecla* and immediately noticeable gnostic features in *Acts of Peter.*—C.R.M.

1479. S. L. BRIDGE, "To Give or Not to Give? Deciphering the Saying of *Didache* 1.6," *EarlyChristStud* 5 (4, '97) 555-568.

This examination of the meaning of *Did.* 1:6 first highlights the contrast between the indiscriminate generosity with respect to almsgiving implied in 1:5 and the apparent advocacy of hesitancy and deliberation in 1:6. Then it surveys modern attempts to justify the apparent contradiction (J.-P. Audet, P. W. Skehan, K. Niederwimmer, B. Altaner), considers the implications of Sirach 12 for the translation of *Did.* 1:6, reexamines the meaning of *Did.* 1:6 phrase by phrase, and examines external literary evidence (Mt, Lk, *Shepherd of Hermas, Sibylline Oracles* 2). It concludes that the contradiction created by *Did.* 1:6 is due largely to a misinterpretation of the text. The grammatical evidence favors a translation that is more consistent with the instruction on charity found later in the *Didache:* "Let your almsgiving bring sweat to your hands, until you know that it is to God to whom you are giving."—C.R.M.

1480. D. CERBELAUD, "Thèmes de la polémique chrétienne contre le judaïsme au II^{e} siècle," *RevSciPhilThéol* 81 (2, '97) 193-218.

A survey of early Christian texts from the first half (*Kerygma Petrou, Apology of Aristides, Barnabas,* etc.) and the second half (*Gospel of Peter,* Justin's *Dialogue with Trypho,* etc.) of the 2nd century A.D. reveals four main axes in the polemic against the Jews: arguments against various commandments (circumcision, Sabbath observance, etc.), the interpretation of Scripture, the transfer of the covenant, and complaints of a historical nature (Jewish guilt in Jesus' passion, Roman repression as a sign of divine punishment, etc.).—D.J.H.

1481. P. J. COUSINS, "Great Lives in Troubled Times: The Date and Setting of the *Octavius* by Minucius Felix," *VoxEvang* 27 ('97) 45-56.

Minucius Felix's *Octavius* claims that the pagan world failed to live up to its own ideals

and that only Christians lived great lives. Setting this work in a North African context after A.D. 260 brings it into sharper focus and throws light on the developing relationship between the pagan world and Christianity.—D.J.H.

1482. J. K. ELLIOTT, "The Apocryphal Acts," *CommViat* 35 (1, '93) 5-23.

After treating the problems encountered in reconstructing the original texts of the apocryphal Acts from their fragmentary remains, the article samples their contents with attention both to their influence on Christian tradition and to their departures from the NT genres in a range of bizarre tales and strange miracles. Then it highlights the many striking similarities shared between the canonical and apocryphal Acts. The enduring existence and undoubted popularity of the apocryphal Acts show us that Christianity was vibrant, popularist, and above all successful throughout the dark ages of the 2nd century and beyond.—C.R.M.

1483. R. GOUNELLE, "Voltaire, traducteur et commentateur de l'*Évangile de Nicodème*," *RevÉtudAug* 43 (1, '97) 173-200.

The article documents how *Gospel of Nicodemus* was introduced, translated, and annotated in the collection of apocryphal texts published by Voltaire (under a pseudonym) and his entourage in 1769, effectively the first learned collection of apocryphal texts in French, and one of the first collections in the vernacular. It focuses on the "notice" and foreword of the *Collection* (especially with respect to the descent of Christ to hell and the illegitimacy of Jesus), the nature of the translation (faithful and honest, though not free of errors), and the character of the annotation (anticanonical polemic).—C.R.M.

1484. J. HOFMANN, "Linus – erster Bischof von Rom und Heiliger der orthodoxen Kirche," *OstKirchStud* 46 (2-3, '97) 105-141.

The article first gathers and evaluates the ancient traditions pertaining to Linus regarding his origin, his place in the early church (see 2 Tim 4:21), and his activities as bishop of Rome from ca. A.D. 67/68 to 79/80. Then it discusses how Linus is treated in the Synaxarion and other Greek Orthodox sources.—D.J.H.

1485. P. J. LALLEMAN, "Classical Echoes (Callimachus, Chariton) in the *Acta Iohannis*?" *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 116 ('97) 66.

The motif of illness that three times hinders a marriage occurs in Book 3 of Callimachus' *Aetia* (fr. 75.14-19) and *Acts of John* 113.3-5. *Acts of John* also displays a familiarity with Chariton's *Callirhoe* (see *Callirhoe* 3.3.4 and *Acts of John* 43.1-2; *Callirhoe* 3.3.7 and *Acts of John* 20.14-19).—D.J.H.

1486. Y. LEDERMAN, "Les évêques juifs de Jérusalem," *RevBib* 104 (2, '97) 211-222.

After reviewing the principal witnesses for the list of the Jewish bishops of Jerusalem (Eusebius, *Hist. eccl.* 4.5.3; *Chron.;* Epiphanius, *Panarion* 66.20), the article identifies it as a collection of names of more or less contemporary bishops in Judea during the time of Trajan and Hadrian. Then it examines details about Jesus and his disciples contained in *b. Sanh.* 43a that confirm the artificial nature of the succession list put forward by Hegesippus and Eusebius.—C.R.M.

1487. E. LUCCHESI, "Feuillets coptes non identifiés du prétendu *Évangile de Barthélemy*," *VigChrist* 51 (3, '97) 273-275.

The article calls attention to four leaves from Coptic manuscripts of *Gospel of*

Bartholomew in the Bibliothèque Nationale de Paris and notes their respective positions in codices A and B.—C.R.M.

1488. C. METHUEN, "The 'Virgin Widow': A Problematic Social Role for the Early Church?" *HarvTheolRev* 90 (3, '97) 285-298.

This study of Christian widows argues that it is misleading to assume that a widow (χήρα) must have been married previously and that in the earliest centuries of the church there is evidence not only for the existence of "virgin widows" but also for the problems that these women posed for some church leaders. The Roman world knew of "widows" who simply chose their status, and Christians might designate as a widow any woman who lived without a man. Thus the terms "virgin" and "widow" both carry the connotation of living a sexually continent life. Indirect evidence appears in 1 Tim 5:3-20 that the title widow referred to a range of women of different ages, across the spectrum of social and economic backgrounds and with a wide range of marital experience. Widows exercised a teaching and baptizing ministry in some congregations during the first three centuries of the church's existence, but began to disappear as accepted ascetic practice moved more and more toward idealizing the true virgin.—C.R.M.

1489. M. C. MURRAY, "The art of the early church: Christian or pagan?" *Month* 30 (10, '97) 388-391.

The formal and chronological framework of the elements of the symbolism of early Christian art is quite clearly inherited from its pagan artistic past and contemporary pagan artistic milieu. The creativity of early Christian art lay in its ability to use contemporary forms to express specifically Christian themes, drawn from its own beliefs and selecting from a whole range of available symbols. Early Christian art is not a style but a content or meaning given to an image.—D.J.H.

1490. D. P. O'BRIEN, "The Cumaean Sibyl as the Revelation-bearer in the *Shepherd of Hermas,*" *EarlyChristStud* 5 (4, '97) 473-496.

This study attempts to demonstrate the intention of *Shepherd of Hermas* to authenticate the then novel, theological conception of *creatio ex nihilo* through the use of the figure and the voice of the pagan Sibyl. After surveying creation in *Shepherd,* it treats *Shepherd*'s understanding of ἐκ τοῦ μὴ ὄντος ("from the non-existent"—a technical phrase of Greek philosophy), the Sibyl and *creatio ex nihilo,* and *Shepherd*'s theological and ecclesiological agenda for the use of the *Sibyllo-creatio ex nihilo* motif. The use of the latter motif reveals the author's ecclesiological *remedia* for the general lack of expectancy for the parousia, and for the pressing problem of his congregation's openness to the teaching of gnostic false prophets.—C.R.M.

1491. G. OTRANTO, "La polemica antigiudaica da Barnaba a Giustino," *AnnaliStorExeg* 14 (1, '97) 55-82.

In the 2nd century A.D. sources, the controversy between Jews and Christians centers on the interpretation of the OT. The preference for the dialogue format (e.g. the lost *Dispute about Christ between Jason and Papiscus* and Justin's *Dialogue with Trypho*) may reflect real encounters between Jews and Christians. *Barnabas* dwells on OT institutions and is very polemical in tone. Justin focuses on Christology, is less radical in tone, and aims at the recovery and conversion of the Jews.—D.J.H.

1492. A. PARETSKY, "The Two Ways and *Dipsychia* in Early Christian Literature: An Interesting Dead End in Moral Discourse," *Angelicum* 74 (3, '97) 305-334.

James introduced the neologism δίψυχος (see 1:8; 4:8) to describe people unable to make up their minds with respect to God's commandments. The early Fathers picked up this word and used it implicitly or explicitly in the larger context of the "two ways." But διψυχία and the "two ways" all but disappeared from Christian usage after *Shepherd of Hermas,* owing to the emergence of the model of the human person as a trichotomy of body, soul, and spirit. This shift in thought could no longer accommodate ethical dualism, and so its vocabulary ceased to be used.—D.J.H.

1493. W. PRATSCHER, "Schriftzitate im 2. Klemensbrief," *StudNTUmwelt* 22 ('97) 139-159.

The article first examines nine OT quotations in *2 Clement:* Isa 54:1 (*2 Clem.* 2:1); Isa 29:13 (3:5); Ezek 14:14-20 (6:8); Isa 66:24 (7:6; 17:5); Isa 52:5 (13:2); Jer 7:11 (14:1); Gen 1:27 (14:2); Isa 58:9 (15:3); and Isa 66:18 (17:4-5). Then it offers synthetic observations about the citation formulas, the origin of the texts (a testimony collection), and the intention (mainly paraenetic).—D.J.H.

1494. W. RORDORF, "Die Mahlgebete in *Didache* Kap. 9-10. Ein neuer *status quaestionis,*" *VigChrist* 51 (3, '97) 229-246.

This survey of research on *Didache* undertaken during the past twenty years first considers various scholarly opinions about the significance of the Coptic text of 10:3b–12:2a contained in British Library Oriental MS 9271. Then it reviews debates about what is being described in *Didache* 9–10: a ritual meal celebration, or a Eucharist, or both.—D.J.H.

1495. D. R. STUCKWISCH, "Saint Polycarp of Smyrna: Johannine or Pauline Figure?" *Conc TheolQuart* 61 (1-2, '97) 113-125.

The predominance of Pauline thought and terminology in the epistle of Polycarp is a well-known and documented fact. It is feasible, if not likely, that the supposed connection of Polycarp with the apostle John first originated with Irenaeus. In making this connection Irenaeus preserved Polycarp from any accusations of Marcionite tendencies and rescued John from the gnostics. Polycarp is to be regarded as an apostolic link between the 1st and 2nd centuries of the church, although not necessarily in the way envisioned by Irenaeus.—C.R.M.

1496. J. VAN ENGEN, "Christening the Romans," *Traditio* 52 ('97) 1-45.

Focusing on primary sources, this essay considers two phenomena closely bound up with "christening" in late Roman antiquity: the name (*christianitas*) that came with it, the common title claimed by christened Romans; and the perceptual world that Romans made their own after christening, as revealed in their collective prayers.—D.J.H.

1497. P. WÄLCHLI, "Epiphanius von Salamis: *Panarion haereticorum* 25," *TheolZeit* 53 (3, '97) 226-239.

After a two-page introduction to Epiphanius' *Panarion haereticorum,* the article presents a translation of his description of the Nicolaitans (25.1.1–7.3) along with extensive notes (pp. 232-239) that serve as a commentary.—D.J.H.

Early Church, § 42-1389.

1498. T. ARGYRO, "Η Σωτηριολογία στο κοπτικό χειρόγραφο του Nag Hammadi *Τρίμορφη Πρωτέννοια* (The Soteriology in the coptic manuscript of Nag Hammadi 'Trimorphic Protennoia')," *DeltBibMel* 26 (1, '97) 3-10.

The article presents a synopsis of the main points of a study presented to the École Pratique des Hautes Études in Paris. The work focuses on the historical and theological background of the Prologue of the Fourth Gospel and its relation to the soteriology of *Trimorphic Protennoia.* In view of the denial of the incarnation of Jesus and the spiritual nature of salvation in *Trimorphic Protennoia,* its relation to the Johannine Prologue (Jn 1:1-18) appears to be quite weak.—C.R.M.

1499. T. BAARDA, "'Zalig de armen . . .' John Dominic Crossan over Logion 54 van 'Thomas'" ["Blessed are the poor . . ." John Dominic Crossan on Logion 54 of "Thomas"], *GerefTheolTijd* 97 (3, '97) 127-132. [See § 42-204.]

Gospel of Thomas 54 reads: "Blessed are the poor, for yours is the kingdom of heaven." Crossan has argued that this form of the saying is independent of the versions in the Synoptic tradition (Mt 5:3; Lk 6:20b). But since *Thomas* 54 may well derive from Lk 6:20b, Crossan's case for the independence of *Thomas* is not entirely convincing.—D.J.H.

1500. G. FILORAMO, "L'antigiudaismo nei testi gnostici di Nag Hammadi," *AnnaliStorExeg* 14 (1, '97) 83-100.

After preliminary considerations on "anti-Judaism" and anti-Semitism, and whether these terms can be applied to gnosticism, the article examines the case of *Gospel of Philip* 51,29–52,24 as reflecting a possible concrete situation of tension between gnostics and Jews. Then it considers the sense and limits of the anti-Judaism present in other Nag Hammadi texts (e.g. *Testimony of Truth* 29,6-25; *Second Treatise of the Great Seth* 63,31–64,6), including the question whether allusions to the death of Jesus are intended polemically. It concludes that even though these texts offer some analogies with the polemic proper to the *adversus Iudaeos* tractates, in reality the adversaries are "internal," i.e. Christians of the Great Church.—C.R.M.

Gnosticism, §§ 42-1174, 1478, 1497.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

D. ADAMS, *The Prostitute in the Family Tree. Discovering Humor and Irony in the Bible* (Louisville, KY: Westminster John Knox, 1997, paper $12) vii and 127 pp. Bibliography. Indexed. LCN: 97-16943. ISBN: 0-664-25693-7.

Adams, professor of Christianity and the arts at Pacific School of Religion in Berkeley, CA, contends that the Bible contains many stories that include rough edges—unethical or ambiguous characters, unresolved or surprising endings—that provoke laughter. His title alludes to the presence of the prostitute Rahab in Jesus' family tree (see Mt 1:5). The seven chapters deal with the prostitute in the family tree (the telling humor of the biblical stories as grandparent stories); fractured families and busted banquets (the wounded-healing humor of Jesus' parables); Jesse Helms and Jesse Jackson together in the White House (the mind-boggling humor of Jesus' parables); injustice in raising wages, grades, and who's in hell (the cutting-edge satire of Jesus' parables); a sack lunch and bathtub wine (the clowning humor of Jesus' miracles); love, Grandma (the fooling humor of Paul's letters); and role reversals in dialogues between the finite and the infinite (bringing the humor of Hebrew Scriptures to life).

G. AICHELE, *Sign, Text, Scripture. Semiotics and the Bible,* Interventions 1 (Sheffield, UK: Sheffield Academic Press, 1997, paper £9.95 or $14.95) 163 pp., 4 figs. Bibliographies. Indexed. ISBN: 1-85075-691-0.

Aichele, professor in the department of religion/philosophy at Adrian College in Michigan and author of *Jesus Framed* (1996), presents a survey and critique of the field of semiotics in relation to the study of the Bible. After discussing the distinction between modern and postmodern semiotics, he examines the impact of this distinction on modern theories of the sign and of meaning, explores how intertextuality attaches cognitive meaning to the materiality of the text, and looks at how semiotic theory can be applied to larger linguistic units such as stories and collections of stories. A two-page glossary of terms is included.

J. BARTON, *The Spirit and the Letter. Studies in the Biblical Canon* (London: SPCK, 1997, paper £17.50) xiii and 210 pp. Bibliography. Indexed. ISBN: 0-281-05011-2.

Based on the 1990 Cambridge University Hulsean Lectures, this volume deals with the complex relationship between the OT and the NT primarily from a historical perspective. Its five chapters deal with whether the origin of the canon is an imaginary problem, Marcion revisited, two Testaments and one Bible, "writings of holiness," and canon and meaning. Barton, professor of the interpretation of Holy Scripture at the University of Oxford, concludes that the books of the NT had a high status from very early times, especially in the Gentile churches—possibly higher but certainly different in kind from that possessed by the OT for either Christians or Jews.

S. BARTON, *Invitation to the Bible* (London: SPCK, 1997, paper £8.99) x and 166 pp. Bibliography. ISBN: 0-281-05075-9.

Barton, lecturer in the department of theology at Durham University, presents this invitation to reading the Bible in nine chapters: hate-mail or love-letter? (or, What kind of book is the Bible, and what is it for?); the art of interpretation (or, When is a text biblical without being Christian?); two Testaments, one Bible (or, Why should Christians read the OT?); the medium is the message? (or, the question of Bible genres); why four Gospels? (or, Will the "car accident" analogy do?); Did it happen and does it matter? (or, the case of the Fourth Gospel); What about "problem texts?" (or, Is the Bible good news for women?); How then shall we live? (or, biblical interpretation as performance); and the Bible for the common good (or, community in 1 Corinthians). He concludes with remarks on the Bible and political correctness.

P. M. BLOWERS (ED.), *The Bible in Greek Christian Antiquity,* The Bible Through the Ages 1 (Notre Dame, IN: University of Notre Dame Press, 1997, cloth $60, paper $40) xi and 468 pp. Indexed. LCN: 97-13525. ISBN: 0-268-00701-2 (cloth), -00702-0 (paper).

This volume represents a translation (by Blowers), revision, adaptation, and expansion of *Le monde grec ancien et la Bible* [*NTA* 29, p. 317]. It deals with the Bible as a foundation of Christianity (four essays), the Bible in use among the Greek Church Fathers (five), the Bible in early Christian doctrinal controversy (three), the Bible and the cultural setting of the Mediterranean world (three), and the Bible and religious devotion in the early Greek church (five). Four essays from the original publication have been omitted, and four new chapters have been included: R. Heine on reading the Bible with Origen; F. Norris on Gregory Nazianzen as constructing and constructed by Scripture; Blowers on the Bible and spiritual doctrine—some controversies within the early Eastern Christian ascetic tradition; and D. Burton-Christie on oral culture, biblical interpretation, and spirituality in early Christian monasticism.

M. E. BORING, *Disciples and the Bible. A History of Disciples Biblical Interpretation in North America* (Saint Louis, MO: Chalice, 1997, cloth $59.99, paper $39.99) viii and 502 pp. Bibliography. Indexed. LCN: 97-15912. ISBN: 0-8272-0623-2 (cloth), -0622-4 (paper).

Boring, professor of NT at Brite Divinity School of Texas Christian University in Fort Worth, traces the story of how the Bible has been interpreted in the Stone-Campbell movement through that stream of North American church history that became the Christian Church (Disciples of Christ), the Churches of Christ, and the Independent Christian Churches. He divides the presentation into five parts: the first generation (1804-66)—the grand vision, the second generation (1866-92)—a tradition solidified ("the plea"), the third generation (1892–1929)—struggle for the heritage, the fourth generation (1929-68)—church and/or academy, and the fifth generation (1968-)—present and promise.

R. E. BROWN, *An Introduction to the New Testament,* Anchor Bible Reference Library (New York—London: Doubleday, 1997, $42.50) vl and 878 pp., 2 maps, 8 tables. Bibliographies. Indexed. LCN: 96-37742. ISBN: 0-385-24767-2.

Brown, author of *The Death of the Messiah* (1994), intends his introduction to the NT writings to be centrist (and not idiosyncratic) and attentive to the religious, spiritual, and ecclesiastical issues raised by the NT. He deals first with preliminaries for understanding the NT: the nature and origin of the NT, how to read the NT, the text of the NT, the political and social world of the NT, and the religious and philosophical world of NT times. Then he treats the Gospels and related works: Gospels in general and the Synoptic Gospels in particular, Mark, Matthew, Luke, Acts, John, and 1–3 John. Next he discusses the Pauline letters: classifications and format of NT letters, general issues in Paul's life and thought, an appreciation of Paul, 1 Thessalonians, Galatians, Philippians, Philemon, 1 Corinthians, 2 Corinthians, Romans, pseudonymity and Deuteropauline writing, 2 Thessalonians, Colossians, Ephesians, Titus, 1 Timothy, and 2 Timothy. Next he examines other NT writings: Hebrews, 1 Peter, James, Jude, 2 Peter, and Revelation. The appendixes concern (1) the historical Jesus and (2) Jewish and Christian writings pertinent to the NT.

G. M. BROWNE (ED.), *Bibliorum Sacrorum Versio Palaeonubiana,* Corpus Scriptorum Christianorum Orientalium 547 (Leuven: Peeters, 1994, paper 2,000 BFr) ix and 131 pp. Indexed. ISBN: 90-6831-655-9.

After a four-page preface (in Latin), this volume presents the extant fragments of Old Nubian versions of passages in the NT (Matthew, Mark, Luke, John, Romans, 1 Corinthians, etc.) and the OT (Psalms and Daniel). For each fragment it provides the Old Nubian text, a Latin interpretation, and the Greek exemplar. Also included are an eleven-page appendix of biblical texts cited in Old Nubian works, a 26-page Old Nubian glossary, an index of proper names, and a Greek-Nubian index. Browne teaches at the University of Illinois at Urbana.

L. Coenen and K. Haacker (eds.), *Theologisches Begriffslexikon zum Neuen Testament.* Band 1, *A-H* (rev. ed.; Wuppertal: Brockhaus, 1997, DM 178; Neukirchen-Vluyn: Neukirchener) li and 1015 pp. Bibliographies. ISBN: 3-417-24841-8 (B), 3-7887-1610-X (N).

The fascicles comprising the first edition of this theological dictionary of the NT were edited by E. Beyreuther, H. Bietenhard, and Coenen, and were completed in 1971 [see *NTA* 16, p. 367]. A two-volume study edition appeared in 1977. The distinctive feature of this lexicon is that it groups together words expressing related ideas. So under "Barmherzigkeit" it deals with the Greek terms ἔλεος, οἰκτιρμός, and σπλάγχνα, and their cognates. This thoroughly revised edition seeks to take account of developments in NT studies (e.g. new editions, the use of many exegetical methods, and the availability of Qumran and other ancient texts). The new edition has been edited by Coenen (with special responsibility for hermeneutical observations and general editorial oversight) and Haacker (for the NT) with the collaboration of J. Kabiersch (for Greek philology, philosophy, and classical antiquity), S. Kreuzer and H. Seebass (for the OT and Septuagint), H. Lichtenberger (for Qumran and Josephus), and G. Mayer (for Philo and other aspects of ancient Judaism). The first volume contains a nine-page glossary of technical terms and the entries from "Abraham" to "Hoffnung/Furcht/Sorge," including articles on resurrection, thanks/praise, marriage, redemption, gospel, woman, prayer, commandment/law, righteousness/judgment, faith, grace, the Lord's Supper, and heaven/hell.

The Collegeville Bible Handbook (Collegeville, MN: Liturgical Press, 1997, $19.95) 352 pp. Illustrated. Indexed. LCN: 96-40325. ISBN: 0-8146-2376-X.

This guide to reading and understanding the Bible draws material from *The Collegeville Bible Commentary* [*NTA* 33, pp. 375-376; see 28, p. 77] and thus is a condensed version of it. For each book of the OT and NT it provides a brief introduction and short comments on each section. Also included are color photographs, timelines, and maps.

B. D. Ehrman, *The New Testament and Other Early Christian Writings. A Reader* (New York—Oxford: Oxford University Press, 1998, paper $22.50) iv and 412 pp. LCN: 96-43600. ISBN: 0-19-511192-3.

This collection includes early Christian writings that appear to have been composed by the first third of the 2nd century A.D. All of the texts are given in previously published and well established English translations (including the New Revised Standard Version). They are arranged more or less by genre: Gospels, Acts, letters attributed to Paul, general epistles and other writings, and apocalypses. The complete text of each book or surviving fragment has been included, except in the cases of *Shepherd of Hermas* and *Apocalypse of Peter* (where selections are provided). Each text is provided with a concise introduction that highlights its important features and supplies essential background information. Ehrman is the author of *The New Testament. A Historical Introduction to the Early Christian Writings* (1997).

C. A. Evans and J. A. Sanders (eds.), *Early Christian Interpretation of the Scriptures of Israel. Investigations and Proposals,* JSNT Supplement Series 148, Studies in Scripture in Early Judaism and Christianity 5 (Sheffield, UK: Sheffield Academic Press, 1997, £55 or $91) 476 pp. Bibliographies. Indexed. ISBN: 1-85075-679-1.

The first five papers in this volume appear under the heading "methods and canons": C. D. Stanley on the social environment of "free" biblical quotations in the NT, J. S. Rogers on Scripture as a human activity in the Qumran scrolls, Stanley on the rhetoric of quotations, W. Roth on the Pharisaic canon in the Gospels, and S. E. Porter on the use of the OT in the NT. Then there are eight papers on the Gospels: W. R. Stegner on the use of Scripture in two narratives of early Jewish Christianity (Mt 4:1-11; Mk 9:2-8), C. Fonrobert on menstrual laws and Jewish culture in Christian feminist hermeneutics (Mk 5:24-34 revisited),

D. Krause on the one who comes unbinding the blessing of Judah (Mk 11:1-10 as a midrash on Gen 49:11; Zech 9:9; and Ps 118:25-26), J. R. Wagner on Psalm 118 in Lk-Acts, W. S. Kurz on intertextual permutations of the Genesis word in the Johannine prologues, M. R. Huie-Jolly on threats answered by enthronement (death/resurrection and the divine warrior myth in Jn 5:17-29; Psalm 2; and Daniel 7), D. M. Swancutt on hungers assuaged by the bread from heaven—"eating Jesus" as Isaian call to belief (the confluence of Isaiah 55 and Psalm 78[77] in Jn 6:22-71), and M. K. Deeley on Ezekiel's shepherd and John's Jesus (a case study in the appropriation of biblical texts). The final eight essays deal with Acts, Epistles, and Revelation: H. A. Brehm on vindicating the rejected one (Stephen's speech as a critique of the Jewish leaders), S. C. Keesmaat on Paul and his story (exodus and tradition in Galatians), J. T. Willis on Isa 22:15-25 and its function in the NT, P. Enns on the interpretation of Psalm 95 in Heb 3:1–4:13, C. A. Gieschen on the different functions of a similar Melchizedek tradition in *2 Enoch* and Hebrews, P. Eisenbaum on heroes and history in Hebrews 11, V. Limberis on the provenance of the caliphate church (Jas 2:17-26 and Galatians 3 reconsidered), and G. K. Beale on solecisms in Revelation as signals for the presence of OT allusions (a selective analysis of Revelation 1–22).

C. A. Evans and S. Talmon (eds.), *The Quest for Context and Meaning. Studies in Biblical Intertextuality in Honor of James A. Sanders,* Biblical Interpretation 28 (Leiden—New York—Cologne: Brill, 1997, 345 gld. or $203) xxxix and 671 pp., frontispiece, 3 plates, 5 tables. Bibliographies. Indexed. ISBN: 90-04-10835-1.

The thirty-three articles honoring Professor Sanders on his 70th birthday appear under five headings that reflect his wide interests: the First Testament (seven), the Dead Sea scrolls (seven), text and canon (seven), the First Testament in the Second (five), and early Jewish and rabbinic interpretation (seven). The papers pertinent to the NT and its world include those by E. Tov on the scribes of the texts found in the Judean Desert; L. H. Schiffman on non-Jews in the Dead Sea scrolls; P. W. Flint on the "11QPs^{a} Psalter"; J. H. Charlesworth on Isa 40:3 and *Rule of the Community;* J. J. Collins on Isa 61:1-3 and its actualization in the Dead Sea scrolls; J. C. VanderKam on the Aqedah, *Jubilees,* and *ps.-Jubilees;* K. E. Pomykala on a Scripture profile of the "Book of Watchers"; B. Chilton on biblical authority, canonical criticism, and generative exegesis; Evans on Jesus' prophetic criticism of the Temple establishment; W. D. Davies on Paul and the new exodus; J. L. Martyn on Paul's understanding of the textual contradiction between Hab 2:4 and Lev 18:5; R. W. Wall on "the perfect law of liberty" (Jas 1:25); R. H. Fuller on the *vestigia trinitatis* in the OT; L. H. Feldman on Josephus' portrait of Jethro; and L. L. Grabbe on the seventy-weeks prophecy (Dan 9:24-27) in early Jewish interpretation. Also included are a photograph of the honoree, his *curriculum vitae,* and a list of his publications.

J. A. Fitzmyer, *The Semitic Background of the New Testament,* Biblical Resource (Grand Rapids—Cambridge, UK: Eerdmans, 1997, paper $35; Livonia, MI: Dove) xxvi and 828 pp. Indexed. LCN: 97-10581. ISBN: 0-8028-4344-1 (E).

This book presents in a single volume reprints of Fitzmyer's *Essays on the Semitic Background of the New Testament* [*NTA* 16, p. 130; 20, p. 130] and *A Wandering Aramean. Collected Aramaic Essays* [*NTA* 24, p. 104]. The sixteen papers in *Essays* deal with the use of the OT (two), the Semitic background of various Gospel passages (six), Pauline passages (two), the epistle to the Hebrews (two), and early Christianity (four). The twelve articles in *A Wandering Aramean* treat such topics as the study of the Aramaic background of the NT, the languages of Palestine in the 1st century A.D., the phases of the Aramaic language, the contributions of Qumran Aramaic to the study of the NT, the Semitic background of the NT κύριος title, the NT title "Son of Man" philologically considered, and 11QTargum of Job. A new ten-page appendix presents further comments on topics discussed in the essays. Fitzmyer is professor emeritus of biblical studies at the Catholic University of America, in Washington, DC.

A Gift of God in Due Season. Essays on Scripture and Community in Honor of James A. Sanders, ed. R. D. Weis and D. M. Carr, JSOT Supplement Series 225 (Sheffield, UK: Sheffield Academic Press, 1996, £45 or $65) 302 pp., frontispiece. Bibliography. Indexed. ISBN: 1-85075-626-0.

The thirteen essays in this volume honoring Professor Sanders are by Carr on canonization in the context of community (an outline of the formation of the Tanak and the Christian Bible), P. W. Flint on Sanders's investigation of the Qumran Psalms scrolls, L. R. Bailey on biblical math as *Heilsgeschichte,* M. A. Sweeney on Jesse's new shoot in Isaiah 11 (a Josianic reading), S. Terrien on Ezekiels's dance of the sword and prophetic theonomy (Ezek 21:14-22), G. M. Landes on the OT background to the "sign of Jonah" pericope in Lk 11:29-32, R. A. Bascom on Deut 6:5 in the Synoptic Gospels and beyond, M. P. Miller on the authority and intelligibility of Torah (reflections on a talmudic story), D. Barthélemy on the Jewish and Christian appropriation of the Psalter, M. C. Callaway on exegesis as banquet (reading Jeremiah with the rabbis), E. A. Nida on canonicity and Bibles today, N. R. Bowen on canon and the community of women (a feminist response to canonical criticism), and Weis on the implications of difference in readings of the Hagar and Sarah stories (stained-glass window, kaleidoscope, or catalyst). Also included are a photograph of the honoree, a foreword by J. M. Robinson, an introduction by the editors, and a list of Sanders's publications.

L. K. HANDY, *The Educated Person's Thumbnail Introduction to the Bible* (St. Louis, MO: Chalice, 1997, paper $15.99) xii and 170 pp. Bibliographies. LCN: 97-6401. ISBN: 0-8272-0810-3.

Intended for adult classes and individual study, the thirteen chapters in this introduction to the Bible concern the different Bibles (canons), where the books came from, the text of the Bible, the numbering system (chapter and verse), the meaning of a text through time, translating, authority and Bible reading, time and history, twice-told tales, the Bible and liturgy, what "modern" biblical studies do, the Bible and the Qur'an, and twenty Bible scholars everyone should know (from Philo to Spinoza). Handy teaches at Loyola University of Chicago.

W. J. HARRINGTON AND P. GLEESON, *The Gracious Word. Year C. Commentary on Sunday and Holy Day Readings. Introductions to the Liturgical Seasons* (Dublin: Dominican Publications, 1997, paper £8.99 or $13.50) 243 pp., 6 figs. Bibliography. Indexed. ISBN: 1-871552-63-X.

Following the format established for Year A [*NTA* 40, p. 511] and Year B [*NTA* 41, p. 536] in the lectionary cycle, this volume presents expositions by Harrington for the three Scripture readings (OT and NT) used in the various parts of Year C (Luke) in the lectionary cycle: Advent, Christmastide, Lent, Passion (Palm) Sunday and Paschal Triduum, Eastertide, Solemnities of the Lord, Sundays in ordinary time, and Holy Days. Gleeson has provided introductions to the liturgical seasons.

Illustrated Dictionary of Bible Life & Times (Pleasantville, NY—Montreal: Reader's Digest Association, 1997, $30) 416 pp. Illustrated. Indexed. LCN: 97-5429. ISBN: 0-89577-987-0.

After a time-line of the Bible from 2000 B.C. to A.D. 100, this volume presents more than 1,500 brief articles (from "Aaron's rod" to "Zion") on everyday objects, laws, customs, beliefs, occupations, food, clothing, pastimes, religious rituals, and other topics that comprised the fabric of civilization in the period of the OT and NT. Particular attention is given to where and how the terms are used in the Bible. More than 500 full-color photographs, drawings, maps, and charts accompany the articles. Also included is a twenty-page glossary. The consultants for the project were M. D. Coogan, D. F. Graf, P. Kladzyk, D. Marcus, J. R. McRay, R. R. Stieglitz, and T. L. Robinson.

P. LAKELAND, *Postmodernity. Christian Identity in a Fragmented Age,* Guides to Theological Inquiry (Minneapolis, MN: Fortress, 1997, paper $14) xiv and 130 pp. Indexed. LCN: 97-23817. ISBN: 0-8006-3098-X.

Lakeland, professor of religious studies at Fairfield University in Connecticut, explores how the so-called postmodern character of our contemporary culture affects the religious tradition and how that tradition can address the postmodern world, and examines the significance of postmodern thought for religion and the impact of postmodern intellectual currents on the practice of theology. After describing the salient characteristics of postmodernity, he looks at different facets of interconnections between postmodernity and religion with respect to the reconceptualization of God, the role of Christian communities in a morally pluralistic society, and the relation between Christianity and other religions. Then he presents a constructive attempt to outline a theological apologetics for the postmodern world, with reference to the issues of subjectivity, relativism, and otherness in the theological exemplars of God, church, and Christ.

L. LENZ, K. ROESKE, AND H. RUHBACH, *ΕΚΛΟΓΑΙ. Einführung in das neutestamentliche Griechisch mit einem Anhang ausgewählter Platon-Texte* (8th ed.; 2 vols.; Neukirchen-Vluyn: Neukirchener, 1994, paper DM 29.80) 192 pp., 103 pp. Indexed. ISBN: 3-7887-0392-X.

The eighth edition of a work first published in 1973 [*NTA* 18, p. 239], this introduction to NT Greek presents in the first volume twenty-four lessons in which brief selections (mainly from the NT) are presented and used as the basis for explaining grammatical points. Also included are exegetical observations on the texts and an appendix of selections from Plato. The second volume provides Greek-German vocabulary for each selection, tables of forms, a list of proper names, and a Greek-German word-list arranged in alphabetical order. A complementary third volume by A. Paul and Ruhbach was described *NTA* 40, p. 514.

R. LUNDIN (ED.), *Disciplining Hermeneutics. Interpretation in Christian Perspective* (Grand Rapids: Eerdmans, 1997, paper $18; Leicester, UK: Apollos) viii and 177 pp. Indexed. LCN: 97-4925. ISBN: 0-8028-0858-1 (E), 0-85111-453-9 (A).

After a 21-page introduction by the editor, this volume presents nine essays on various aspects of hermeneutics: N. Wolterstorff on the importance of hermeneutics for a Christian worldview; I. H. Marshall on "to find out what God is saying"—the authorizing of Scripture; M. Westphal on the importance of hermeneutics (post-Kantian reflections); D. Marshall on truth, universality, and interpretation; E. T. Charry on cure of body and soul—interpretation as art and science; D. Lyon on sliding in all directions—social hermeneutics from suspicion to retrieval; W. J. Jennings on baptizing a social reading—theology, hermeneutics, and postmodernity; K. J. Vanhoozer on the spirit of understanding—special revelation and general hermeneutics; and D. Willard on hermeneutical occasionalism.

E. MAUERHOFER, *Einleitung in die Schriften des Neuen Testaments,* ed. D. Gysel, Hänssler Theologie (2 vols.; Neuhausen—Stuttgart: Hänssler, 1995, paper DM 39.95 each) xiv and 306 pp., xvii and 320 pp., 3 maps. Bibliographies. ISBN: 3-7751-2218-4 (vol. 1), -2340-7 (vol. 2).

This two-volume introduction to the NT is based on the confession of full verbal inspiration, and describes the NT and the OT as God's inerrant word which forms a marvelous unity. The first volume deals with prolegomena to NT introduction (nature of the book, significance, name, content, tools, the task, language and literary form, milieu and historical setting), as well as the gospel and the Gospels, the Synoptic Gospels (Matthew, Mark, Luke), John's Gospel, and Acts. The second volume treats the Pauline letters (Galatians, 1 Thessalonians, 2 Thessalonians, 1 Corinthians, etc.), Hebrews, the Catholic epistles, and Revelation. An appendix takes up the question of pseudepigraphy in NT epistolary litera-

ture, and concludes that a pseudonymous writing had no chance of being recognized as canonical.

D. K. McKim, *Westminster Dictionary of Theological Terms* (Louisville, KY: Westminster John Knox, 1996, cloth $33, paper $20) vii and 310 pp. Bibliography. LCN: 96-21588. ISBN: 0-664-22089-4 (cloth), -25511-6 (paper).

This dictionary provides concise one-to-three sentence definitions of more than 5,500 theological terms (not proper names of persons or titles of books) drawn from twenty-one theological disciplines, including biblical studies. For example, "criticism, form" is defined as a "means of biblical criticism that studies texts according to their 'prehistory,' in oral and written stages. It employs literary criticism to classify texts in their literary forms or genres. This is correlated with its 'setting in life' (Ger. *Sitz im Leben*) to enhance understanding." McKim is academic dean and professor of theology at Memphis Theological Seminary.

B. M. Metzger, *Reminiscences of an Octogenarian* (Peabody, MA: Hendrickson, 1997, $24.95) xi and 242 pp., frontispiece. Illustrated. Indexed. LCN: 97-28490. ISBN: 1-56563-264-8.

Metzger, professor emeritus of NT language and literature at Princeton Theological Seminary, traces his life story in eighteen chapters: his Pennsylvania Dutch heritage, moving on to Princeton, expanding horizons, ordination and vocation in church and seminary, the International Greek NT project, the Bible Societies' *Greek New Testament,* the Revised Standard Version, the New Revised Standard Version, the saga of the Yonan Codex, condensing the Bible, literary forgeries, vexations of an author, projects and missions, sabbatical leaves from teaching, *The Oxford Companion to the Bible,* on the lecture circuit at home and abroad, awards and honors, and interesting people he has known.

G. T. Montague, *Understanding the Bible. A Basic Introduction to Biblical Interpretation* (New York—Mahwah, NJ: Paulist, 1997, paper $19.95) vi and 239 pp., frontispiece. LCN: 97-22381. ISBN: 0-8091-3744-5.

After raising the chief questions of biblical hermeneutics with reference to Acts 8:26-38, this volume surveys the major theories of biblical interpretation from ancient times to the present: the Bible interprets the Bible, the wealth of the word (the Fathers interpret the Bible), climbing the tower (the Middle Ages), the path of independence (the Reformation and the Enlightenment), the Bible and the church (the Catholic response), from text to subject to the hermeneutics of understanding, later 20th century developments (redaction, structuralism, deconstruction, P. Ricoeur), other hermeneutical methods (sociocultural, rhetorical, narrative, reader-response, advocacy), critical realist hermeneutics (B. Lonergan), community and canon (the Bible in the church), Vatican II's Constitution on Divine Revelation (*Dei verbum*), and the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church (a study guide). Montague is professor of biblical theology at St. Mary's University in San Antonio, Texas.

J. H. Moulton and G. Milligan, *Vocabulary of the Greek Testament* (Peabody, MA: Hendrickson, 1997, $39.95) xxxi and 736 pp. Indexed. ISBN: 1-56563-271-0.

In the early years of the 20th century, Moulton asked Milligan to join him in assembling data from Greek papyri discovered in Egypt that would illuminate particular words in the Greek NT. After Moulton's death in 1915 Milligan continued the project, and their work was published first in fascicles between 1914 and 1929 and then in a single-volume edition in 1930. After Milligan's fourteen-page general introduction to the papyri and their significance for understanding the language of the NT, the volume presents the entries in alphabetical order from ἀβαρής to ὠφέλιμος. This reprint of the 1930 edition includes Strong's concordance numbers that make the work more accessible to those with limited knowledge of Greek, as well as a thirty-page triple-column index of NT passages (compiled by D. B. Wallace).

A. MÜHLING, *Karl Ludwig Schmidt. "Und Wissenschaft ist Leben,"* Arbeiten zur Kirchengeschichte 66 (Berlin—New York: de Gruyter, 1997, DM 148) xi and 263 pp., plate. Bibliography. ISBN: 3-11-015442-0.

This biography of Professor Schmidt (1891-1956) takes account not only of his achievements as a NT scholar (particularly as a pioneer in form criticism) but also (and especially) of his efforts to act responsibly in matters of university, church, and state in Germany during the first half of the 20th century. It deals with his childhood and studies (1891-1913), the Great War (1914-16), the Berlin years (1916-21), Giessen (1921-25), Jena (1925-29), the Bonn years (1929-33), the year 1933 [see § 38-1291], his "odyssey," and the Basel years (1935-56) [see § 39-1371]. Also included are a photograph of Schmidt, and twenty-eight appendixes (mainly excerpts from his letters to famous scholars).

B. A. PEARSON, *The Emergence of the Christian Religion. Essays on Early Christianity* (Harrisburg, PA: Trinity Press International, 1997, paper $19) xiv and 241 pp. Indexed. LCN: 97-38320. ISBN: 1-56338-218-0.

The ten essays (some extensively revised) in this collection concern the emergence of the Christian religion (1994), the gospel according to the Jesus Seminar—recent trends in Gospel research [§ 40-1428], 1 Thess 2:13-16 as a Deuteropauline interpolation [§ 15-961], a reminiscence of classical myth in 2 Pet 2:4 (1969), *Apocalypse of Peter* (NHC VII,*3*) and canonical 2 Peter (1990), OT interpretation in gnostic literature (1988), the problem of "Jewish gnostic" literature (1986), Eusebius and gnosticism (1992), unity and diversity in the early church as a social phenomenon (1995), and philanthropy in the Greco-Roman world and in early Christianity (1997). Also included are a six-page introduction and concluding personal observations on scholarly method. Pearson is professor of religious studies emeritus at the University of California at Santa Barbara and professor and interim director of the religious studies program at the University of California, Berkeley.

P. POKORNÝ AND J. B. SOUČEK, *Bibelauslegung als Theologie,* ed. P. Pokorný, Wissenschaftliche Untersuchungen zum Neuen Testament 100 (Tübingen: Mohr Siebeck, 1997, DM 198) ix and 372 pp. Bibliography. Indexed. ISBN: 3-16-146766-3.

The twenty-five essays in this collection, sixteen by Pokorný and nine by Souček (1902-72), appear in German, French, and English under five headings: the relation of life to the material (three); hermeneutics (four); biblical theology in its setting (six); Paul, his students, and opponents (four); and gospel and Gospels (eight). The papers by Pokorný include studies of problems of contemporary exegesis illustrated by Mk 7:24-30/Mt 15:21-28 [§ 40-199], Acts 17:16-34 and the role of the theological faculty in the context of the university (1996), problems of biblical theology [§ 26-258], the theological problem of NT pseudepigraphy [§ 29-429], Antigone and Jesus (1996), Greek proverbs in the NT (1994), the origin of gnosis (1967), Christology and baptism in early Christianity [§ 25-1038], the problem of the beginning and the end of Mark's Gospel (1977), the significance of Mark's Gospel for the origin of the Christian Bible (1995), the temptation stories and their intention [§ 18-870], Lk 15:11-32 and Lukan soteriology (1989), the gathering of Israel and Christian mission according to Luke (1995), and the earthly Jesus in John's Gospel [§ 28-980]. Souček's papers deal with such topics as demythologization in Czech theology (1955), the unity of the canon and the unity of the church (1968), Israel and the church in Paul's thought (1971), knowing Christ not according to the flesh (1959), the opposition between community and world in 1 Peter [§ 5-486], the problems of the letter of James (1958), and "salt of the earth and light of the world" (Mt 5:13-16) [§ 8-574].

S. E. PORTER (ED.), *Handbook of Classical Rhetoric in the Hellenistic Period, 330 B.C.-A.D. 400* (Leiden—New York—Cologne: Brill, 1997, 430 gld. or $253) xv and 901 pp. Bibliographies. Indexed. LCN: 96-47335. ISBN: 90-04-09965-4.

After chapters by G. A. Kennedy on the history of rhetoric and on the genres of rhetoric, this volume presents contributions by W. Wuellner on arrangement, M. Heath on invention,

G. O. Rowe on style, T. H. Olbricht on delivery and memory, J. R. Reed on the epistle, D. M. Schenkeveld on philosophical prose, S. Rebenich on historical prose, R. Webb on poetry and rhetoric, R. A. Burridge on biography, D. H. Berry and Heath on oratory and declamation, F. Siegert on homily and panegyrical sermon, R. F. Hock on the rhetoric of romance, J. M. Knight on apocalyptic and prophetic literature, and R. Scodel on drama and rhetoric. Then there are treatments of individual writers and the rhetorical tradition: Burridge on the Gospels and Acts, Porter on Paul and his letters, L. Thurén on the general NT writings, D. L. Stamps on the Johannine writings, W. Kinzig on the Greek Christian writers, P. E. Satterthwaite on the Latin Church Fathers, T. M. Conley on Philo of Alexandria, H. M. Martin on Plutarch, D. A. Runnalls on the rhetoric of Josephus, Hock on the Cynics and rhetoric, J. A. L. Lee and K. H. Lee on translations of the OT (Greek and Latin), R. I. Pervo on rhetoric in the Christian Apocrypha, and E. A. Judge on the rhetoric of inscriptions.

S. E. Porter and T. H. Olbricht (eds.), *The Rhetorical Analysis of Scripture. Essays from the 1995 London Conference,* JSNT Supplement Series 146 (Sheffield, UK: Sheffield Academic Press, 1997, £55 or $91) 504 pp. Bibliographies. Indexed. ISBN: 1-85075-671-6.

Prepared for a conference held in 1995 at Pepperdine University in Malibu, CA, this volume first presents general studies on rhetorical analysis: V. K. Robbins on the present and future of rhetorical analysis, J. D. H. Amador on the Word made flesh (epistemology, ontology, and postmodern rhetorics), E. M. Olbricht on constructing the dead author (postmodernism's rhetoric of death), T. H. Olbricht on the flowering of rhetorical criticism in America, and R. G. Hall on ancient historical method and the training of an orator. Then after two OT papers by J. P. H. Wessels and H. Viviers, there are three Gospel studies: P. J. J. Botha on Mark's story of Jesus and the search for virtue, W. Braun on argumentation and the problem of authority (Synoptic rhetoric of pronouncement in cultural context), and L. G. Bloomquist on methodological considerations in determining the social context of Cynic rhetorical practice (implications for present studies of the Jesus traditions). Finally there are twelve essays on Paul and his rhetoric: G. Holland on Paul's use of irony as a rhetorical technique, Porter on ancient rhetorical analysis and discourse analysis of the Pauline corpus, J. T. Fitzgerald on the catalogue in ancient Greek literature, J.-N. Aletti on the rhetoric of Romans 5–8, I. J. Jolivet on an argument from the letter and intent of the law as the primary argumentative strategy in Romans, F. W. Hughes on rhetorical criticism and the Corinthian correspondence, G. S. Selby on Paul the seer (the rhetorical persona in 1 Cor 2:1-16), L. D. Jacobs on establishing a new value system in Corinth (1 Corinthians 5–6 as persuasive argument), V. Jegher-Bucher on "the thorn in the flesh" (considerations about 2 Cor 12:7-10 in connection with 12:1-13), D. F. Watson on the integration of epistolary and rhetorical analysis of Philippians, C. J. Classen on a rhetorical reading of the letter to Titus, and J. N. Vorster on construction of culture through construction of person (*Acts of Thecla* as an example). Also included are an introduction by Porter and a conclusion by D. Jasper.

Preaching as a Theological Task. World, Gospel, Scripture. In Honor of David Buttrick, ed. T. G. Long and E. Farley (Louisville, KY: Westminster John Knox, 1996, paper $23) x and 191 pp., frontispiece. Bibliography. LCN: 96-8619. ISBN: 0-664-25617-1.

After D. M. Greenhaw's essay on the formation of consciousness, this volume honoring Professor Buttrick presents fifteen articles on preaching and the world (five), preaching and the gospel (six), and preaching and Scripture (four). The papers most pertinent to the NT field are by F. B. Craddock on the gospel of God, D. K. McKim on the gospel as empowered speech for proclamation and persuasion, P. S. Wilson on whether there is a growing divide between biblical studies and preaching, L. S. Bond on apocalyptic vocation and liberation—the foolish church in the world, E. Farley on a new paradigm for preaching, and R. J. Allen on why preach from passages in the Bible. Also included are a photograph of the honoree and a selected bibliography of his writings.

Putting Body & Soul Together. Essays in Honor of Robin Scroggs, ed. V. Wiles, A. Brown, and G. F. Snyder (Valley Forge, PA: Trinity Press International, 1997, cloth $30, paper $20)

xxiv and 360 pp., frontispiece. Bibliography. Indexed. LCN: 97-227. ISBN: 1-56338-209-1 (cloth), -206-7 (paper).

The nineteen essays honoring Professor Scroggs are by Snyder on the social context of the ironic dialogues in John's Gospel; P. M. Eisenbaum on a speech act of faith—the early proclamation of Jesus' resurrection; S. C. Winter on why and whether Christianity is antibody; C. Afzal on the communal icon—complex cultural schemas, elements of the social imagination (Mt 10:32/Lk 12:8 and Rev 3:5); A. Enermalm on the Sermon on the Mount as foundational text—more than catechism; D. Good on moral dualism and virtues in Matthew's Gospel; C. Deutsch on the transfiguration—vision and social setting in Matthew's Gospel (Mt 17:1-9); A. LaCocque on the great cry of Jesus in Mt 27:50; B. L. Visotzky on the priest's daughter and the thief in the orchard—the soul of *Leviticus Rabbah;* G. Gilbert on the disappearance of the Gentiles—God-fearers and the image of the Jews in Luke-Acts; C. Setzer on Jews, Jewish Christians, and Judaizers in North Africa; J. L. Martyn on a formula for communal discord (Gal 5:17) as a clue to the nature of pastoral guidance; M. Winger on freedom and the apostle—Paul and the paradoxes of necessity and choice; C. J. Roetzel on no "race of Israel" in Paul; F. W. Weidmann on an (un)accomplished model—Paul and the rhetorical strategy of Phil 3:3-17; R. Jewett on honor and shame in the argument of Romans; D. Patte on the future of critical NT studies (reflections on Lk 17:11-19); V. L. Wimbush on religious and theological studies as religious criticism—a future for biblical studies; and Wiles on transforming NT theology by (re)claiming subjectivity. Also included are a photograph of the honoree, an introduction by Brown, five personal tributes, a sketch of Scroggs's life, and a list of his publications (compiled by K. L. Smith).

H. RÄISÄNEN, *Marcion, Muhammad and the Mahatma. Exegetical Perspectives on the Encounter of Cultures and Faiths* (London: SCM, 1997, paper £14.95) xi and 293 pp. Bibliography. Indexed. ISBN: 0-334-02693-8.

Based in part on the Cadbury Lectures delivered in 1996 at the University of Birmingham, this volume explores what mainstream Christians might learn from a confrontation with others who read their Scripture with more critical eyes. It deals with the following topics: a biblical critic in the global village (whether exegesis can serve interreligious harmony), saving God's integrity (Paul's struggle in Romans 9–11), coexistence and conflict (early Christian attitudes to adherents of traditional cults), the redemption of Israel (a salvation-historical problem in Luke-Acts), attacking the book and not the people (Marcion and the Jewish roots of Christianity), Jesus between Christianity and Islam (Muhammad's portrait of the Jewish prophet), whether Allah is arbitrary (predestination in the Qur'an), the word of God and the word of Muhammad (whether historical criticism of the Qur'an could be pursued by Muslims), the Bible and the traditions of the nations (Isaac La Peyrère as a precursor of biblical criticism), a Bible-believer improving the Bible (Joseph Smith's contribution to exegesis), ideas and problems of universal wisdom (Mahatma Gandhi and the Sermon on the Mount), and the pluralist imperative. Räisänen is professor of NT exegesis at the University of Helsinki.

H. G. REVENTLOW, *Epochen der Bibelauslegung.* Band 3, *Renaissance, Reformation, Humanismus* (Munich: Beck, 1997, DM 68) 271 pp. Bibliography. Indexed. ISBN: 3-406-34987-0.

This third volume in a four-volume history of biblical interpretation [see *NTA* 39, p. 130] first deals with the Bible in the Renaissance and Humanism: finding the way back to the Hebrew original (G. Manetti), rediscovering the primitive text of the NT (L. Valla), reading the Bible with Plato (M. Ficino), learning from Judaism (J. Reuchlin), living with the Bible (J. F. Stapulensis), getting to know Paul anew (J. Colet), and following the "philosophy of Christ" (Erasmus). Then it treats the Bible in the time of the Reformation: being justified through faith (Luther), constructing theology according to Scripture (P. Melanchthon), shaping the church according to the Bible (Zwingli), seeking instruction in the Scriptures (Calvin), spreading the kingdom of God with the sword (T. Müntzer), taking Jesus'

commands radically (the Zurich Baptists), finding the meaning in the inner word and not in the "letters" (S. Franck), governing according to the OT model (the Münster experiment), and disavowing the OT (P. Marpeck). Finally it considers the Bible in the time of the Counter-Reformation, late Humanism, and orthodoxy: combating heretics with the Bible (J. Maldonatus), paying attention to the historical background of Scripture (H. Grotius), and defending the Bible as inspired (A. Calov).

Scripture, Tradition and Reason. A Study in the Criteria of Christian Doctrine. Essays in Honour of Richard P. C. Hanson, ed. R. Bauckham and B. Drewery (Edinburgh: T&T Clark, 1997, paper $24.95) viii and 297 pp., frontispiece. Bibliography. ISBN: 0-567-09482-0.

The paperback edition of a work first published in 1988, this *Festschrift* honoring Professor Hanson contains articles by F. F. Bruce on Scripture in relation to tradition and reason; A. R. C. Leaney on the virgin birth in Lukan theology and in the classical creeds; R. H. Fuller on Scripture, tradition, and priesthood; Bauckham on tradition in relation to Scripture and reason; J. F. Kelly on Scripture and tradition in the early Irish church; L. W. Barnard on the use of the patristic tradition in the late 17th and early 18th centuries; D. A. Pailin on reason in relation to Scripture and tradition; H. Crouzel on theological construction and research—Origen on free will; and S. J. Smalley on E. Underhill and the mystical tradition. Also included are a photograph of the honoree, a preface by the editors, Drewery's short biographical memoir of Hanson, A. T. Hanson's account of his writings, a bibliography of his writings, and H. Chadwick's epilogue.

J. L. Seif, *The Evolution of a Revolution. Reflections on Ancient Christianity in its Judaistic, Hellenistic and Romanistic Expressions* (Lanham, MD—New York—London: University Press of America, 1994, paper $17.50) 184 pp. ISBN: 0-8191-9682-7.

Seif, Jewish studies chair at Christ for the Nations Institute in Dallas, Texas, characterizes ancient Christianity as an evolving revolutionary movement, and seeks to trace its growth and expansion from its humble beginnings in Judea to its penetration into the world of the pagan elite who governed the Roman empire. After describing the rise and demise of the first Jewish-Christian communities, he discusses Jewish apocalyptic expectation and NT Christian eschatology, with particular attention to Jesus' message of the kingdom of God and Paul's innovative translation/contextualization of that message. Then under the heading "the Roman Christian re-interpretation of Sacred Scripture and sacred space," he shows how Church Fathers scorned the original Jewish Christians, and made anti-Judaism normative in Christian circles.

S. M. Sheeley and R. N. Nash, *The Bible in English Translation. An Essential Guide* (Nashville, TN: Abingdon, 1997, paper $12.95) 116 pp. Bibliographies. LCN: 97-31594. ISBN: 0-687-00153-6.

Sheeley and Nash, who teach in the department of religion and philosophy at Shorter College in Rome, Georgia, seek to help students of the Bible to evaluate for themselves the strengths and weaknesses of the different contemporary English translations of Scripture. After sketching the making of the English Bible, they deal with translating the Bible, verbal translations (KJV, RSV, NASB, NIV, NAB, NKJV, NJB, NRSV), dynamic translations and paraphrases (J. B. Phillips, JB, NEB, REB, New Century, New Living Translation, GNB/TEV, CEV, Living Bible, The Message), and choosing and using a translation (questions and suggestions). An eight-page appendix provides an annotated bibliography of selected versions.

Society of Biblical Literature 1997 Seminar Papers, SBL Seminar Papers 36 (Atlanta: Scholars Press, 1997, paper $25) vii and 756 pp. Bibliographies. ISBN: 0-7885-0391-X.

Among the papers prepared for seminars at the 1997 SBL meeting in San Francisco and printed in this volume, those most pertinent to NT studies include C. C. Fuller on the repositioning of the authorial audience in P. Pasolini's "Il Vangelo seco Matteo"; M. A. Williams

on negative theologies and demiurgical myths in late antiquity; J. M. Asgeirsson on arguments and audience(s) in *Gospel of Thomas;* V. K. Robbins on rhetorical composition and sources in *Gospel of Thomas;* D. L. Bock on key Jewish texts on blasphemy and exaltation and the Jewish examination of Jesus; A. K. M. Adam on reading Matthew as cultural criticism; B. A. Pearson on ancient Alexandria in *Acts of Mark;* R. L. Brawley on multivocality in Romans 4; C. Grenholm on the process of the interpretation of Romans; J. Sievers on "God's gifts and call are irrevocable"—the interpretation of Rom 11:29 and its uses; D. L. Barr on an ethical reading of Revelation—reflections on John's use of power, violence, and misogyny; J.-P. Ruiz on the politics of praise—a reading of Rev 19:1-10; S. B. Andrews on 2 Cor 11:19-20 and the tyranny of Paul's opponents; D. A. deSilva on investigating honor discourse (guidelines from classical rhetoricians); M. D. Given on true rhetoric—ambiguity, cunning, and deception in Pauline rhetoric; R. B. Sisson on voices of authority in the Sermon on the Mount; M. R. Huie-Jolly on constructing ideology in Jn 5:17-23—like Father, like Son, absolute case, mythic authority; R. M. Royalty on the rhetoric of Revelation; A. Smith on W. W. Brown's *Clotel,* slave ideology, and Pauline hermeneutics; W. Carter on community definition and Matthew's Gospel; G. T. Zervos on an early noncanonical annunciation story (*Protevangelium of James* 10–12); J. W. Aageson on 2 Timothy and its theology—in search of a theological pattern; L. R. Donelson on studying Paul—2 Timothy as remembrance; and G. D. Fee on a theology of 2 Timothy from a Pauline perspective. Also included is D. M. Scholer's 1997 Q bibliography supplement.

P. A. Soukup and R. Hodgson (eds.), *From One Medium to Another. Communicating the Bible Through Multimedia* (Kansas City, MO: Sheed & Ward, 1997, paper $24.95; New York: American Bible Society) iv and 382 pp., 27 figs. Bibliography. Indexed. ISBN: 1-55612-968-8 (S&W), 0-8267-0034-9 (ABS).

The basic question treated in this volume is, How can the message of the Holy Scriptures be faithfully translated and communicated from one medium to another? After an introduction by Hodgson and an overture by G. R. Rowe, it presents sixteen papers under three headings: theoretical approaches—assessing the challenge (five), case studies—accepting the challenge (eight), and future studies (three). The contributors include M. Silva on recent developments in NT hermeneutics; J. Lambert on problems and challenges of translation in an age of new media and competing models; F. Lawrence on the seriousness of play (H.-G. Gadamer's hermeneutics as a resource for Christian mission); A. Bach on Eve's journey from Eden to MTV; and G. M. Shreve on Bible translation, hypercommunication, and virtual reality. R. W. Roschke has provided a postlude.

G. Strecker, *History of New Testament Literature,* trans. C. Katter with H.-J. Mollenhauer (Harrisburg, PA: Trinity Press International, 1997, paper $24) xiv and 238 pp. Bibliographies. Indexed. LCN: 97-12971. ISBN: 1-56338-203-2.

The English version of *Literaturgeschichte des Neuen Testaments* [*NTA* 37, p. 109], this introduction to the history of NT literature deals with the history of the undertaking and the nature of the task, the text and language of the NT writings, the Letters (NT data, genre, traditional material, etc.), the Gospels (form, literary antecedents to and traditions in the Synoptic Gospels, John's Gospel, the significance of rhetoric for interpretation), Acts (relation to Luke, genre, sources, traditions, forms), the Johannine Apocalypse (genre, sources, forms, author), and the NT canon. Strecker was professor of NT on the theological faculty at the University of Göttingen.

C. Stuhlmueller and S. MacDonald (eds.), *A Voice Crying Out in the Desert. Preparing for Vatican II with Barnabas M. Ahern (1915-1995)* (Collegeville, MN: Liturgical Press, 1996, paper $24.95) xxiv and 354 pp., plate. Bibliography. Indexed. LCN: 95-41479. ISBN: 0-8146-2354-9.

This collection of essays by Ahern is divided into six parts: interpreting the Bible (three), the Bible and openness to the world (two), the church as the body of Christ (three), the presence of Mary in the Bible (three), the cross and suffering (three), and mystical life and life

after death (three). Each section contains an essay by way of response (by Stuhlmueller, C. Yuhaus, J. M. Vereb, J. Crowe, D. Senior, and C. Brovetto, respectively). The topics include new light on the Gospels, M.-J. Lagrange as a pioneer of modern Catholic biblical scholarship, Christian union with the body of Christ, the biblical concept of church, the role of law in the church, the infancy narratives, Mary and the poor of Israel, Paul and the apostolate, sharing in Christ's sufferings, and being with Christ after death. Also included are four personal appreciations (by R. Mercurio, P. Rogers, J. P. Roache, and P. M. Boyle) and a bibliography of Ahern's publications (compiled by K. O'Malley).

A. C. THISELTON, *New Horizons in Hermeneutics. The Theory and Practice of Transforming Biblical Reading* (Grand Rapids: Zondervan, 1997, paper $29.99) xii and 703 pp. Bibliography. Indexed. LCN: 91-40572. ISBN: 0-310-21762-8.

The paperback edition of the work described in *NTA* 37, p. 110, this volume describes and evaluates major hermeneutical approaches, and suggests how these theoretical models may be exemplified in treating biblical texts or issues in biblical interpretation. Thiselton is principal of St. John's College at Durham University.

É. TROCMÉ, *The Childhood of Christianity,* trans. J. Bowden (London: SCM, 1997, paper £12.95) xiii and 145 pp., map. Bibliography. Indexed. ISBN: 0-334-02709-8.

The English version of *L'enfance du christianisme* (1997), this history of early Christianity first deals with Judaism at the beginning of our era, John the Baptist and Jesus of Nazareth, the first church of Jerusalem, and the spread of the "Hellenists." Then there are four chapters on Paul: the first steps, flight forward, church leader, and theologian and martyr. Finally it treats the great crisis of the 60s, the Christian counter-offensive, a new dawn for Paul's heirs, movement toward an adult Christianity, and consolidation and Hellenization. Trocmé, emeritus professor of NT at the University of Strasbourg, seeks to show how the collective consciousness of the early Christians was gradually formed and enriched in the course of successive shocks during the 1st and early 2nd centuries A.D.

N. TURNER, *Christian Words* (Edinburgh: T&T Clark, 1997, paper $29.95) xvii and 513 pp. Indexed. ISBN: 0-567-08564-3.

The paperback edition of a work described in *NTA* 25, p. 83, this volume examines approximately 400 "Christian words," that is, Greek words that the first Christians devised for themselves or that acquired a new meaning from use in a Christian context: Abba (ἀββά); abominable, abomination (βδελυκτός, βδέλυγμα); acceptable (to God) (δεκτός); adoption (υἱοθεσία); and so forth. Turner was reader in theology at the University of Rhodesia.

Unter dem einen Bogen des Bundes. Festschrift für Gerhard Jankowski, Teil 2, ed. A. Bedenbender, Texte & Kontexte 75 (Berlin: Lehrhaus, 1997, paper DM 7.50) 54 pp. Bibliographies. ISSN: 0170-1096.

The second part of the *Festschrift* honoring Professor Jankowski [see *NTA* 42, pp. 175-176] contains contributions by B. Klappert on Gen 12:1-3 and Mt 17:1-13 (a sermon), D. Börner-Klein and U. Berzbach on the problem of translation and understanding with reference to Lev 19:18 and Deut 6:4, A. Wolff-Steger on the merciful Samaritan (an exegesis of Lk 10:25-37), K. Butting on biblical visions of community (an exegetical contribution to the discussion about marriage, family, and homosexuality), M. Ahrens on prophetic elements in the letter of James, and G. A. Schiblinsky on liberation theology and religion.

E. VERHOEF, *Adrianus van Veldhuizen. Nieuwtestamenticus, maar vooral praktisch theoloog* (Heerenveen: Uitgeverij J.J. Groen en Zoon, 1997, paper 19.95 gld.) 83 pp. Illustrated. Bibliography. Indexed. ISBN: 90-5030-843-0.

Professor van Veldhuizen (1871-1937) taught NT studies at Groningen for twenty-five years. This biography deals with his youth in Zeist, Arnhem, and Doetinchem; the institutions at Doetinchem; his studies at Amsterdam and Utrecht; his pastoral work in Molk-

werum and Almelo; his appointment as rector of the Nederlandsche Zendingsschool; and his professorship at Groningen and contributions to NT studies. Then it reflects on van Veldhuizen as a theologian, his work as a Bible translator, and his love of nature. Also included (pp. 61-81) is a bibliography of his writings.

F. VOUGA, *Les premiers pas du christianisme. Les écrits, les acteurs, les débats,* Le Monde de la Bible 35 (Geneva: Labor et Fides, 1997, paper 140 FF) 263 pp. Bibliography. ISBN: 2-8309-0871-6.

After methodological reflections on the principles and the principal sources for a presentation of primitive Christianity, the author divides his presentation into three phases and in each phase deals with the persons and groups, the modes and debates, and the major figures and their work: from Easter to the beginnings of the Pauline mission—what one can reconstruct from the beginnings of Christianity, from the Pauline mission to the Jewish War—the time of the apostles, and the end of the period of the apostles—the time of the apostolic literature. Vouga, professor of NT at the Kirchliche Hochschule Bethel in Bielefeld, is the author of *Jésus et la loi selon la tradition synoptique* (1988).

W. WALDEN, *Invitation to the Greek Language* (rev. ed.; Boston: Livingworks, 1996, paper $20) xi and 125 pp. Indexed. LCN: 95-77656. ISBN: 1-879200-03-1.

Developed in connection with various continuing education courses taught by the author, this Greek grammar is intended for either self-study or classroom use, and is written at the popular level. It focuses on reading passages from the Greek NT, though other texts are included. The twenty-four lessons deal with the alphabet, letter and vowel combinations, nouns, noun patterns and the definite article, and so forth. Also included are eleven appendixes (translations of the readings, punctuation, accents, the optative mood, etc.), an English-Greek dictionary, and a Greek-English lexicon. A cassette tape accompanying the grammar is available from the publisher.

W. WEISS, *"Zeichen und Wunder." Eine Studie zu der Sprachtradition und ihrer Verwendung im Neuen Testament,* Wissenschaftliche Monographien zum Alten und Neuen Testament 67 (Neukirchen-Vluyn: Neukirchener, 1995, DM 68) viii and 189 pp. Bibliography. Indexed. ISBN: 3-7887-1471-9.

The slightly revised version of a *Habilitationsschrift* accepted in 1991 by the department of Evangelical theology at Mainz, this volume first investigates the use, meaning, and definition of the double expression "signs and wonders" (σημεῖα καὶ τέρατα) in the OT, the Septuagint, Hellenistic literature, and Hellenistic-Jewish writings. Then it explores how σημεῖα καὶ τέρατα is used in the NT both positively (see Rom 15:18-19; 2 Cor 12:12; Acts 2:19, 22, 43; Heb 2:4; Jn 4:48) and negatively (Mk 13:22/Mt 24:24; 2 Thess 2:9). Weiss, professor of NT at Oldenburg, concludes that while the early Jewish and Hellenistic-Jewish understanding of "signs and wonders" influenced Christian usage, the expression received a new orientation in the Hellenistic-Jewish-Christian milieu (perhaps at Antioch).

GOSPELS—ACTS

D. C. ALLISON, *The Jesus Tradition in Q* (Harrisburg, PA: Trinity Press International, 1997, $27) xii and 243 pp. Bibliography. Indexed. LCN: 97-12416. ISBN: 1-56338-207-5.

After a 66-page essay on the compositional history of Q, Allison, associate professor of NT and early Christianity at Pittsburgh Theological Seminary and author of *The Silence of Angels* (1995), presents studies of the plan and sources of the Sermon on the Plain (Q [Lk] 6:20-49), the four beatitudes in Q 6:20-23 as a unified composition, Paul's use of the missionary discourse in Q 10:2-16, the multiple meanings of the returning spirit in Q 11:24-26, finding the sense of the saying about the eye as a lamp in Q 11:34-36, evil and ignorance in

Q 12:7a ("the hairs of your head are numbered"), salvation from the Diaspora in Q 13:28-29 ("from east and west"), and the forsaken house and Jerusalem's repentance in Q 13:34-35.

P. N. ANDERSON, *The Christology of the Fourth Gospel. Its Unity and Disunity in the Light of John 6* (Valley Forge, PA: Trinity Press International, 1997, paper $25) xix and 329 pp., 22 tables. Bibliography. Indexed. LCN: 97-7838. ISBN: 1-56338-199-0.

The paperback edition of a work published by Mohr Siebeck in 1996 [*NTA* 41, p. 142], this investigation of the tensions within Johannine Christology gives particular attention to Jn 6:1-71, and argues that the truth of John's Christology exists because of its dialectical tensions and not in spite of them.

W. E. ARNAL AND M. DESJARDINS (EDS.), *Whose Historical Jesus?,* Studies in Christianity and Judaism 7 (Waterloo, Ont.: Wilfrid Laurier University Press, 1997, paper $27.95 Can.) vi and 337 pp. Indexed. ISBN: 0-88920-295-8.

Prepared in connection with the 1993 and 1994 meetings of the Canadian Society of Biblical Studies, the twenty-four papers in this volume are by W. Klassen on the Mediterranean Jesus, J. D. Crossan on itinerants and householders in the earliest Jesus movement, B. L. Mack on Q and a Cynic-like Jesus, J. W. Marshall on *Gospel of Thomas* and the Cynic Jesus, Arnal on the Galilean Jewish Jesus, S. Freyne on Galilean questions to Crossan's Mediterranean Jesus, W. Braun on socio-rhetorical interests, L. G. Bloomquist on the rhetoric of the historical Jesus, W. Cotter on cosmology and the Jesus miracles, H. Moxnes on the theological importance of the "third quest" for the historical Jesus, S. Walker-Ramisch on academic engagement, J. Schaberg on a feminist experience of historical-Jesus scholarship, G. LeMarquand on the historical Jesus and African NT scholarship, L. E. Vaage on the scholar as *engagé,* T. L. Donaldson on Jesus and the Dead Sea scrolls, W. O. McCready on the historical Jesus and the Dead Sea scrolls, D. Neufeld on apocalypticism, E. M. Humphrey on apocalypse as veil or vision in recent historical-Jesus research, S. Westerholm on the Christ of faith, B. W. Henaut on whether the "historical Jesus" is a christological construct, R. L. Webb on continuing historical-Jesus studies, L. W. Hurtado on a taxonomy of recent historical-Jesus work, P. Richardson on desiderata for future historical-Jesus research, and Arnal on making and remaking the Jesus sign.

J. ASHTON (ED.), *The Interpretation of John,* Studies in New Testament Interpretation (2nd ed.; Edinburgh: T&T Clark, 1997, paper $29.95) xiv and 329 pp. Bibliography. Indexed. ISBN: 0-567-08546-5.

In addition to Ashton's introduction to the problem of John and the eight essays contained in the first edition of this collection [see *NTA* 31, p. 227], this edition contains a new five-page introduction and six more essays: J.-A. Bühner on the exegesis of the Johannine "I am" sayings (1977); F. J. Moloney on who "the reader" in/of the Fourth Gospel is [§ 37-1322]; S. M. Schneiders on a feminist interpretation of Jn 4:1-42 (1991); M. W. G. Stibbe on a structuralist approach to John's Gospel [§ 38-229]; S. D. Moore on deconstruction, feminism, and the Samaritan woman [§ 38-236]; and M. C. de Boer on narrative criticism, historical criticism, and John's Gospel [§ 37-783].

V. BALABANSKI, *Eschatology in the making. Mark, Matthew and the Didache,* Society for New Testament Studies Monograph Series 97 (Cambridge, UK—New York: Cambridge University Press, 1997, $59.95) xvii and 241 pp. Bibliography. Indexed. LCN: 96-48934. ISBN: 0-521-59137-6.

The revised version of a doctoral dissertation directed by F. Moloney and G. Jenkins and presented in 1993 to the University of Melbourne, this volume first considers early Christian expectations about an imminent end and reviews models for understanding eschatological development in early Christianity. Then it focuses on specific texts: Mt 25:1-13 as a window on eschatological change, Mark 13—eschatological expectation and the Jewish War, the Judean flight oracle (Mk 13:14-19) and the Pella flight tradition, Matthew 24 and eschatological expectation after the Jewish War, and *Didache* 16 as a development in Chris-

tian eschatology. Balabanski concludes that the passing of time and the delay of the parousia did not play the major role that has often been assigned to them in modern scholarship.

D. R. Beck, *The Discipleship Paradigm. Readers and Anonymous Characters in the Fourth Gospel,* Biblical Interpretation 27 (Leiden—New York—Cologne: Brill, 1997, 105 gld. or $65.75) vii and 173 pp. Bibliography. Indexed. LCN: 97-19022. ISBN: 90-04-10700-2.

Based on a doctoral dissertation directed by D. M. Smith and presented to Duke University in 1994, this volume examines the portrayal of characters (especially anonymous characters) in the Fourth Gospel [see § 38-1419]. After a five-page introduction, it deals with the analysis of character and with the textual analysis of Fourth Gospel characters. Then it treats anonymity, identity, and identification (the Fourth Gospel Prologue and the witness of John); anonymous women and models of discipleship; the infirm, the blind, the dead, and the misplaced; and the disciple Jesus loved. Beck concludes that the less determinate the characterization in John's narrative, the easier it is for readers to enter the narrative world through participation in the character's episode with Jesus—especially in the case of the disciple Jesus loved (the Johannine paradigm of discipleship).

K. Berger, *Darf man an Wunder glauben?* (Stuttgart: Quell, 1996, paper DM 29.80) 174 pp. Indexed. ISBN: 3-7918-1952-6.

Rejecting both fundamentalist literalism and spiritualizing moralism as appropriate approaches to the NT miracle stories, Berger proposes that they be understood as signs of the healing presence of God that takes hold of and renews the whole person, soul and body. After surveying various approaches to miracles, he deals with the nature of miracles, whether miracles can occur today, whether miracles are against the natural sciences, healing from the Holy One, the Messiah as miracle-worker, and raising the dead as a miracle.

K. Berger, *Im Anfang war Johannes. Datierung und Theologie des vierten Evangeliums* (Stuttgart: Quell, 1997, cloth DM 48, paper DM 38) 312 pp. Bibliography. Indexed. ISBN: 3-7918-1434-6 (cloth), -1435-4 (paper).

Berger, professor of NT at Heidelberg University, contends that John's Gospel was composed before A.D. 70, about the same time as Mark's Gospel was written. After an introduction to the problems associated with the dating of John's Gospel, he deals with introductory questions (authorship, addressees, the opponents as non-Christian Pharisees) and the criteria for dating John's Gospel (anti-Judaism, the destruction of Jerusalem and the Temple, the death of Peter and the beloved disciple, etc.). Then he considers the theological themes (the Word of God and the word of Jesus, preexistence, John the Baptist, etc.) and christological questions, and tries to delineate the theological position of John's Gospel in relation to Paul, Colossians and Hebrews, and Matthew. He concludes by asking whether the Jesus tradition must be reinterpreted in light of the early date of John's Gospel.

C. L. Blomberg, *Jesus and the Gospels. An Introduction and Survey* (Nashville, TN: Broadman & Holman, 1997, $24.99) viii and 440 pp., 40 figs., map. Bibliographies. Indexed. LCN: 97-5288. ISBN: 0-8054-1058-9.

Intended as a "one-stop shopping" textbook for courses on the Gospels, this volume first deals with historical background for studying the Gospels: political (an overview of the intertestamental period), religious (Hellenistic and Jewish religion), and socioeconomic (everyday life in NT times). Next it discusses critical methods (historical and literary) for studying the Gospels, and provides an introduction to each Gospel (Mark, Matthew, Luke, John). Then it presents a survey of the life of Christ: the historical Jesus; Jesus' birth and childhood; the beginnings of Jesus' ministry; his Galilean ministry; additional teachings; Judean ministry; and passion, crucifixion, and resurrection. Finally it reflects on the historical trustworthiness of the Gospels and on the theology of Jesus. Blomberg is professor of NT studies at Denver Seminary in Colorado.

M.-É. BOISMARD, *L'Évangile de l'enfance (Luc 1 - 2) selon le proto-Luc,* Études Bibliques, nouvelle série 35 (Paris: Gabalda, 1997, paper 200 F) 280 pp. Bibliography. Indexed. ISBN: 2-85021-097-8.

Boismard, professor emeritus of NT at the École Biblique de Jérusalem and author of *Jésus, un homme de Nazareth. Raconté par Marc l'évangeliste* (1996), seeks to reconstruct the form of the Lukan infancy narrative that he designates "proto-Luke" with the help of the Pepysian Gospel Harmony and other ancient and medieval sources. After juxtaposing the texts of the infancy narratives of "proto-Luke" and "second Luke," he analyzes in turn the "Johannite" document, "proto-Luke," and "second Luke." Then he describes the pertinent sources (the Pepysian Gospel Harmony, other medieval harmonies, and other witnesses), and explains in detail the selection of variant readings and thus how the text of "proto-Luke" has been reconstructed. The two excursuses concern the date of Jesus' birth (3 B.C.) and the virginal conception of Jesus.

U. BORSE, *Die Entscheidung des Propheten. Kompositorische Erweiterung und redaktionelle Streichung von Joh 7,50.(53) - 8,11,* Stuttgarter Bibelstudien 158 (Stuttgart: Katholisches Bibelwerk, 1994, paper DM 39.80) 88 pp. Bibliography. Indexed. ISBN: 3-460-04581-7.

After delineating the textual problem posed by the pericope about Jesus and the adulteress in Jn 7:53–8:11, this volume considers Jn 7:50–8:11 as a Johannine expansion consisting of three parts: the protest of Nicodemus (7:50-53), Jesus' overnight stay on the Mount of Olives (8:1-2), and the presentation of the adulteress (8:3-11). Then it explains the absence of Jn 7:53–8:11 in many manuscripts as a redactional deletion or strikeout: christological statement or historical event, fidelity and leniency, strikeouts and changes, and old and more recent manuscripts. Borse, professor of biblical theology at the University of Köln, concludes that Jn 7:53–8:11 was part of a passage (7:50–8:11) composed by the Evangelist himself.

N. CACHIA, *"I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10,11). The Image of the Good Shepherd as a Source for the Spirituality of the Ministerial Priesthood,* Tesi Gregoriana, Serie Spiritualità 4 (Rome: Editrice Pontificia Università Gregoriana, 1997, paper 39,000 L or $28) 389 pp. Bibliography. Indexed. ISBN: 88-7652-736-2.

Prepared as a doctoral dissertation under the direction of E. R. Martinez and accepted in 1995 by the Pontifical Gregorian University, this volume first surveys the place of the shepherd in the ancient Near East and the shepherd image in extrabiblical texts, the OT, rabbinic writings, and the NT. Next it treats the shepherd image in John's Gospel as it is applied to God, Jesus (see 10:1-18), and church leaders (21:15-19; see also Acts 20:17-38; 1 Pet 5:1-4). Then it traces the effective history of the shepherd image as applied to the ministerial priesthood by the Fathers of the Church, and concludes by sketching a spirituality of the ministerial priesthood in the light of the shepherd image (with particular attention to the relationship that the priest must have to Christ and his flock).

B. CHILTON AND C. A. EVANS, *Jesus in Context. Temple, Purity, and Restoration,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 39 (Leiden—New York—Cologne: Brill, 1997, 310 gld. or $182.50) xi and 572 pp. Bibliography. Indexed. ISBN: 90-04-10746-0.

This collection presents nine articles by Evans and eleven articles by Chilton under three headings: theoretical studies (five), background studies (six), and exegetical studies (nine). The papers by Evans concern early rabbinic sources and Jesus research, Mishnah and messiah "in context"—some comments on J. Neusner's proposals, reconstructing Jesus' teaching, whether the wicked tenant farmers are "peasants" (Jesus' parable and lease agreements in antiquity), aspects of exile and restoration in the proclamation of Jesus and the Gospels, Jesus and the ritually impure ("who touched me?"), targumic coherence in Lk 10:25-28 ("do this and you will live"), Jesus' action in the Temple—cleansing or portent of destruction,

and sitting on the twelve thrones of Israel—Scripture and politics in Lk 22:24-30. The papers by Chilton deal with ideological diets in a feast of meanings, the hungry knife—toward a sense of sacrifice, Jesus within Judaism, John the purifier, E. P. Sanders and the question of Jesus and purity, the Temple in *Targum of Isaiah,* a generative exegesis of Mk 7:1-12, Shebna and Eliakim and their relation to the promise to Peter, a coin of three realms (Mt 17:24-27), the whip of ropes in Jn 2:15, and the trial of Jesus.

R. A. CULPEPPER (ED.), *Critical Readings of John 6,* Biblical Interpretation 22 (Leiden—New York—Cologne: Brill, 1997, 155 gld. or $91.50) xiv and 289 pp. Indexed. ISBN: 90-04-10579-4.

The eleven papers on John 6 in this volume are by P. N. Anderson on the life-setting of the Johannine bread-of-life discourse and its evolving context; J. Painter on Jesus and the quest for eternal life [§ 34-213]; P. Borgen on tradition, interpretation, and composition in John 6 (1993); J. Beutler on the structure of John 6 [§ 37-230]; F. J. Moloney on the function of prolepsis in the interpretation of John 6; G. R. O'Day on Jn 6:15-21—Jesus walking on water as narrative embodiment of Johannine Christology; R. Kysar on the dismantling of decisional faith—a reading of Jn 6:25-71; M. J. J. Menken on Jn 6:51c-58—Eucharist or Christology [§ 38-241]; L. Schenke on the Johannine schism and the "twelve" (Jn 6:60-71) [§ 36-1360]; M. M. Thompson on thinking about God—wisdom and theology in John 6; and Culpepper on current research on John in prospect.

S. CUNNINGHAM, *'Through Many Tribulations.' The Theology of Persecution in Luke-Acts,* JSNT Supplement Series 142 (Sheffield, UK: Sheffield Academic Press, 1997, £45 or $74) 376 pp. Bibliography. Indexed. ISBN: 1-85075-661-9.

Prepared as a doctoral dissertation under the direction of D. L. Bock and presented in 1993 to Dallas Theological Seminary, this investigation of the theme of persecution in Luke-Acts reviews interpretations of the Lukan persecution theme, discusses the theology of persecution first in Luke's Gospel and then in Acts, considers the theological functions of the persecution theme in Luke-Acts, and treats the theology of persecution and the purpose of Luke-Acts. Cunningham concludes that the theme of persecution is used in Luke-Acts with six different (though often related) theological functions: Persecution is part of God's plan and providence, is understood as the rejection of God's agents by those who are supposedly the people of God, places the persecuted people of God in continuity with God's prophets of old, is an integral consequence of following Jesus, is the occasion of the Christian's perseverance, and is the occasion of divine triumph.

W. D. DAVIES AND D. ALLISON, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew.* Vol. 3, *Commentary on Matthew XIX-XXVIII,* International Critical Commentary (Edinburgh: T&T Clark, 1997, $69.95) xviii and 789 pp. Bibliographies. Indexed. ISBN: 0-567-08518-X.

The first two volumes in this commentary on Matthew's Gospel were described in *NTA* 33, p. 384, and 36, p. 420. This third and final volume divides chapters 19–28 into forty-one pericopes: monogamy, divorce, celibacy (19:1-12); Jesus and the children (19:13-15); wealth and the kingdom (19:16-30); the generous employer (20:1-16); another passion prediction (20:17-19); false ambition and true service (20:20-28); the healing of two blind men (20:29-34); the prophet-king enters Jerusalem (21:1-11); the prophet-king in the Temple (21:12-17); and so forth. Also included are three excursuses on the arrangement of Mt 19:1–23:39, chapter 23, and the formula quotations, as well as a 36-page retrospect on Matthew's Gospel, and a ten-page appendix by W. Horbury on the Hebrew text of Matthew's Gospel in Shem Tob Ibn Shaprut's *Eben Boḥan.*

S. T. DAVIS, D. KENDALL, AND G. O'COLLINS (EDS.), *The Resurrection. An Interdisciplinary Symposium on the Resurrection of Jesus* (Oxford—New York: Oxford University Press, 1997, $35) xxii and 368 pp. Indexed. ISBN: 0-19-815091-1.

Prepared for the "Resurrection Summit" meeting held in New York at Easter in 1996, the

twelve major papers in this volume are by O'Collins on the state of the question regarding the resurrection (with a response by P. F. Carnley); J. M. Soskice on resurrection and the New Jerusalem; C. C. Newman on resurrection as glory—divine presence and Christian origins; A. F. Segal on life after death—the social sources; Davis on "seeing" the risen Jesus; W. P. Alston on biblical criticism and the resurrection (with a response by S. Coakley); R. Swinburne on evidence for the resurrection; F. S. Fiorenza on the resurrection of Jesus and Roman Catholic fundamental theology; W. L. Craig on J. D. Crossan on the resurrection of Jesus (with a response by P. R. Eddy); A. G. Padgett on the myth of a purely historical Jesus (advice for religious historians); M. Shuster on the preaching of the resurrection of Christ in Augustine, Luther, K. Barth, and H. Thielicke; and B. V. Johnstone on transformation ethics—the moral implications of the resurrection. Also included are a preface by the editors and an introductory essay by J. Wilkins.

E. DE BOER, *Mary Magdalene. Beyond the Myth,* trans. J. Bowden (Harrisburg, PA: Trinity Press International, 1997, paper $15) xii and 147 pp. Bibliography. Indexed. LCN: 97-27069. ISBN: 1-56338-212-1.

The US edition of the English version of *Maria Magdalena: De mythe voorbij; Op zoek naar wie zij werkelijk is* (1996) that was published by SCM of London and described in *NTA* 42, p. 157.

R. A. EDWARDS, *Matthew's Narrative Portrait of Disciples. How the Text-Connoted Reader Is Informed* (Harrisburg, PA: Trinity Press International, 1997, paper $15) vii and 151 pp., 12 figs. Indexed. LCN: 97-1708. ISBN: 1-56338-205-9.

After an eighteen-page introduction to the narrative exegetical method adopted in this study, Edwards, associate professor in the department of theology at Marquette University in Milwaukee, WI, and author of *Matthew's Story of Jesus* (1985), focuses on eleven disciple character-shaping incidents in Matthew's Gospel: the call of Peter, Andrew, James, and John (4:18-22); the stilling of the storm (8:18-27); the disciples' affirmative response to the parables (13:51-52); the walking on the water (14:22-33); the Caesarea Philippi interaction (16:5-23); the disciples' experience of the transfiguration of Jesus (17:1-13); the dialogue about riches (19:23–20:28); Judas Iscariot becomes the betrayer (26:14-25); Peter's denial (26:30-58 [59-68] 69-75); Judas Iscariot repents and commits suicide (27:3-10); and the disciples meet the risen Lord (28:16-20). Particular attention is given to how the text-connoted reader is informed and what content would guide the text-connoted reader to respond.

P. J. FLANAGAN, *The Gospel of Mark Made Easy* (New York—Mahwah, NJ: Paulist, 1997, paper $14.95) ix and 188 pp. Bibliography. LCN: 97-18541. ISBN: 0-8091-3728-3.

After an introduction to Mark's Gospel, Flanagan, a priest of the diocese of Ballarat in Victoria, Australia, presents an exposition of the major parts of the Gospel as it was meant to be heard by its original audience, the early church in Rome: getting started (1:1–13), Galilee I (1:14–3:6), Galilee II (3:7–6:6a), Galilee III (6:6b–8:21), journey to Jerusalem (8:22–10:52), Jesus' ministry in Jerusalem (11:1–12:44), the eschatological discourse (13:1-37), and Jesus' passion and resurrection (14:1–16:8). A ten-page postscript on the "fate of Mark" concludes the volume.

R. Q. FORD, *The Parables of Jesus. Recovering the Art of Listening* (Minneapolis, MN: Fortress, 1997, paper $18) viii and 183 pp., 4 figs. Bibliography. Indexed. LCN: 97-29607. ISBN: 0-8006-2938-8.

Ford, a clinical psychologist in the private practice of psychotherapy in Williamstown, MA, explores seven long parables attributed to Jesus with particular attention to how persons, long separated by inequality, are called to collaborate. After explaining his approach, he deals with the following parables: a manager and a rich man (Lk 16:1-8a), three slaves and a master (Mt 25:14-28; Lk 19:13-24), a slave and a master (Mt 18:23-34), a widow and a judge and tenant farmers and a landlord (Lk 18:2b-5; *Gospel of Thomas* 65)—a beginning and a further inquiry, a younger son and a father (Lk 15:11b-24), and an elder son and a

father and laborers and a landowner (Lk 15:11-12, 25-32; Mt 20:1-15). He concludes with observations on how these stories are told and heard. An appendix deals with two sons and a father in the book of Genesis.

M. FOURNIER, *The Episode at Lystra. A Rhetorical and Semiotic Analysis of Acts 14:7-20a,* American University Studies, Series 7: Theology and Religion 197 (New York—Bern—Frankfurt: Lang, 1997, $46.95) xvi and 265 pp., 29 figs. Bibliography. Indexed. ISBN: 0-8204-3384-5.

Prepared as a doctoral dissertation under the direction of M. Dumais and presented to Saint Paul University in Ottawa, this investigation of the episode at Lystra (Acts 14:7-20a) first deals with some preliminaries: state of research, delimitation of the text, textual observations, and translation. Next it presents a rhetorical analysis of the text according to the literary principles advanced by A. Vanhoye, M. Girard, and R. Meynet. Then it offers a semiotic analysis based on the method of A. J. Greimas and adapted by W. Vogels. Next it compares the two approaches with regard to their usefulness, complementarity, and limitations. Finally it addresses the significance of the episode at Lystra in the context of Acts 13–14 and of the book as a whole. Fournier concludes that the application of rhetorical and semiotic analysis can generate new literary and theological insights regarding Acts 14:7-20a.

R. W. FUNK, *Honest to Jesus. Jesus for a New Millennium* (San Francisco: HarperCollins, 1997, paper $14) x and 342 pp., 5 figs., 13 tables. Bibliography. Indexed. LCN: 96-9234. ISBN: 0-06-062758-1.

The paperback edition of the work described in *NTA* 41, p. 357. Funk argues that the goal of the quest for the historical Jesus is "to set Jesus free" and even "give Jesus a demotion."

F. J. GAISER (ED.), *The Quest for Jesus and the Christian Faith,* Word & World Supplement 3 (St. Paul, MN: Luther Seminary, 1997, paper $16.95) x and 214 pp. Bibliography. LCN: 97-061607. ISBN: 0-9632389-2-2.

Prepared for a conference held at Luther Seminary in St. Paul, Minnesota, in 1997, this volume presents papers by Gaiser on the quest for Jesus and the Christian faith, M. M. Knutsen on the third quest for the historical Jesus (introduction and bibliography), A. J. Hultgren on the use of sources in the quest for Jesus, W. F. Taylor on Jesus within his social world, D. Jacobson on Jesus as Wisdom in the NT, D. H. Juel on the trial and death of the historical Jesus, D. L. Tiede on Jesus and the manifest power of God, S. Henrich on what the saving work of Christ is, P. S. Berge on the Word and its witness in John and 1 John, D. E. Fredrickson on Christ's many friends—the presence of Jesus in 2 Corinthians 1–7, C. R. Koester on Jesus' resurrection as presupposition for the NT, and J. L. Boyce on the quest for Jesus and the church's proclamation. Also included is a twelve-page transcript of a panel discussion on what difference the quest for Jesus makes for the Christian faith.

A. GARSKY ET AL., *Q 12:49-59. Children against Parents—Judging the Time—Settling out of Court,* ed. S. Carruth, Documenta Q: The Database of the International Q Project (Leuven: Peeters, 1997, paper 1800 BFr) xvii and 434 pp. Bibliography. ISBN: 90-6831-931-0.

This volume follows the format developed in the volumes on Q 4:1-13, 16 [*NTA* 42, p. 156] and Q 11:2b-4 [*NTA* 41, p. 144]. For the saying on children against parents (Q 12:49-53) the database authors were Garsky and C. Heil, and the evaluators were Garsky, Heil, J. M. Robinson, Carruth, and P. Hoffmann. For the saying about judging the time (Q 12:54-56) the database author was T. Hieke, and the evaluators were Hieke, J. L. Reed, S. D. Anderson, Robinson, and Hoffmann. For the saying on settling out of court (Q 12:57-59) the database author was J. E. Amon, and the evaluators were Amon, S. R. Johnson, M. C. Moreland, Robinson, and Hoffmann. The volume presents the most important scholarly literature of the 19th and 20th centuries (excerpted, sorted, and evaluated) in order to establish the precise Greek wording of the Q forms of these sayings. A critical Greek text of Q 12:49-59 with English, German, and French translations is included.

J. GNILKA, *Jesus of Nazareth. Message and History,* trans. S. S. Schatzmann (Peabody, MA: Hendrickson, 1997, $24.95) xiii and 346 pp. Bibliography. Indexed. LCN: 97-5408. ISBN: 1-56563-164-1.

The English version of *Jesus von Nazaret. Botschaft und Geschichte* [*NTA* 35, p. 241; 38, p. 119], this volume first considers the question of Jesus, Israel's political situation at the time of Jesus, and Israel's intellectual-religious and social setting at the time of Jesus. Then after reflecting on Jesus in the period before his public ministry, it treats the message of the reign of God; disciples, discipleship, and lifestyle; Israel, people, and the church of God; the instruction; Jesus' authority in mission; conflict and the final days; trial and execution; and Easter epilogue. Also included is the transcript of an interview with Gnilka on "Jesus, the Christ." Gnilka is professor of NT exegesis and biblical hermeneutics on the Catholic theological faculty at the University of Munich.

J. B. GREEN, *The Gospel of Luke,* New International Commentary on the New Testament (Grand Rapids—Cambridge, UK: Eerdmans, 1997, $50) xcii and 928 pp., fig. Bibliography. Indexed. ISBN: 0-8028-2315-7.

After a 67-page general bibliography on Luke's Gospel, this volume provides a 25-page introduction to reading Luke's Gospel and to its purpose and theology, as well as a five-page detailed outline. Then it presents the English text, exposition, and notes for each pericope according to the following general outline: the prologue (1:1-4), the birth and childhood of Jesus (1:5–2:52), the preparation for Jesus' ministry (3:1–4:13), Jesus' ministry in Galilee (4:14–9:50), on the way to Jerusalem (9:51–19:48), teaching in the Jerusalem Temple (20:1–21:38), the suffering and death of Jesus (22:1–23:56), and the exaltation of Jesus (24:1-53). Also included are twelve "interpretive asides" on the literary structure of the birth narrative; God's purpose, the Scriptures, and the "beginning" of Luke-Acts; the social setting of Lk 1:5–2:52; the Temple and the incense offering; and so forth. This volume replaces the 1951 commentary by N. Geldenhuys in the series. Green is professor of NT interpretation at Asbury Theological Seminary in Wilmore, Kentucky.

W. HAUBECK AND H. VON SIEBENTHAL, *Neuer sprachlicher Schlüssel zum griechischen Neuen Testament.* Band 1, *Matthäus bis Apostelgeschichte* (Giessen—Basel: Brunnen, 1997, DM 79) xxxvi and 899 pp. Bibliography. ISBN: 3-7655-9391-5.

The second volume in this project was described in *NTA* 39, p. 335. Standing in the tradition of F. Rienecker's *Sprachliche Schlüssel* (first published in 1938), this volume provides philological analyses for the four Gospels (Matthew, Mark, Luke, John) and Acts. Haubeck had primary responsibility for Luke and John, while von Siebenthal had primary responsibility for Matthew, Mark, and Acts. Also included are a six-page introduction, a list of Greek words with forty or more occurrences in the NT, and a three-page list of corrigenda and addenda for volume 2. Haubeck is director of the Theologische Seminar Ewersbach in Dietzhölztal/Hessen, and von Siebenthal is Dozent for biblical languages and textual research at the Freie Theologische Akademie in Giessen.

M. D. HOOKER, *The Signs of a Prophet. The Prophetic Actions of Jesus* (Harrisburg, PA: Trinity Press International, 1997, paper $20) x and 131 pp. Bibliography. Indexed. LCN: 97-27070. ISBN: 1-56338-210-5.

Based on the Shaeffer lectures delivered in 1995 at Yale Divinity School and the Smyth Lectures delivered in 1996 at Columbia Theological Seminary in Decatur, Georgia, this volume investigates the prophetic actions of Jesus in four chapters: "Is this not the prophet?" (prophetic actions in the OT, the "cessation of prophecy," John the Baptist, the "sign prophets," Jesus); "No sign shall be given them" (the sign of Jonah, the sign of John, the refusal to perform signs); "the signs of a prophet" (miracles, other prophetic actions, Jerusalem, the Last Supper); and "more than a prophet" (Mark, Matthew, Luke, John, the Johannine signs). Also included is D. Stacey's essay on the Lord's Supper as prophetic

drama [§ 38-1639]. Hooker is Lady Margaret's professor at the University of Cambridge. Stacey, who died in 1993, was her husband.

M. A. INCH, *Exhortations of Jesus According to Matthew and Up From the Depths. Mark As Tragedy* (Lanham, MD—New York—Oxford: University Press of America, 1997, cloth $47.50, paper $29.50) ix and 176 pp. Bibliographies. Indexed. LCN: 97-1466. ISBN: 0-7618-0696-2 (cloth), -0697-0 (paper).

The first part of this volume deals with Jesus' messianic *paraklesis* ("exhortation") as recorded in Matthew's Gospel under six headings: the Messiah, the kingdom of heaven (God), the Scriptures, the community, its mission, and the consummation. The second part discusses Mark's Gospel as a tragedy in twelve chapters: tragic hero, tragic flaw, tragic design, tragic consequence, reality, suffering, courage, oracles, facing up to fear, experiencing pity, catharsis, and bottom line.

D. E. JOHNSON, *The Message of Acts in the History of Redemption* (Phillipsburg, NJ: P&R, 1997, paper $16.99) xiv and 248 pp. Indexed. LCN: 96-48100. ISBN: 0-87552-235-1.

Intended as a kind of bridge spanning the gap between the disciplined study of Acts and its application to the church today, this volume examines the major themes of Acts and their roles in the history of redemption. After reflecting on listening to Luke, it deals with the acts of the Lord, the Spirit and the Servant, the dawn of the last days, the holy community, diversity in unity, an enemy conquered, illegal aliens welcome, the growing word, the master versus the magicians, the great King above all gods, and suffering and vindication. Johnson is academic dean and associate professor of NT at Westminster Theological Seminary in California.

L. P. JONES, *The Symbol of Water in the Gospel of John,* JSNT Supplement Series 145 (Sheffield, UK: Sheffield Academic Press, 1997, £40 or $66) 267 pp. Bibliography. Indexed. ISBN: 1-85075-668-6.

After a 25-page introduction to the theme of water in John's Gospel, this volume examines the narrative sections involving water at the beginning of Jesus' ministry (1:19-34; 2:1-11; 3:1-21; 3:22-30), during the initial journeys from Galilee and Jerusalem (4:1-42; 4:46-54; 5:1-18; 6:16-21), in the final journey to Jerusalem (7:37-44; 9:1-41), and at the final and climactic "hour" of Jesus' earthly ministry (13:1-20; 19:28-37). The study of each narrative section proceeds in three steps: a description of the narrative context, an examination of the literary structure and development, and an investigation of the meaning and function of water within it. Jones concludes with reflections on the meaning and function of water in John's Gospel, its relation to baptism and the sacramentalism of the Fourth Gospel, and the implications for reading John's Gospel as a whole.

A. A. JUST, *Luke 9:51–24:53,* Concordia Commentary (Saint Louis, MO: Concordia, 1997, $29.95) xxxi and 651 pp., 6 figs. Bibliography. Indexed. LCN: 96-17930. ISBN: 0-570-06290-X.

The volume containing the introduction to Luke's Gospel and the exposition of Lk 1:1–9:50 was described in *NTA* 42, p. 160. This volume deals with Jesus' journey to Jerusalem (9:51–19:28), the Jerusalem ministry (19:29–21:38), the passion narrative (22:1–23:56a), and the resurrection narrative (23:56b–24:53). For each pericope it offers a translation, textual notes, and a commentary (with particular attention to theological issues). Also included are excursuses on Luke's travel narrative and on the OT witness to Christ. Just is dean of graduate studies at Concordia Theological Seminary in Fort Wayne, IN.

S. P. KEALY, *Matthew's Gospel and the History of Biblical Interpretation,* Mellen Biblical Press Series 55 (2 vols.; Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1997, $109.95 each) xxi and 969 pp. Indexed. ISBN: 0-7734-2431-8 (vol. 1), -2433-4 (vol. 2).

Kealy, professor of NT at Duquesne University in Pittsburgh and author of *Mark's Gospel: A History of Its Interpretation. From the Beginning until 1979* (1982), presents his

survey of the history of the interpretation of Matthew's Gospel in twelve major chapters: writers of the patristic era, the early Middle Ages, the High and Late Middle Ages, the 15th century—the Renaissance, the 16th century, the 17th century, the 18th century, the 19th century, the 20th century, the form critics, redaction criticism, and a new era—a variety of approaches. Also included are an eleven-page preface, a six-page introduction, and a five-page epilogue on the continuing conversation.

H. C. KEE, *To Every Nation under Heaven. The Acts of the Apostles,* New Testament in Context (Harrisburg, PA: Trinity Press International, 1997, paper $24) vi and 361 pp., table. Bibliography. Indexed. LCN: 97-41513. ISBN: 1-56338-221-0.

In his 29-page introduction to Acts, Kee, professor emeritus of NT at Boston University and author of *Who Are the People of God?* (1993), discusses traditional theories about its origins, the history of its interpretation, Acts as history, Acts as literature, Acts as theology, the portrayal of Paul, the text, and translation principles. Then he presents an exposition according to the following general outline: prelude—promise and transition (1:1-26), the launching of the inclusive community (2:1–5:42), the initial shaping of the new community (6:1–8:40), the world mission of the new community—launching and confirmation (9:1–15:41), the outreach to the Greek world (16:1–20:38), and the arrest of Paul and the outreach to the center of the Roman world (21:1–28:31). Thirty-seven excursuses (on "apostle," place of prayer, "the Jews" in Acts, "the name" in Acts, the συνέδριον, the Pharisees, etc.) are interspersed throughout the commentary.

J. D. KINGSBURY (ED.), *Gospel Interpretation. Narrative-Critical & Social-Scientific Approaches* (Harrisburg, PA: Trinity Press International, 1997, paper $24) xii and 307 pp. Indexed. LCN: 97-28264. ISBN: 1-56338-214-8.

The twenty-four essays on narrative-critical and social scientific interpretation of the Gospels in this volume appeared in various issues of *Interpretation* during the 1990s. The five studies on Matthew's Gospel are by M. A. Powell on a narrative-critical understanding of it, Kingsbury on the plot, D. R. Bauer on the major characters, K. R. Snodgrass on Matthew's understanding of the Law, and G. N. Stanton on the communities of Matthew. The five chapters on Mark's Gospel are by Powell on a narrative-critical understanding of it, M. A. Tolbert on how it builds character, D. Rhoads on Mark's standards of judgment (losing life for others in the face of death), Kingsbury on the significance of the cross, and R. L. Rohrbaugh on the social location of the Markan audience. The five essays on Luke's Gospel are by Powell on a narrative-critical understanding of it, R. C. Tannehill on "Cornelius" and "Tabitha" encountering Jesus, M. A. Beavis on Luke's picture of the marginalized ("expecting nothing in return"), Kingsbury on the plot, and H. Moxnes on the social context of Luke's community. The five papers on John's Gospel are by G. O'Day on a narrative-critical understanding of it, R. A. Culpepper on the plot, R. F. Collins on the Johannine characters, F. F. Segovia on the significance of social location in reading John's story, and U. C. von Wahlde on the history of the social context of the Johannine community. The final four articles concern the historical Jesus: M. E. Boring on the "third quest" and the apostolic faith, J. P. Meier on dividing lines in Jesus research today, J. P. Galvin on the earthly Jesus and the Christ of faith, and J. K. Riches on the social world of Jesus.

U. KMIECIK, *Der Menschensohn im Markusevangelium,* Forschung zur Bibel 81 (Würzburg: Echter, 1997, paper DM 48) 335 pp. Bibliography. Indexed. ISBN: 3-429-01861-7.

The slightly revised version of a doctoral dissertation directed by H. Merklein and presented in 1995 to the Catholic theological faculty at Bonn, this volume first reflects on Mark's Gospel as part of a communication event (with attention to the author, his addressees, and their common world). Then it analyzes each major "Son of Man" text in Mark's Gospel (13:1-37; 8:27–9:1; 9:2-13; 9:30-37; 10:32-45; 14:55-65; 2:1-12; 2:23-28) in four steps: delimitation of the text and classification according to the levels of communication, text-syntactic analysis, text-semantic analysis, and text-pragmatic analysis. An excursus on the Son of Man in Mk 14:21 and 14:41 is included. Finally there is a synthesis of the

information yielded by the analyses, which highlights the Son of Man concept as the basis of the Christology in Mark's Gospel. A nine-page appendix displays the structure of the key texts.

J. LAANSMA, *'I Will Give You Rest.' The Rest Motif in the New Testament with Special Reference to Mt 11 and Heb 3-4,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 98 (Tübingen: Mohr Siebeck, 1997, paper DM 128) xv and 459 pp. Bibliography. Indexed. ISBN: 3-16-146639-X.

The slightly revised version of a doctoral dissertation directed by I. H. Marshall and P. Ellingworth and submitted in 1995 to the University of Aberdeen, this volume argues that both Matthew in 11:28-30 and the author of Hebrews in chapters 3–4 were drawing on the OT eschatological Sabbath and rest motifs. After surveying modern scholarship on the two texts, it considers the rest motif in the Hebrew Bible, the Septuagint, and other Jewish and Christian literature, respectively. Next it argues that in 11:28-30 Matthew was not developing a wisdom Christology but rather was concerned primarily with Jesus as the meek king and God's promise of rest. Then under the heading "a promise remains," it focuses on Hebrews 3–4 (especially 4:1-11): general questions, the temple and the Sabbath, questions arising from a dualistic interpretation, and proposals on the background of the κατάπαυσις. Laansma concludes that both Matthew and the author of Hebrews were primarily interested in drawing on the OT promises and imagery of rest as a soteriological symbol in expressing the advent of the hoped for salvation.

S. LÉGASSE, *L'Évangile de Marc,* Lectio Divina, Commentaires 5 (2 vols.; Paris: Cerf, 1997, paper 500 F) 1047 pp. Bibliographies. Indexed. ISBN: 2-204-05588-3.

In his 34-page general introduction, Légasse, professor of NT and Semitic languages at the Institute Catholique de Toulouse and author of the two-volume work *Le Procès de Jésus* (1994-95), deals with the nature of a Gospel, the origin of Mark's Gospel (by a Jewish Christian at Rome before A.D. 70), its structure and internal orientation, and its lessons (about Jesus, the opponents, the crowd, and the disciples). Then he provides for each pericope a translation, literary analysis, exposition, and bibliography. The material treated in the first volume appears under the following general headings: the prologue (1:1-15), an overview of Jesus' activity (1:16-45), Jesus' triumph over his adversaries (2:1–3:6), and Jesus' teaching and healing (3:7–8:26). The second volume follows this general outline: Jesus, the disciples, and the passion (8:27–10:52); Jesus at Jerusalem before the passion (11:1–13:37); and the passion of Jesus and the proclamation of his resurrection (14:1–16:8). The various endings (16:9-20) are also discussed.

J. LIEU, *The Gospel of Luke,* Epworth Commentaries (London: Epworth, 1997, paper £9.95) xxi and 212 pp. Bibliography. Indexed. ISBN: 0-7162-0516-5.

Lieu, senior lecturer in early Judaism and Christian origins at Macquarie University in Sydney, Australia, explores how Luke retold the story of Jesus in light of the challenges facing the early church as it spread through the Roman empire, and makes suggestions about how Luke's Gospel can be preached today. After a nine-page introduction, she presents an exposition according to the following general outline: the beginning of the Gospel (1:1–2:52), John the Baptist and Jesus (3:1-38), the temptation of Jesus (4:1-13), Jesus in Galilee (4:14–9:50), the journey to Jerusalem (9:51–11:13), opposition and questioning (11:14–13:21), the continuation of the journey (13:22–17:10), the third stage in the journey (17:11–18:30), the final stage (18:31–19:27), Jesus in Jerusalem (19:28–21:38), and passion and resurrection (22:1–24:53).

W. R. G. LOADER, *Jesus' Attitude towards the Law. A Study of the Gospels,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 97 (Tübingen: Mohr Siebeck, 1997, paper DM 128) x and 563 pp. Bibliography. Indexed. ISBN: 3-16-146517-2.

In this study of how the Gospels portray Jesus' attitude toward the Law, Loader, author of *Sohn und Hoherpriester* (1981) and *The Christology of the Fourth Gospel* (2nd ed., 1992),

examines how the issue of Jesus' attitude appears, disappears, and reappears as the narrative unfolds in each major source. Thus he deals with Jesus' attitude toward the Law according to Mark, Matthew, Luke (including Acts), Q, John, and *Gospel of Thomas* and other non-canonical sources, respectively. He concludes that no two Gospels are identical in their approach to Jesus' attitude toward the Law, and that any reconstruction of the historical Jesus' attitude toward the Law needs to take into account diverse strands of tradition (the radically humane Jesus, the culturally conservative Jesus, the theologically strict Jesus in issues of morality, etc.).

T. G. LONG, *Matthew,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 1997, paper $20) xii and 331 pp. Bibliography. LCN: 97-16942. ISBN: 0-664-25257-5.

Long, a distinguished Presbyterian preacher and professor of homiletics at Princeton Theological Seminary, describes Matthew's Gospel as a first-aid manual for a church wrestling with how to be faithful to Jesus Christ in a changing world and in difficult circumstances. After a five-page introduction to Matthew's Gospel, he presents an exposition of the full text of the Gospel: the identity of Jesus the Christ (1:1–3:12), Jesus' identity is confirmed and tested (3:13–4:11), Jesus' ministry begins (4:12-25), the Sermon on the Mount (5:1–7:29), three sets of mighty works (8:1–9:34), laborers for the plentiful harvest (9:35–10:42), the road becomes hard (11:1–12:50), and so forth.

J. P. LYON, *Syriac Gospel Translations: A Comparison of the Language and Translation Method Used in the Old Syriac, the Diatessaron, and the Peshitto,* Corpus Scriptorum Christianorum Orientalium 548 (Leuven: Peeters, 1994, paper 2,200 BFr) xxiv and 235 pp. Bibliography. Indexed. ISBN: 90-6831-642-7.

With particular attention to language and translation method, this volume aims at a direct comparison of the four oldest Syriac versions of the Gospels: Tatian's Diatessaron, the Sinai palimpsest of the Old Syriac Gospels, the Curetonian version of the Old Syriac, and the Peshitto Gospels. After explaining the intent and method, it reviews the pertinent literature, and discusses some of the mechanics of translation from Greek to Syriac. Then it examines in detail the various Syriac versions of five Gospel passages: Mt 18:1-20; Mk 7:31-37; Mk 10:17-25; Lk 16:19-31; and Jn 3:1-15. Lyon concludes that the Old Syriac was translated at a very early date by a Jewish Christian, probably before the Diatessaron (prior to A.D. 172), and in a dialect closely akin but not identical to that of Edessa. The appendixes provide (1) the Syriac and Greek texts of Eusebius 1.11, and (2) parallel texts for Mk 10:17-24 (i.e. Mt 19:16-24; Lk 18:18-25; the Arabic Diatessaron).

J. W. MILLER, *Jesus at Thirty. A Psychological and Historical Portrait* (Minneapolis, MN: Fortress, 1997, $18) x and 177 pp. Bibliography. Indexed. LCN: 97-23723. ISBN: 0-8006-3107-2.

In his psychological profile of the historical Jesus, Miller, professor emeritus of religious studies at Conrad Grebel College, University of Waterloo, Ontario, deals with the starting point (estrangement from his family), the turning point (baptism), Jesus and his father, Jesus and his mother, Satan, sexuality, generativity, and the man who emerged at the age of thirty. He concludes that Jesus grew up in a troubled family (bereft of its father) and a troubled time (bereft of its God), and that he faced and surmounted these trials and emerged from them as a gifted yet humble "evangelist" of God's love (see Heb 4:15). Also included is a seventeen-page review and critique of the psychological discussion of Jesus to date.

W. G. MORRICE, *Hidden Sayings of Jesus. Words attributed to Jesus outside the Four Gospels* (London: SPCK, 1997, paper £14.99) viii and 247 pp., map, 7 tables. Bibliography. Indexed. ISBN: 0-281-04922-X.

Morrice, who taught in the department of theology at Durham University from 1975 to 1995, begins his study of sayings attributed to Jesus but not included in the canonical Gospels by explaining what went into the NT, what was left out, and how one can separate

the gold from the dross. Next he deals with sayings in NT manuscripts, Egerton Papyrus 2, the Oxyrhynchus Papyri, and the Nag Hammadi library. Then he focuses on the Coptic *Gospel of Thomas:* its nature, parables and beatitudes, hidden sayings of the kingdom, and its presentations of Jesus and the disciples. Finally he treats sayings preserved in the NT Apocrypha, the patristic writings, and Arabic writings. He observes that while not much gold remains when sifted from the dross, these sayings do shed light on Jesus' teaching (especially the parables) with regard to the transitoriness of human life on earth and the folly of setting one's heart on material possessions.

B. OLSSON, S. BYRSKOG, AND W. ÜBELACKER (EDS.), *Matteus och hans läsare—förr och nu. Matteussymposiet i Lund den 27-28 sept 1996. En hyllning till professor Birger Gerhardsson som fyllde 70 år den 26 september 1996,* Religio 48 (Lund: Teologiska Institutionen i Lund, 1997, paper) 114 pp. Bibliography. ISSN: 0280-5723.

Prepared for a symposium held in Lund in 1996 and honoring Professor Gerhardsson on his 70th birthday, this volume presents papers on Matthew's Gospel by D. A. Hagner on new things from the scriptural storehouse (Mt 13:52), T. Fornberg on Matthew and his readers—some examples from the history of interpretation, M. Müller on the Sermon on the Mount as covenant theology (with a response by G. Bexell), H. Kvalbein on whether Matthew is anti-Jewish, K. Syreeni on Peter and the "only teachers" in Matthew's Gospel (with a response by S.-Å. Selander), and Byrskog on Mt 28:16-20 in narrative perspective ("all's well that ends well"). Also included are a five-page introduction by Olsson and a bibliography of Gerhardsson's publications on Matthew's Gospel between 1957 and 1996.

K. PAFFENROTH, *The Story of Jesus according to L,* JSNT Supplement Series 147 (Sheffield, UK: Sheffield Academic Press, 1997, £35 or $58) 200 pp. Bibliography. Indexed. ISBN: 1-85075-675-9.

Based on a doctoral dissertation directed by G. Sterling and H. Attridge and presented to the University of Notre Dame, this investigation of the "L" material in Luke's Gospel examines the extent to which it differs from what we might have expected if Luke composed it, and the degree to which the L material shows signs of internal similarities. After reviewing research on the topic, the study limits the L material to 197 verses in Luke 3–19 that are judged as being from a pre-Lukan source other than Mark or Q. Then it presents chapters on the vocabulary and style, formal characteristics, and content, respectively, of the L material. Paffenroth concludes with general observations on the evidence favoring a pre-Lukan source, the probable order and structure of L, L as a written source with a high level of orality, the genre (a sayings collection with some biographical narratives), and L's place in early Christianity (composed by Jewish Christians in Palestine between A.D. 40 and 60). A seven-page appendix provides an English version of L.

J. PAINTER, *Mark's Gospel. Worlds in conflict,* New Testament Readings (London—New York: Routledge, 1997, cloth $65, paper $22.99) xvii and 245 pp. Bibliography. Indexed. LCN: 96-9727. ISBN: 0-415-11364-4 (cloth), -11365-2 (paper).

Painter, professor of theology at St Mark's National Theological Centre, Charles Sturt University, in Canberra, Australia, contends that Mark's story of Jesus is especially concerned with the quality of "good news" that presupposes a world dominated by the forces of evil, and that the social context of Mark's Gospel was that of the Pauline mission to the nations. After a 22-page introduction to Mark's Gospel, he presents an exposition of the text according to the following general outline: the prelude—the beginning of the gospel (1:1-13), introduction to the Galilean mission (1:14-20), miracles and conflict (1:21–7:23), Jesus' mission to the regions beyond Galilee—three more miracle stories (7:24–8:10), hard hearts and blindness (8:11–10:52), Jerusalem (11:1–16:8), and addenda—endings.

D. C. PARKER, *The Living Text of the Gospels* (Cambridge, UK—New York: Cambridge University Press, 1997, cloth $54.95, paper $17.95) xv and 224 pp. Indexed. LCN: 96-44610. ISBN: 0-521-59062-0 (cloth), -59951-2 (paper).

Parker, who teaches at the University of Birmingham, contends that the search for an

original text of the Gospels overlooks the way in which the early church passed down its traditions, and that the recognition that we do not have the NT writers' original text has profound consequences for understanding Scripture today. After discussing the theory, the materials, and the practice of NT textual criticism, he deals with the following cases: the Lord's Prayer (Mt 6:9-13; Lk 11:2-4), the sayings on marriage and divorce [see § 38-757], the story of the woman taken in adultery (Jn 7:53–8:11), "secrets" and hypotheses, the endings of Mark's Gospel, the last three chapters of Luke's Gospel, and the development and transmission of the Fourth Gospel. He concludes with reflections on the history of the NT from codex to disk, and on the NT as a living text.

J. PARR (ED.), *Sowers & Reapers. A Companion to the Four Gospels and Acts* (Nashville, TN: Abingdon, 1997, paper $12.95) 459 pp. Bibliographies. LCN: 97-30720. ISBN: 0-687-07098-8.

Written by several scholars for the Bible Reading Fellowship in Great Britain, this volume offers a running commentary on the four Gospels and Acts: Parr on the Gospels and Jesus, I. Jones on Matthew, C. Rowland and D. Sanders on Mark, Parr on Luke, G. Wakefield on John, and C. Amos on Acts. It is designed as a companion to the biblical readings, to provide the simple guidance and raise the kinds of questions that will enable lay readers to profit as fully as possible from their study. The original British edition appeared in 1994 under the title *Sowers and Reapers.*

J. PELIKAN, *The Illustrated Jesus Through the Centuries* (New Haven—London: Yale University Press, 1997, $35) x and 254 pp., frontispiece. Illustrated. Indexed. LCN: 97-7360. ISBN: 0-300-07268-6.

This volume presents a condensed version of *Jesus through the Centuries* [*NTA* 30, p. 367] along with more than two-hundred new illustrations, most in color, that give a new dimension to topics treated in the main text. It traces various images of Jesus from the 1st century to the 20th century to see what each age brought to its portrayal of him: rabbi, turning point of history, light of the Gentiles, king of kings, cosmic Christ, Son of Man, true image, Christ crucified, the monk who rules the world, bridegroom of the soul, divine and human model, universal man, mirror of the eternal, prince of peace, teacher of common sense, poet of the spirit, liberator, and the man who belongs to the world. Pelikan is professor of history emeritus at Yale University.

J. M. PERRY, *Exploring the Messianic Secret in Mark's Gospel* (Kansas City, MO: Sheed & Ward, 1997, paper $15.95) xii and 173 pp. LCN: 97-29746. ISBN: 1-55612-924-6.

After chapters on the origin and evolution of ancient Israel's messianic expectation and on the early church's need for messianic secret theology, this volume deals with the secrecy theme in the various parts of Mark's Gospel: in Jesus' exorcisms, healings, and parables; from Jesus' rebuke of Peter at Caesarea Philippi to his transfiguration; from Jesus' final journey to Jerusalem to his cleansing of the Temple; from the priestly plot to seize Jesus to his arrest in Gethsemane; in the high priest's and Roman prefect's interrogations of Jesus; and from Jesus' crucifixion to the discovery of his empty tomb. Perry, professor of religious studies at Stritch College in Milwaukee, Wisconsin, provides questions for review and discussion at the end of each chapter, as well as responses to twenty-one "remaining questions." He contends that Mark mistakenly assumed that God's purpose was revealed to Jesus at his baptism, and that he wove it into his history of Jesus.

W. L. PETERSEN, J. S. VOS, AND H. J. DE JONGE (EDS.), *Sayings of Jesus: Canonical and Non-Canonical. Essays in Honour of Tjitze Baarda,* Supplements to Novum Testamentum 89 (Leiden—New York—Cologne: Brill, 1997, 176 gld. or $103.50) xxvi and 344 pp. Bibliography. Indexed. LCN: 97-34258. ISBN: 90-04-10380-5.

The sixteen articles honoring Professor Baarda on his 65th birthday are by J. N. Birdsall on the Marcosians' text of Jesus' cry of jubilation (Mt 11:26/Lk 10:21) in Irenaeus' *Adv. haer.* 1.20.2; S. P. Brock on the gates/bars of Sheol; J. Delobel on whether Lk 23:34a

is a perpetual text-critical *crux;* J. K. Elliott on Mark and the teaching of Jesus—an examination of λόγος and εὐαγγέλιον; E. J. Epp on the NT papyri at Oxyrhynchus in their social and intellectual context; J. Helderman on the dominical sayings about the bridal chamber in *Gospel of Thomas* 75 and 104 and in *Dialogue of the Savior* 138,14-20; P. W. van der Horst on "the finger of God" (Lk 11:20) and its *Umwelt;* H. J. de Jonge on the sayings on confessing and denying Jesus in Q 12:8-9 and Mk 8:38; M. de Jonge on Mk 14:25 among Jesus' words about the kingdom of God; H. Koester on the sayings of Q and their image of Jesus; A. Lindemann on the eschatological discourse in *Didache* 16 and the Jesus apocalypse in Mt 24–25; G. Mussies on double vocatives; Petersen on οὐδὲ ἐγώ σε [κατα]κρίνω—Jn 8:11, the *Protevangelium of James,* and the history of the *pericope adulterae* (Jn 7:53–8:11); J. M. Robinson on L. E. Vaage's *Galilean Upstarts* (1994) and the question of cynical disciples; W. Schenk on the rhetorical function of the warning about fasting in Mk 2:20; and Vos on the agraphon about being δόκιμοι τραπεζῖται according to Origen. Also included are a photograph of the honoree, a list of his publications, and his *curriculum vitae.*

O. Pigeaud, *Syméon et l'Enfant. Lendemains de Noël au seuil de l'Evangile* (Poliez-le-Grand: Editions du Moulin, 1997, paper) 84 pp., 2 plates. Bibliography.

In dealing with the story of Simeon and the child Jesus in Lk 2:28-35, Pigeaud, a pastor of the Reformed Church of France, first approaches it from the perspectives of sculpture and painting, music, and poetry. Then he treats the passage in the context of the ancient world (Greece and India), the OT, the NT, and ancient and modern commentaries. Finally he offers an interpretation of the text as a brief but important episode in which all the words have weight, and with reference to characters in a given time. He concludes with reflections on the passage's significance for our life.

J. Potin, *Jesus in His Homeland,* trans. C. J. Dees (Maryknoll, NY: Orbis, 1997, $35) 126 pp., map. Illustrated. ISBN: 1-57075-143-9.

The French version of *Jésus en son pays* (1997), this volume features seventy full-color photographs (the majority by G. H. Nalbandian) that evoke the course of Jesus' life from his birth in Bethlehem, though his years in Nazareth, his ministry in Galilee, and his journey up to Jerusalem, to his death in the Holy City. The photographs depict landscapes, important sites in the Gospels, scenes from life in the Holy Land today, and various "holy places." In the written text that accompanies the photographs, Potin, a French Assumptionist and the author of *Jésus, l'histoire vraie* (1994), provides quotations of pertinent Gospel texts, historical information, and theological reflections.

M. Reiser, *Jesus and Judgment. The Eschatological Proclamation in Its Jewish Context,* trans. L. M. Maloney (Minneapolis, MN: Fortress, 1997, paper $29) x and 398 pp. Bibliography. Indexed. LCN: 97-13241. ISBN: 0-8006-2623-0.

The English version of *Die Gerichtspredigt Jesu* [*NTA* 35, p. 246], this volume investigates the understandings of the (last) judgment in Second Temple Jewish writings (OT, other early Jewish literature), in the preaching of John the Baptizer, and in the preaching of Jesus (the judgment of Israel and of individuals). Reiser is professor of NT at the University of Tübingen.

M. Saucy, *The Kingdom of God in the Teaching of Jesus in 20th Century Theology* (Dallas—London: Word, 1997, paper $16.99) xl and 406 pp. Bibliography. Indexed. LCN: 97-33713. ISBN: 0-8499-1329-2.

After discussing issues in the interpretation of the kingdom of God prior to 1960, this volume considers trends in NT study since 1960: the nonapocalyptic kingdom of the new hermeneutic and the new literary criticism, the nonapocalyptic kingdom of the *regnum Christi,* the social-economic kingdom of the third quest, and the apocalyptic kingdom. Then it deals with systematic-theological presentations of the kingdom since 1960: the political theology of the kingdom according to J. Moltmann; the kingdom in Latin American liberation theology; and the kingdom in Roman Catholicism, the World Council of Churches, and

evangelicalism. Finally it deals with the kingdom of God in Jesus' teaching. Saucy teaches theology at the Kiev Theological Seminary. G. R. Beasley-Murray has provided a two-page foreword.

W. SCHENK, *Das biographische Ich-Idiom "Menschensohn" in den frühen Jesus-Biographien. Der Ausdruck, seine Codes und seine Rezeptionen in ihren Kontexten,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 177 (Göttingen: Vandenhoeck & Ruprecht, 1997, DM 94) 264 pp. Bibliography. ISBN: 3-525-53860-X.

After general comments on the expression "Son of Man" in the Gospels and its possible Aramaic substratum (with particular attention to Daniel 7 and parts of *1 Enoch*), this volume examines how "Son of Man" was used in specific early Christian writings: the Sayings Source Q (the primary source of its biographical application to Jesus), Mark's Gospel (the biography about the Son and his disciples who are rejected by humans and rehabilitated by God), Matthew's Gospel (the one rejected by Israel and legitimated at Easter who will preside at the universal judgment), John's Gospel (the divine Son who revealed the word of life until his return to the Father), Luke's Gospel and Acts (Jesus as the true regent presiding in God's name over the people of God), *Gospel of the Hebrews* frg. 7 (the Son of Man/I saying of the risen one in the James vision), *Gospel of Thomas* 86 (the Son of Man as the student of the preexistent Spirit), and the non-anaphoric use of the syntagm "Son of Man" as intertextual fulfillment-rhetoric with texts taken from the Septuagint. A six-page *peroratio* states the basic theses of the detailed analyses. Schenk is the author of *Die Philipperbriefe des Paulus* (1984) and *Die Sprache des Matthäus* (1987).

R. SCHNACKENBERG, *The Friend We Have in Jesus,* trans. M. A. Christian (Louisville, KY: Westminster John Knox, 1997, paper $12) x and 80 pp. LCN: 97-23138. ISBN: 0-664-25731-3.

The English version of *Freundschaft mit Jesus* (1995), this volume first deals with "portraits of Jesus": picturing Jesus, the revolutionary Jesus, the Jesus of the Essenes, and Jesus as crucified but not raised to life (with particular attention to the views of G. Lüdemann). Then it develops the theme of "Jesus our friend": the gift of friendship, friendship according to John and Paul, Jesus as the model for humankind, the call for decision, and Jesus our friend. Schnackenburg, professor emeritus of NT exegesis at the University of Würzburg, is the author of *Jesus in the Gospels. A Biblical Christology* (1995).

H. SCHÜRMANN, *Ein Jahr der Jesusbegegnung. Die Evangelien der liturgischen Leseordnung für Werktage ins Gebet genommen. Ein Werkbuch für Geistliche Schriftlesung und Inneres Gebet,* ed. P. Christian (Paderborn: Bonifatius, 1997, paper DM 39) 400 pp. Indexed. ISBN: 3-87088-979-9.

After a four-page "letter" from Schürmann and a seventeen-page essay on reading the Scriptures and interior prayer with the help of the "Jesus prayer," this volume presents the Gospel readings (according to the *Einheitsübersetzung*) for each day in the lectionary cycle (Weeks 1-9, Lent and Easter, Weeks 10-21 and 22-34, Advent and Christmas), along with points (five for each text) for meditation and prayer.

F. S. SPENCER, *Acts,* Readings: A New Biblical Commentary (Sheffield, UK: Sheffield Academic Press, 1997, cloth £40 or $62, paper £12.50 or $19.50) 266 pp. Bibliography. Indexed. ISBN: 1-85075-673-2 (cloth), -817-4 (paper).

Spencer, the author of *The Portrait of Philip in Acts* (1992), seeks to win sympathy for Acts as a work worth investigating for cultural and literary reasons. After a twelve-page introduction to the writing and reading of Acts, he presents an exposition of Acts as an exploratory journey: orientation—the journey begins (1:1–2:47), Temple tours (3:1–5:41), excursions outside Jerusalem (6:1–12:25), expeditions into Gentile territory (13:1–21:36), prisoner's progress (21:37–28:15), and reorientation—the journey concludes (28:16-31).

J. E. TAYLOR, *John the Baptist within Second Temple Judaism* (London: SPCK, 1997, paper £25) xvi and 360 pp. Bibliography. Indexed. ISBN: 0-281-05126-7.

The British edition of the work whose American edition was entitled *The Immerser. John the Baptist within Second Temple Judaism* [*NTA* 42, p. 166]. Taylor views John the Baptist as a Jewish immerser and teacher (and prophet according to some, including Jesus) who is better understood within the context of Second Temple Judaism than as a proto-Christian.

G. THEISSEN AND D. WINTER, *Die Kriterienfrage in der Jesusforschung. Vom Differenzkriterium zum Plausibilitätskriterium,* Novum Testamentum et Orbis Antiquus 34 (Fribourg: Universitätsverlag, 1997, 98 SFr; Göttingen: Vandenhoeck & Ruprecht) xii and 348 pp. Bibliography. Indexed. ISBN: 3-7278-1129-3 (U), 3-525-53936-3 (V&R).

Based on Winter's doctoral dissertation directed by Theissen and accepted in 1995 by the theological faculty at Heidelberg, this volume first considers the question of criteria in Jesus research and (in particular) the problem of the criterion of "difference" (known also as "dissimilarity"). Next after tracing the history of the criterion of difference in Jesus research, it proposes the criterion of historical plausibility as a corrective to the criterion of difference. Then it reflects on the criteria used in Jesus research and Lessing's yawning gulf of history—hermeneutical aspects of the question of criteria [see § 41-158]. Also included is a 47-page appendix that offers comments from NT interpreters (from Luther to J. Becker) about the criterion of difference.

J. D. THOMPSON AND J. A. BAIRD, *A Critical Concordance to the Gospel of Matthew . . . Mark . . . Luke . . . John,* Computer Bible 39-42 (4 vols. in 3 parts each; Wooster, OH: Biblical Research Associates, 1993-94, paper $89.95 per part). Distributed by the Edwin Mellen Press, Lewiston, NY.

These volumes comprise a "second level concordance" for the four Gospels, that is, a concordance that is set up to deal with critical problems of what has been called "lower criticism," matters of language, text, morphology, grammar, and syntax. For each Gospel, there is a volume in three parts: Matthew (ix and 979 pp. ISBN: 0-935106-36-7), Mark (ix and 641 pp. ISBN: 0-935106-37-5), Luke (ix and 1071 pp. ISBN: 0-935106-38-3), and John (ix and 778 pp. ISBN: 0-7734-4094-1). The three parts for each Gospel present a forward word count (all the words in the texts, alphabetically arranged and giving the number of occurrence of each word), a reverse word count (all the words in the texts are arranged alphabetically according to the last letters in the word, working from right to left), a list of word frequencies (arranged according to descending numerical occurrence), a frequency profile (six columns of figures), a forward sorted concordance (all occurrences of a key word appear together, and are additionally sorted by their context), and a reverse sorted concordance (the key words are alphabetized from right to left, and the order for each key word is the context to its left, sorted first by the last letter of the preceding word, the second from last, and so on). For these volumes a new computer program was written by Thompson of Science Applications Corporation, Houston, TX. The Greek text is based on 2nd edition of the United Bible Societies' *Greek New Testament* as provided by the Thesaurus Linguae Graecae project at the University of California, Irvine.

P. TREMOLADA, *"E fu annoverato fra iniqui." Prospettive di lettura della Passione secondo Luca alla luce di Lc 22,37 (Is 53,12d),* Analecta Biblica 137 (Rome: Editrice Pontificio Istituto Biblico, 1997, paper 36,000 L or $26) 285 pp. Bibliography. Indexed. ISBN: 88-7653-137-8.

Prepared as a doctoral dissertation under the direction of A. Vanhoye and presented in 1996 to the Pontifical Biblical Institute in Rome, this investigation of the significance of the use of Isa 53:12d ("and he was reckoned with transgressors") in Lk 22:37 first considers the reasons for studying the verse and delineates the proper methodology for doing so. Next it analyzes Lk 22:37 in the immediate context of 22:35-38, the language of the verse, and Isa 53:12d in its original context of 52:13–53:12. Then it deals with the wider context of Lk

22:37 in the account of the Last Supper (22:1-46) and in the passion narrative (22:47–23:56). It concludes with reflections on the significance of Lk 22:37, the salvific value of Jesus' death, the necessity of Jesus' death, and the prophecy of Jesus and the prophecy of Scripture.

E. G. WATSON, *Wisdom's Daughters. Stories of Women around Jesus* (Cleveland, OH: Pilgrim, 1997, paper $12.95) xvii and 167 pp. Bibliography. LCN: 97-23171. ISBN: 0-8298-1221-0.

The fourteen discussions about "women around Jesus" according to the Gospels in this volume contain Scripture references, commentary based on biblical scholarship, and questions for personal reflection or group dialogue. They deal with Elizabeth, Joanna, the woman at the well, Simon Peter's mother-in-law, the woman with a hemorrhage, the Syrophoenician woman, the mother of the sons of Zebedee, the bent-over woman, Martha, the woman who anointed Jesus, Mary Magdalene, Mary the wife of Clopas, Mary of Bethany, and Mary the mother.

J. M. WATT, *Code-Switching in Luke and Acts,* Berkeley Insights in Linguistics and Semiotics 31 (New York—Bern—Frankfurt: Lang, 1997, $53.95) viii and 307 pp. Bibliography. Indexed. LCN: 96-47522. ISBN: 0-8204-3695-X.

In this sociolinguistic investigation of the divergent styles in Luke-Acts, Watt, pastor of the College Hill Reformed Presbyterian Church in Beaver Falls, PA, argues that the continuum of Semitized Greek in Luke-Acts functions like the metaphoric variety of code-switching performed by modern bilinguals. Thus he explains the variations by appealing to Luke's tendency to use Semitic linguistic features when describing Jewish subject matter while retaining standard Koine for Hellenistic interests. After giving background information, he discusses the composition of Luke and Acts, defines the issues, explains some key sociolinguistic concepts and their application, delineates his procedure, analyzes passages in Luke-Acts, and draws conclusions. Four appendixes (pp. 97-288) are included.

R. E. WATTS, *Isaiah's New Exodus and Mark,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 88 (Tübingen: Mohr Siebeck, 1997, paper DM 128) xvi and 479 pp. Bibliography. Indexed. ISBN: 3-16-146222-X.

The revision of a doctoral dissertation directed by C. Rowland and accepted in 1990 by the University of Cambridge, this volume argues that Mark's fundamental hermeneutic for interpreting and presenting Jesus derives from Isaiah's new exodus motif and Malachi's warning (see Mk 1:2-3). After reviewing scholarship on the OT in Mark's Gospel, it discusses history as hermeneutic—ideology and community self-understanding, Mark's introductory citation (1:2-3), the Markan prologue, the significance of the prologue for Mark's literary structure, Jesus as Yahweh-warrior and Israel's new exodus healer in Mk 1:16–8:21/26, Isaiah's promise and Malachi's threat—judicial blinding, the way of Yahweh's new exodus (Mk 8:21/26–10:45/11:1), and Isaiah's promise and Malachi's threat—arrival in Jerusalem. Watts concludes that Mark's primary concern was to present Jesus as the one who unexpectedly fulfills the hope of Isaiah's long delayed "new exodus."

U. WILCKENS, *Das Evangelium nach Johannes. Übersetzt und erklärt,* Das Neue Testament Deutsch 4 (Göttingen: Vandenhoeck & Ruprecht, 1998, paper DM 64) viii and 353 pp. Bibliography. ISBN: 3-525-51379-8.

After a seventeen-page introduction to John's Gospel (its relation to the other Gospels, literary problems, time of origin, authorship), this volume presents a translation and exposition of each pericope. It deals first with chapters 1–12 under the heading "Jesus, son of God, sent from the Father": Jesus the eternal Word of God (1:1-18), the beginning—from John to Jesus (1:19–2:22), access to Jesus (2:23–4:54), and so forth. Next it treats chapters 13–20 under the heading "the Son of God's death on the cross as his return to the Father" and divides the material into two main parts: farewell speeches and prayer (13:1–17:26), and the passion and the Easter event (18:1–20:31). Then it takes up the further Easter events in

chapter 21. A seventeen-page discussion of the foundations of Johannine theology concludes the volume. Wilckens is the author of *Der Brief an die Römer* (3 vols., 1978-82).

L. ZANCHETTIN (ED.), *Matthew. A Devotional Commentary. Meditations on the Gospel According to St. Matthew* (New York—Mahwah, NJ: Paulist, 1997, paper $22.95; Ijamsville, MD: The Word Among Us) v and 306 pp. Indexed. ISBN: 0-8091-3775-5 (P), 0-932085-12-1 (TWAU).

After an eight-page introduction to Matthew's Gospel by J. A. Mindling and a five-page essay on Scripture as a conversation with God by T. Keller and Zanchettin, this volume presents for each passage (120 in all) in Matthew's Gospel the text according to the Revised Standard Version and a meditation intended to help readers to meet Jesus and be inspired by him. A topical index of Matthew's Gospel is included.

EPISTLES—REVELATION

C. E. ARNOLD, *Power and Magic. The Concept of Power in Ephesians* (Grand Rapids: Baker, 1997, paper $14.99) xii and 244 pp. Bibliography. Indexed. ISBN: 0-8010-2143-X.

This investigation of what the letter to the Ephesians has to say about the conflict between the people of God and the demonic powers was published under the title *Ephesians: Power and Magic. The Concept of Power in Ephesians in Light of its Historical Setting* first in 1989 by Cambridge University Press [*NTA* 33, pp. 395-396] and then in 1992 in paperback by Baker [*NTA* 37, p. 286]. This second paperback edition has a new title and a new two-page preface by the author. Arnold is professor of NT at Talbot School of Theology in La Mirada, CA.

D. E. AUNE, *Revelation 1–5,* Word Biblical Commentary 52A (Dallas: Word, 1997, $29.99) ccxi and 374 pp. Bibliographies. LCN: 81-71768. ISBN: 0-8499-0251-7.

After an eighteen-page bibliography, this volume presents a 165-page general introduction to the book of Revelation that deals with authorship, date, genre, literary structure, source criticism, text, syntax, and vocabulary. Then it treats chapters 1–5: prologue (1:1-8), the vision of "one like a Son of Man" (1:9-20), proclamations to the seven churches (2:1–3:22), John's heavenly ascent (4:1-2a), and the vision of the heavenly throne room (4:2b–5:14). For each pericope it presents a bibliography, translation, textual notes, literary and historical analysis (form/structure/setting), verse-by-verse commentary, and explanation. Also included are excursuses on the tripartite divine name in the Targums, the Spirit in Revelation, the "angels" of the seven churches, the tripartite prophecy formula, the number seven, the Nicolaitans, Anatolian Jewish communities and synagogues, ancient wreath and crown imagery, eating food sacrificed to idols, the sayings of Jesus in Revelation, the twenty-four elders, hymns in Revelation, the cosmology of ancient ascent narratives, and Christ as the Lamb. Aune, author of *Prophecy in Early Christianity and the Ancient Mediterranean World* (1983), is professor of theology at Loyola University in Chicago. Two more volumes (on Revelation 6–16 and 17–22) are in process.

C. P. H. BAMMEL (ED.), *Der Römerbriefkommentar des Origenes. Kritische Ausgabe der Übersetzung Rufins Buch 4–6,* ed. H. J. Frede and H. Stanjek, Vetus Latina. Aus der Geschichte der lateinischen Bibel 33 (Freiburg: Herder, 1997, paper) v and 277 pp., table. ISBN: 3-451-21944-1.

Bammel, who died in 1995, was the author of *Der Römerbrieftext des Rufin und seine Origenes-Übersetzung* (1985) and the editor of Books 1–3 (1990) of Origen's commentary on Paul's letter to the Romans according to the Latin translation by Rufinus. The second volume in her critical edition covers Rom 4:1–8:13 and was prepared for publication by Frede and Stanjek, with the collaboration of other scholars. It provides the Latin text, along with a text-critical apparatus and an apparatus that gives biblical references, cross-refer-

ences, and other information. The volume containing the edition of Books 7–10 is in preparation. Bammel's *Origeniana et Rufiniana. Textkritische und paläographische Aufsätze* appeared in 1996.

J. M. G. BARCLAY, *Colossians and Philemon,* New Testament Guides (Sheffield, UK: Sheffield Academic Press, 1997, paper £6.95 or $9.95) 131 pp. Bibliographies. Indexed. ISBN: 1-85075-818-2.

Barclay, senior lecturer in the department of theology and religious studies at the University of Glasgow, intends this guide to the letters to the Colossians and Philemon not as a preliminary introduction but rather as an orientation to the issues that these texts raise. After reflecting on the significance of each letter, he deals with the author of Colossians, the target of Colossians, the Colossian hymn and household code, and the theology of Colossians. Then he treats Philemon: story and strategy, and outcome and evaluation.

H. W. BATEMAN, *Early Jewish Hermeneutics and Hebrews 1:5-13. The Impact of Early Jewish Exegesis on the Interpretation of a Significant New Testament Passage,* American University Studies, Series 7: Theology and Religion 193 (New York—Bern—Frankfurt: Lang, 1997, $61.95) xiv and 438 pp. Bibliography. Indexed. LCN: 96-41935. ISBN: 0-8204-3324-1.

Based on a doctoral dissertation directed by D. Bock and presented to Dallas Theological Seminary, this volume first discusses early Jewish hermeneutics under four headings: Jewish rules of exegesis, targum—translation-paraphrases, midrash—exposition and expansive explanations, and pesher—eschatological revelations. Then it compares Heb 1:5-13 with the Septuagint and with 4QFlorilegium [see § 40-1024], and offers a commentary on Hebrews 1 (vv. 1-4 and 5-14). Bateman concludes that an awareness of 1st century Jewish hermeneutics helps greatly in understanding how and why the OT is used in Heb 1:5-13.

R. BRUCKER, *'Christushymnen' oder 'epideiktische Passagen'? Studien zum Stilwechsel im Neuen Testament und seiner Umwelt,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 176 (Göttingen: Vandenhoeck & Ruprecht, 1997, cloth DM 160) viii and 400 pp. Bibliography. Indexed. ISBN: 3-525-53859-6.

The slightly revised version of a doctoral dissertation directed by H. Paulsen and accepted in 1996 by the department of Evangelical theology at the University of Hamburg, this volume explores the methodological issues involved in classifying some NT texts (e.g. Phil 2:6-11; Col 1:15-20; 1 Tim 3:16; Jn 1:1-18; Heb 1:3-4) as "hymns" rather than as "epideictic prose." After reflecting on the relation between poetry and prose, and on the role of "parallelism," it considers the praise of gods and humans in Greco-Roman poetry and prose, examines the phenomenon of "change of style" in ancient texts (Cicero, Philo, Cleomedes, Epictetus, Apuleius of Madaurus), discusses the literary character of the *Gattung* "letter," deals with "change of style" in the NT with reference to Paul's letter to the Philippians, and calls attention to elements of epideictic rhetoric in Philippians.

M. A. BULLMORE, *St. Paul's Theology of Rhetorical Style: An Examination of I Corinthians 2.1 - 5 in Light of First Century Greco-Roman Rhetorical Culture* (San Francisco—London—Bethesda, MD: International Scholars Publications, 1995, cloth $64.95, paper $49.95) xi and 240 pp. Bibliography. Indexed. LCN: 95-434226. ISBN: 1-57309-019-0 (cloth), -018-2 (paper).

This volume aims to describe the specific rhetorical practice against which Paul defined his own manner of preaching. After tracing the history of research and delineating the methodology and scope of this study, Bullmore discusses the emergence of a Greco-Roman rhetorical culture, the nature of 1st-century rhetorical culture, and Paul's rhetorical awareness. Then he presents an exegetical analysis of 1 Corinthians 2:1-5, and concludes that Paul's style was plain and unadorned so as not to detract from his message, and stood in sharp and purposed contrast to a tradition swept up in the aesthetics of style.

C. BURDON, *The Apocalypse in England. Revelation Unravelling, 1700-1834,* Studies in Literature and Religion (New York: St. Martin's Press, 1997, $49.95; London: Macmillan) xiv and 251 pp., 8 plates. Bibliography. Indexed. LCN: 96-34795. ISBN: 0-312-16542-0 (SMP), 0-333-65946-5 (M).

Burdon, adult education officer for the diocese of Chelmsford and author of *Stumbling On God. Faith and vision through Mark's Gospel* (1990), surveys interpretations of the book of Revelation from 1700 to 1834 (the death of S. T. Coleridge) chiefly in England, with forays into Scotland, Ireland, Wales, and Germany. After describing Revelation as a book resisting interpretation, he discusses apocalypse and reason, prophecy and poetry, and Revelation and revolution. Then he considers Coleridge and the limits of interpretation, and the attempts at rewriting Revelation by P. B. Shelley and W. Blake. He concludes with reflections on "the half-unravelled web."

P. R. CARRELL, *Jesus and the angels. Angelology and the christology of the Apocalypse of John,* Society for New Testament Studies Monograph Series 95 (Cambridge, UK—New York: Cambridge University Press, 1997, $54.95) xxii and 270 pp. Bibliography. Indexed. LCN: 96-47526. ISBN: 0-521-59011-6.

Based on a doctoral dissertation directed by J. D. G. Dunn and accepted by the University of Durham, this volume examines the influence of angelology on the Christology of the book of Revelation. After reviewing previous research and delineating the aims and scope of this study, it considers the context of Revelation's Christology in Jewish and Christian apocalyptic traditions and related writings in four chapters: angelic figures in Zechariah, Ezekiel, and Daniel; principal angels; angelomorphic figures; and angel Christology. Then it discusses God, Jesus, and angel in Rev 1:1, and focuses on the visions that are most likely to have been influenced by angelology (1:13-16; 14:14; and 19:11-16). Carrell concludes that the angelomorphic Christology in Revelation upholds monotheism while providing a means for Jesus to be presented in visible, glorious form to his church.

C. H. COSGROVE, *Elusive Israel. The Puzzle of Election in Romans* (Louisville, KY: Westminster John Knox, 1997, paper $16) xiii and 146 pp., 2 figs. Bibliography. Indexed. LCN: 97-2542. ISBN: 0-664-25696-1.

In his investigation of how Paul's letter to the Romans structures "Israel" as an ambiguous sign, Cosgrove, professor of NT studies and Christian ethics at Northern Baptist Theological Seminary in Lombard, IL, seeks to show that we will never know with sufficient probability what the historical Paul's communicational intent was, to explain why this is so, and to demonstrate that we can nevertheless establish the limited range of interpretations that Paul's text warrants. After exploring the elusive identity of Israel in Romans by constructing an imaginary dialogue among three ancient Roman Christians shortly after Paul's death, he examines Paul's uses of the rhetorical device of codeliberation with one's audience with reference to Romans 9–11, considers how the incorporation of Romans into the Christian Bible affects the meaning of Paul's letter, and adjudicates the question of Israel in the canonical Romans. Three appendixes are included.

T. L. DONALDSON, *Paul and the Gentiles. Remapping the Apostle's Convictional World* (Minneapolis, MN: Fortress, 1997, paper $34) xviii and 409 pp. Bibliography. Indexed. LCN: 97-202. ISBN: 0-8006-2993-0.

Donaldson, professor of NT and biblical languages at the College of Emmanuel & St. Chad in Saskatoon, Canada, and author of *Jesus on the Mountain. A Study in Matthean Theology* (1985), first reflects on the problem of Paul's convictions about the Gentiles in light of the new paradigm that has developed in studying Paul. Then he considers the structure of Paul's convictions about the Gentiles with reference to God, generic humanity, the Torah, Christ, Israel, and Paul's apostolic call. Finally he considers the origin of Paul's conviction about the Gentiles: other theories of origin; Paul as preacher of circumcision, zealot, and persecutor; and the reconfiguration of Paul's convictions. He concludes that Paul's

conversion can be understood as a shift from a paradigm in which membership in Israel was determined by Torah to one in which it was determined by Christ.

J. D. G. DUNN, *The Theology of Paul the Apostle* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, $45) xxxvi and 808 pp. Bibliographies. Indexed. LCN: 97-23189. ISBN: 0-8028-3844-8.

In writing his theology of Paul the apostle, Dunn, professor of NT at the University of Durham and author of *Romans* (2 vols., 1988), takes Paul's letter to the Romans as a kind of template on which to construct his own statement, and sets out to describe and discuss the theology of Paul at the time when he wrote to the Romans. After prolegomena to a theology of Paul, he deals with God and humankind, humankind under indictment (Adam, sin and death, the law), the gospel of Jesus Christ (gospel, Jesus the man, Christ crucified, the risen Lord, the pre-existent one, until he comes), the beginning of salvation (the crucial transition, justification by faith, participation in Christ, the gift of the Spirit, baptism), the process of salvation (the eschatological tension, Israel), the church (the body of Christ, ministry and authority, the Lord's Supper), and how believers should live (motivating principles, ethics in practice). He concludes that Christ continued to be the pivot in the ongoing dialogue that was Paul's theology and the central criterion by which Paul made critical discrimination of what counted and what was of lesser import.

H. J. FREDE AND H. STANJEK (EDS.), *Sedulii Scotti Collectaneum in Apostolum.* Vol. 2, *In Epistolas ad Corinthios usque ad Hebraeos,* Vetus Latina. Die Reste der altlateinischen Bibel 32 (Freiburg: Herder, 1997, paper) v and 510 pp. Indexed. ISBN: 3-451-21953-0.

The first volume [see *NTA* 41, p. 556] in this edition of commentaries on Paul's letters by the 9th-century Irish writer Sedelius Scotus contained a 49-page introduction and a critical edition of his commentary on Paul's letter to the Romans. This volume presents critical editions of the Latin texts (with apparatus below) of Sedelius' commentaries on 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, 1 Thessalonians, 2 Thessalonians, Colossians, 1 Timothy, 2 Timothy, Titus, Philemon, and Hebrews, as well as excerpts from his other writings transmitted in various manuscripts.

A. J. P. GARROW, *Revelation,* New Testament Readings (London—New York: Routledge, 1997, cloth $55, paper $16.99) xi and 140 pp., 16 figs., 2 tables. Bibliography. Indexed. LCN: 96-26318. ISBN: 0-415-14640-2 (cloth), -14641-0 (paper).

By studying the co-textual context and the context created by the theater of reception, along with the wider historical context, Garrow, an Anglican priest in Waltham Abbey, Essex, UK, hopes to reproduce with a new degree of accuracy the context in which John's hearers received and interpreted Revelation. After reflecting on the problem of where and what the story of Revelation is, he seeks to find the story in the text, to locate the story in history, to interpret the story, and explain the purpose of this story. The appendix provides a list of Roman emperors from Augustus to Hadrian. Garrow concludes that John's future prediction was made in response to the future prognostications of his opponents and sought to encourage exclusive allegiance to Christ and faithful action in the way of Christ.

J. D. GORDON, *Sister or Wife? 1 Corinthians 7 and Cultural Anthropology,* JSNT Supplement Series 149 (Sheffield, UK: Sheffield Academic Press, 1997, £32.50 or $53.50) 248 pp. Bibliography. Indexed. ISBN: 1-85075-685-6.

Based on a doctoral dissertation directed by S. Brown and presented to the Toronto School of Theology, this volume analyzes the concessions and breaks in pattern in 1 Corinthians 7 in an attempt to uncover the dynamics of the social context, and then considers the function of Paul's argumentation in light of the social situation that has been uncovered. After an introduction to social science methodology and the NT, it deals with marriage as the social context of 1 Corinthians 7, the unfolding of the social drama—the social dynamics of a conflict, redressive action—Paul's attempt to restore peace, and the resolution of the social drama—the journey of a metaphor. Gordon concludes that the

conflict reflected in 1 Corinthians 7 arose as the result of two antithetical views of the root metaphor "in Christ all are children of God, no male and female," with one group supporting a kinship system based on patrilineal marriage and hierarchical community structures, and another group demanding that normative *communitas* should order the community.

K. HAACKER, *Paulus. Der Werdegang eines Apostels,* Stuttgarter Bibelstudien 171 (Stuttgart: Katholisches Bibelwerk, 1997, paper DM 39.80) 140 pp. Bibliography. Indexed. ISBN: 3-460-04711-9.

In tracing how Paul became an apostle, Haacker, professor of NT at the Kirchliche Hochschule in Wuppertal, considers the pertinent sources, the origin and status of Paul's family (from the tribe of Benjamin, home and citizenship in Tarsus, Roman citizenship), Paul's socialization and formation (origin in Diaspora Judaism, Pharisaism, Tarsus or Jerusalem, the role of Gamaliel), his religious attitudes before his conversion or call to be an apostle (the Pharisaic tradition, whether Paul was a Hillelite, zeal for the Law and the persecution of the Jesus movement), the turning point in his life (conversion or call, the deep-structure of the event according to Paul's own testimony, the Damascus experience according to Acts), and the concept of apostle as a summary of Paul's experience of call.

D. J. HARRINGTON, *Romans. The Good News According to Paul* (Hyde Park, NY: New City, 1998, paper $9.95) 150 pp., 2 figs. Bibliography. LCN: 97-30289. ISBN: 1-56548-096-1.

This exposition of Paul's letter to the Romans gives special attention to what Paul's spirituality might say to Christians and others at the dawn of the third millennium. After an eleven-page introduction (Paul's situation, presupposition, theological vocabulary, his problems and ours), it provides for each passage in Romans a literary and theological analysis along with suggestions for reflection and discussion. It deals with Romans according to the following outline: the gospel defined (1:1-17), the need for the gospel (1:18–3:20), the gospel and faith (3:21–4:25), the gospel and freedom (5:1–7:25), the gospel and life in the Spirit (8:1-39), the gospel and God's plan (9:1–11:36), the gospel and Christian life (12:1–13:14), the gospel and community conflict (14:1–15:13), and the promotion of the gospel (15:14–16:27). Harrington is the author of *Paul's Prison Letters* (1997).

R. B. HAYS, *First Corinthians,* Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Knox, 1997, $24) xiv and 299 pp. Bibliography. LCN: 97-2637. ISBN: 0-8042-3144-3.

In his fourteen-page introduction to 1 Corinthians, Hays, professor of NT at the Divinity School, Duke University, and author of *The Moral Vision of the New Testament* (1996), discusses the setting and major theological themes, and proposes five focal themes for his commentary: Paul's pastoral task of community formation, conversion of the imagination, the social location of theological thinking, Paul as hermeneutic theologian, and Paul as model for ministry. His exposition appears according to the following general outline: opening the letter—a community called by God (1:1-9), a call for unity in the community (1:10–4:21), a call for community discipline (5:1–6:20), responses to contested issues in Corinth (7:1–15:58), and concluding matters—a community called to love (16:1-24).

J. HOLMSTRAND, *Markers and Meaning in Paul. An analysis of 1 Thessalonians, Philippians and Galatians,* Coniectanea Biblica, New Testament Series 28 (Stockholm: Almqvist & Wiksell, 1997, paper) 244 pp. Bibliography. Indexed. ISBN: 91-22-01761-5.

The revised and translated (from Swedish) version of a doctoral dissertation directed by R. Kieffer and presented in 1996 to Uppsala University, this volume examines the use of transition markers in three Pauline letters (1 Thessalonians, Philippians, Galatians), the arrangements of the texts produced by these markers, and the implications of these arrangements for our understanding of the line of thought in each letter. After discussing the object and method of the study, it analyzes each letter in a separate chapter, with reference to particular passages. The final chapter summarizes and discusses the results of the analyses.

Holmstrand concludes that the three letters are more uniform than they are commonly perceived to be, and that the text arrangements reveal the importance of *imitatio* thinking (with a focus on the crucified Christ and persecuted Paul).

R. A. HORSLEY (ED.), *Paul and Empire. Religion and Power in Roman Imperial Society* (Harrisburg, PA: Trinity Press International, 1997, paper $19) xi and 257 pp. Indexed. LCN: 97-38319. ISBN: 1-56338-217-2.

The fourteen essays in this collection are by P. A. Brunt on *laus imperii* (1978), D. Georgi on who the true prophet is [§ 31-787], S. R. F. Price on rituals and power (1984), P. Zanker on the power of images (1988), P. Garnsey and R. Saller on patronal power relations (1987), J. K. Chow on patronage in Roman Corinth (1992), R. Gordon on the veil of power (1990), Georgi on God turned upside down (1987), H. Koester on imperial ideology and Paul's eschatology in 1 Thessalonians (1990), N. Elliott on the anti-imperial message of the cross (1994), Elliott on Rom 13:1-7 in the context of imperial propaganda, K. P. Donfried on the imperial cults of Thessalonica and political conflict in 1 Thessalonians [§ 30-262], E. Schüssler Fiorenza on the praxis of coequal discipleship (1983), and Horsley on 1 Corinthians as a case study of Paul's assembly of an alternative society.

C. R. HUME, *Reading through Galatians* (London: SCM, 1997, paper £6.95) viii and 104 pp. Bibliography. ISBN: 0-334-02705-5.

Hume, the author of *Reading through Hebrews* (1997), first provides a thirteen-page introduction to Paul's letter to the Galatians: authorship and date, the identity of the Galatians, the central theme, and so forth. Then he presents a new literal translation of Galatians, along with comments given in small sections. His aim is to discover the meaning of Paul's text in its 1st-century context.

E. E. JOHNSON AND D. M. HAY (EDS.), *Pauline Theology.* Vol. 4, *Looking Back, Pressing On,* SBL Symposium 4 (Atlanta: Scholars Press, 1997, paper $24.95) xvi and 222 pp. Bibliography. Indexed. LCN: 91-17665. ISBN: 0-7885-0306-5.

After a seven-page preface by Johnson, this fourth and final volume in the Pauline theology series [see *NTA* 36, pp. 118-119; 38, p. 470; 40, p. 534] based on the work of the Pauline theology group of the Society of Biblical Literature (1986-1996) presents P. J. Achtemeier's reflections on the discussion of Romans (with a response by L. E. Keck), papers by R. B. Hays on πίστις and Pauline Christology and J. D. G. Dunn on πίστις Χριστοῦ (with a response to both by Achtemeier), two evaluations of the ten-year experiment by Dunn on the quest of Paul's theology (with an "asymptotic response" by S. J. Kraftchick) and P. W. Meyer on a proposal for a pause in the pursuit of Pauline theology (with a response by V. P. Furnish), and an epilogue by Hay on Pauline theology after Paul.

L. T. JOHNSON, *Reading Romans. A Literary and Theological Commentary,* Reading the New Testament (New York: Crossroad, 1997, paper $24.95) xii and 224 pp. LCN: 96-32460. ISBN: 0-8245-1624-9.

Johnson, professor of religious studies at Candler School of Theology, Emory University, in Atlanta, seeks to help present-day readers to construct the meaning of Romans through the process of reading, coming as close as we can to the way the first readers experienced it. After a seventeen-page introduction (occasion and purpose, theology or moral instruction, genre and rhetoric), he deals with the letter according to the following outline: the good news of God's righteousness (1:1-17); faithless humanity and the power of sin (1:18–3:20); God's fairness revealed in Jesus' faith (3:21-31); how faith works—the example of Abraham (4:1-25); God's gift in Christ Jesus (5:1-21); answering objections—grace, sin, and law (6:1–7:25); life in the Spirit (8:1-39); God's plan for the salvation of Jew and Gentile (9:1–11:36); the transformation of moral consciousness (12:1–13:14); righteousness in the Christian community (14:1–15:13); and Paul's plan and appeal (15:14–16:27).

S. J. KISTEMAKER, *Exposition of the Second Epistle to the Corinthians,* New Testament Commentary (Grand Rapids: Baker, 1997, $34.99) x and 495 pp. Bibliography. Indexed. LCN: 54-924. ISBN: 0-8010-2105-7.

In his 31-page introduction to 2 Corinthians, Kistemaker, professor of NT at Reformed Theological Seminary in Jackson, Mississippi, and author of *Exposition of the First Epistle to the Corinthians* (1993), deals with Paul's visits and letters to Corinth, differences from 1 Corinthians, form and genuineness, composition (time, place, characteristics, theological themes, purpose), opponents, and so forth. Then he presents an exposition according to the following general outline: introduction (1:1-11), apostolic ministry (1:12–7:16), the collection (8:1–9:15), apostolic authority (10:1–13:10), and conclusion (13:11-13).

L. KREITZER, *The Epistle to the Ephesians,* Epworth Commentaries (London: Epworth, 1997, paper £9.95) 215 pp., frontispiece, 2 maps. Bibliography. ISBN: 0-7162-0515-7.

In a thirty-page treatment of "preliminary questions" regarding Ephesians, Kreitzer, tutor of NT at Regent's Park College, Oxford, deals with its authorship (by a close follower of Paul), provenance (from the mother-church at Colossae to the daughter-church at Hierapolis), and date (ca. A.D. 75-80). Then he presents an exposition of the various pericopes: greeting (1:1-2); the blessing of God's salvation through Christ (1:3-14); a thanksgiving, an intercession, and a credal fragment (1:15-23); brought to life, raised, and enthroned with Christ (2:1-10); making one new humanity through the cross (2:11-18); citizenship and God's new temple (2:19-22); a prisoner of Christ Jesus (3:1-7); and so forth. Also included are a six-page essay on Ephesians for the contemporary world, two maps, and a three-page discussion of the Plutonium of Hierapolis in ancient sources.

J. R. LANCI, *A New Temple for Corinth. Rhetorical and Archaeological Approaches to Pauline Imagery,* Studies in Biblical Literature 1 (New York—Bern: Lang, 1997, $39.95) xi and 155 pp. Bibliography. Indexed. LCN: 96-33594. ISBN: 0-8204-3676-3.

Based on a doctoral dissertation presented to Harvard University, this investigation of the role of the image of the community as temple in the overall rhetorical argument of 1 Corinthians argues that Paul used this cultic metaphor to introduce his central motif of community upbuilding for the sake of the common good. After discussing motivation and methodological matters, and explaining the reasons for reexamining the image of the community as temple, it deals with Corinth as a Roman colony and as a center of diversity and economic activity, as well as the social situation of the Christians in Roman Corinth. Then it considers 1 Corinthians as an argument against dissension, construction language and the argument against dissension, ancient temples as centering images, and a new temple for Corinth (with particular attention to 1 Cor 3:16-17). Lanci is assistant professor of religious studies at Stonehill College in North Easton, MA.

S. C. MARTIN, *Pauli Testamentum. 2 Timothy and the Last Words of Moses,* Tesi Gregoriana, Serie Teologia 18 (Rome: Editrice Pontificia Università Gregoriana, 1997, paper 32,000 L or $23) 305 pp. Bibliography. Indexed. ISBN: 88-7652-739-7.

Prepared as a doctoral dissertation under the direction of U. Vanni and accepted in 1994 by the Pontifical Gregorian University, this volume argues that legends about the last words of Moses are the best way to evaluate the portrait of Paul in 2 Timothy, and that Paul is portrayed in 2 Timothy as a "prophet like Moses" as part of the polemic against the "teachers of the Law" in the Pastorals. It first considers claims to authority in 2 Timothy, with particular attention to direct (see 2 Tim 2:19; 3:8-9) and indirect references to Moses. Then it discusses the figure of Moses in 1st-century Judaism with reference to its foundations in Deuteronomy, the last words of Moses in the writings of Philo and Josephus, and legends about Moses' last words in *Biblical Antiquities* 19:1-16 and *Testament of Moses.* Finally it deals with images of Paul in 2 Timothy (prophet, law-giver, and suffering intercessor) and

reflects on the purposes and theological implications of the testamentary genre in 2 Timothy.

J. L. MARTYN, *Galatians. A New Translation with Introduction and Commentary,* Anchor Bible 33A (New York—London: Doubleday, 1997, $39.95) xxiv and 614 pp., map. Bibliography. Indexed. LCN: 96-37760. ISBN: 0-385-08838-8.

Martyn, professor emeritus of biblical theology at Union Theological Seminary in New York and author of *Theological Issues in the Letters of Paul* (1997), describes Paul's letter to the Galatians as a drama, and urges readers to take a seat in one of the Galatian congregations in order—as far as possible–to listen to the letter with Galatians ears. After a translation of the entire letter, a thirty-page introduction, and a 36-page bibliography, he presents for each passage a translation, a literary analysis, notes, and comments. He proposes the following general outline: prescript (1:1-5), initial rebuke stating the theme of the entire letter (1:6-9), transition (1:10), initial explicating thesis and its demonstration (1:11–2:21), second rebuke (3:1-5), first exegetical argument (3:6–4:7), distress (4:8-11), request and distress (4:12-20), second exegetical argument (4:21–5:1), transition to pastoral section (5:2-12), pastoral guidance (5:13–6:10), and autographic subscript (6:11-18). The NRSV translation of Galatians is also included.

J. L. MARTYN, *Theological Issues in the Letters of Paul* (Nashville, TN: Abingdon, 1997, $39.95) xvii and 334 pp. Bibliography. Indexed. LCN: 97-15082. ISBN: 0-687-05622-5.

The seventeen essays in this collection appear under four headings: Paul and Christian Judaism (five), apocalyptic rectification (four), interpreting Scripture (four), and the church's everyday life (four). They concern a Law-observant mission to Gentiles [§ 30-736]; a tale of two churches; Romans as one of the earliest interpretations of Galatians [§ 32-1219]; L. Baeck's reading of Paul (1990); whether Galatians is an anti-Judaic document; epistemology at the turn of the ages—2 Cor 5:16 (1967); apocalyptic antinomies in Galatians [§ 30-253]; Christ and the elements of the cosmos (1995); God's ways of making right what is wrong (1993); the Abrahamic covenant, Christ, and the church (1993); Paul's understanding of the textual contradiction between Hab 2:4 and Lev 18:5 (1997); the covenants of Hagar and Sarah (1990); John and Paul on the subject of gospel and Scripture [§ 36-1347]; the crucial event in the history of the Law (1996); the daily life of the church in the war between the spirit and the flesh; a formula for communal discord as a clue to the nature of pastoral guidance (1997); and from Paul to Flannery O'Connor with the power of grace (1981). Martyn has incorporated material from his Anchor Bible commentary on Galatians.

J.-B. MATAND BULEMBAT, *Noyau et enjeux de l'eschatologie paulinienne: De l'apocalyptique juive et de l'eschatologie hellénistique dans quelques argumentations de l'apôtre Paul. Etude rhétorico-exégétique de 1 Co 15,35-58; 2 Co 5,1-10 et Rm 8,18-30,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 84 (Berlin—New York: de Gruyter, 1997, DM 188) xx and 328 pp. Bibliography. ISBN: 3-11-015387-4.

Based on a doctoral dissertation directed by J.-N. Aletti and presented to the Pontifical Biblical Institute in 1995, this investigation of Pauline eschatology focuses on the relation between Jewish apocalypticism and Hellenistic eschatology in some arguments in Paul's letters. After surveying research on the core of Pauline eschatology, it deals with the following texts: the principal problem in Paul's argument in 1 Cor 15:35-49—the existence of another body for the resurrection, the point of the Pauline discussion in 1 Cor 15:50-58—the necessity of the spiritual body for the living and eternal victory over death, the object of the Pauline discussion in 2 Cor 5:1-10—the suffering of the Christian and eternal glory, and the point of the argumentative unity in Rom 8:18-30—laments and perseverance in awaiting the final redemption of the body. Matand Bulembat concludes with reflections on the "christologization" of eschatology as the key to understanding Paul's theology and anthropology.

J. D. MILLER, *The Pastoral Letters as Composite Documents,* Society for New Testament Studies Monograph Series 93 (Cambridge, UK—New York: Cambridge University Press, 1997, $54.95) x and 214 pp. Bibliography. Indexed. LCN: 96-29114. ISBN: 0-521-56048-9.

Based on a doctoral dissertation directed by J. C. O'Neill and presented to New College, Edinburgh, this investigation of the authorship of the Pastoral letters suggests that no single author can be held responsible for much of the material in them but rather they are composite documents based on brief but genuine Pauline notes written to Timothy and Titus. After an introduction to the problem and a discussion of religious writings as collections, it presents compositional analyses of 1 Timothy, 2 Timothy, and Titus, respectively. Also included are two appendixes: (1) whether the Pastorals are compositions or collections, and (2) a formal analysis of the Pastorals. Miller concludes that the Pastorals appear to be much more the work of a compiler than of an author, and that they must be read with an appreciation for their complex compositional history.

R. H. MOUNCE, *The Book of Revelation,* New International Commentary on the New Testament (rev. ed.; Grand Rapids—Cambridge, UK: Eerdmans, 1998, $44) xxxvi and 439 pp. Bibliography. Indexed. LCN: 97-25322. ISBN: 0-8028-2537-0.

The first edition (1977) of Mounce's commentary on Revelation was described in *NTA* 22, p. 219. Besides using the New International Version as the base text and conforming to the new format of the series, the author has taken account of recent scholarship and has taken the opportunity to reflect on the text again. After a 35-page introduction to Revelation (Revelation and apocalyptic literature, authorship, date, circulation and reception in the early church, etc.), he presents the text, exposition, and notes according to the following outline: prologue (1:1-20), letters to the seven churches (2:1–3:22), adoration in the court of heaven (4:1–5:14), the seven seals (6:1–8:1), the seven trumpets (8:2–11:19), conflict between the church and the powers of evil (12:1–14:5), the seven last plagues (15:1–16:21), the fall of Babylon (17:1–19:5), the final victory (19:6–20:15), the new heaven and the new earth (21:1–22:5), and epilogue (22:6-21). Mounce is president emeritus of Whitworth College in Spokane, WA.

D. P. NYSTROM, *James,* NIV Application Commentary (Grand Rapids: Zondervan, 1997, $22.99) 338 pp. Indexed. LCN: 97-34172. ISBN: 0-310-49360-9.

After a fourteen-page introduction to the letter of James (authorship and date, teaching, relevance), this volume deals with each pericope in three steps: original meaning, bridging contexts, and contemporary significance. The exposition proceeds according to the following general outline: address and greeting (1:1), building Christian maturity (1:2-27), building a healthy community (2:1–5:18), and the forgiveness of God (5:19-20). The treatment of the third section ("building a healthy community") is divided into three parts: the effects of sickness (2:1-26), the source of sickness (3:1-18), and symptoms and antidote (4:1–5:18). Nystrom is associate professor of theology and history at North Park College in Chicago.

S. H. ONG, *A Strategy for a Metaphorical Reading of the Epistle of James* (Lanham, MD—New York—London: University Press of America, 1996, cloth $54, paper $27.50) ix and 184 pp. Bibliography. Indexed. LCN: 95-39959. ISBN: 0-7618-0149-9 (cloth), -0150-2 (paper).

This volume examines how the letter of James is held together by an overarching metaphorical concept to communicate meaning and present argument to the reader. After an introduction to the study of James, it deals with authorship, date, and life-setting. Then after proposing a strategy for metaphoric criticism, it shows how attention to metaphor can help in apprehending a thematic core for the letter, and explores the metaphoric pragmatics of quotation, allusion, and example in James. Ong concludes that the epistle is held together by the overarching metaphorical concept that life is a divine trial.

E. F. PALMER, *The Book That James Wrote* (Grand Rapids—Cambridge, UK: Eerdmans, 1997, paper $10) xiv and 90 pp. LCN: 97-24218. ISBN: 0-8028-0136-6.

Palmer, pastor of University Presbyterian Church in Seattle, contends that James was the

bishop of Jerusalem before A.D. 70, and that his letter is a book of advice and hope whose origin was the good news of Jesus Christ. After discussing the book's setting in the young church at Jerusalem and its genre (a new book of Proverbs), he presents expositions of the key texts: to twelve tribes (1:1), joy and peril (1:2-4), faith that matters (1:5-8; 2:14-17; 5:7-11; 5:13-20), understanding God (1:5; 1:12; 1:13; 1:17-18; 2:1; 2:5; 4:12; 5:7-8; 5:14), and James the pastor (1:9-11; 1:12-15; 1:16-18; 1:19-21; 1:22-25; 2:1-14; 3:1-12; 3:13–4:10; 4:11-17; 5:1-6; 5:7-11; 5:12-20). Also included are an epilogue on James and Martin Luther, and a study guide.

V. C. PFITZNER, *Hebrews,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 1997, paper $20.95) 218 pp. Bibliography. Indexed. LCN: 97-37867. ISBN: 0-687-05724-8.

In a 27-page introduction to the letter to the Hebrews, Pfitzner, professor of NT and principal of Luther Seminary in North Adelaide, South Australia, deals with Hebrews as challenge; its literary genre, rhetorical devices, and structure; historical context; and theology. Then he presents a commentary according to the following general outline: God's final revelation in the Son (1:1–2:18); the Son, as faithful high priest, calls to faith (3:1–4:13); the Son as merciful high priest (4:14–7:28); the perfect sacrifice of the heavenly high priest (8:1–10:31); a call to persevering faith (10:32—12:17); and the call to heavenly worship (12:18–13:25).

D. RENSBERGER, *1 John, 2 John, 3 John,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 1997, paper $19.95) 174 pp. Bibliography. Indexed. LCN: 97-14992. ISBN: 0-687-05722-1.

In a 28-page introduction to the Johannine letters, Rensberger, professor of NT at the Interdenominational Theological Center in Atlanta, Georgia, deals with their authorship, historical settings and purposes, literary characteristics, and theological issues. Then he presents commentaries on each epistle in their usual order. He treats 1 John according to the following outline: prologue (1:1-4), walking in the light and sinning (1:5–2:2), walking in the light and keeping the commandments (2:3-11), conquering the world (2:12-17), the coming of the antichrist (2:18-27), living as children of God (2:28–3:10), love and hatred (3:11-17), confidence toward God (3:18-24), testing the spirits (4:1-6), God is love (4:7-18), loving God (4:19–5:5), testimony to Jesus the Son of God (5:6-12), and final reflections (5:13-21).

R. REUTER, *Synopse zu den Briefen des Neuen Testaments.* Teil 1, *Kolosser-, Epheser-, II. Thessalonicherbrief,* Arbeiten zur Religion und Geschichte des Urchristentums 5 (Frankfurt—Bern: Lang, 1997, paper $114.95) 774 pp. Bibliographies. ISBN: 3-631-31456-6.

This first volume in a projected five-volume synopsis of the NT Epistles deals with Colossians, Ephesians, and 2 Thessalonians. After a short introduction (in German and English), it provides a tabular overview of the parallels and detailed synoptic comparisons of (1) Colossians and the Pauline epistles, (2) Ephesians and the Pauline epistles, (3) Ephesians and Colossians, (4) 2 Thessalonians and the Pauline epistles, and (5) 2 Thessalonians, Colossians, and Ephesians. The lead text is printed verse-by-verse in the left-hand column, and the parallels appear in columns across the page(s) in line with the lead text. The parallels are classified into three categories (I, II, III) depending on their closeness to the lead text. Further synopses are planned for the Pastorals; Hebrews, James, and 1 Peter; Jude and 2 Peter; and the Johannine letters.

P. ROLLAND, *La succession apostolique dans le Nouveau Testament* (Paris: Éditions de Paris, 1997, paper 124 F) 123 pp. ISBN: 2-85162-010-X.

Rolland, author of *Les ambassadeurs du Christ, ministère pastoral et Nouveau Testament* (1991) and *L'origine et la date des évangiles* (1994), argues that the letters to Timothy were used by the author of 1 Peter, which was used by the author of Hebrews, which was certainly composed before the cessation of the Temple cult in A.D. 70. And he also contends

that the letters to Timothy were written by Paul, and that the notion of apostolic succession should be attributed to him. After discussing the origin of church ministries according to the NT, he considers James and Paul in dialogue [see § 41-1732]; the directors of the church before Peter and Paul; and the dates of the letters to Timothy, 1 Peter, and Ephesians.

T. SCHMELLER, *Hierarchie und Egalität. Eine sozialgeschichtliche Untersuchung paulinischer Gemeinden und griechisch-römischer Vereine,* Stuttgarter Bibelstudien 162 (Stuttgart: Katholisches Bibelwerk, 1995, paper DM 39.80) 120 pp. Bibliography. ISBN: 3-460-04621-X.

After reviewing scholarship on the relation between early Christian communities and Greco-Roman associations or clubs, this volume investigates status differentiation in the Greco-Roman associations: social stratification in the Roman empire of the 1st century A.D., the sources for and nature (variety and common features) of the associations, and their structures (patrons, officers, members). Then it discusses status differentiation in the Pauline communities: sources, the question of patrons and clients, community functionaries, and the members and their position. An appendix provides the texts (with translations) of four inscriptions pertaining to the associations. Schmeller, professor of biblical theology on the philosophical faculty of the Technische Universität in Dresden, concludes that both groups, while combining hierarchical and egalitarian elements, departed from the strongly hierarchical patterns of their social milieu.

L. L. WELBORN, *Politics and Rhetoric in the Corinthian Epistles* (Macon, GA: Mercer University Press, 1997, $29.95) x and 238 pp. Bibliography. Indexed. LCN: 97-41427. ISBN: 0-86554-463-8.

The five (revised) essays in this collection explore the influence of ancient politics on the rhetoric of Paul's Corinthian correspondence. They deal with discord in Corinth—1 Corinthians 1–4 and ancient politics [§ 31-1200], a conciliatory principle in 1 Cor 4:6 [§ 32-752], a conciliatory convention and Paul's references to the "letter of tears" [§ 40-332], Paul's letter of reconciliation in 2 Cor 1:1–2:13 and 7:5-16 and ancient theories of literary unity [§ 41-1048], and Paul's defense of his character and truthfulness in 2 Cor 1:17-23 [§ 40-328]. Welborn teaches NT at United Theological Seminary in Dayton, OH.

D. WIDER, *Theozentrik und Bekenntnis. Untersuchungen zur Theologie des Redens Gottes im Hebräerbrief,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 87 (Berlin—New York: de Gruyter, 1997, DM 158) x and 230 pp. Bibliography. Indexed. ISBN: 3-11-015554-0.

The slightly revised version of a doctoral dissertation directed by V. Hasler and accepted in 1995 by the University of Bern, this investigation of key texts in the letter to the Hebrews first considers the theme of divine discourse: the revelation of God in the Son (Heb 1:1-2a; 1:2b-14), the living word (4:12-13), and God's discourse on earth and in heaven (12:18-29). Then it deals with word and hearing—soteriological perspectives: God's speaking through angels and through the Lord (2:1-4), exhortation to faith in a christological horizon (3:1-6), existence in faith and God's discourse (3:7-19; 3:14; 5:11–6:8), and God's discourse as promise (4:1-11). Finally it treats world perspectives in the horizon of God's discourse: the essence of faith (10:32-39; 11:1), and knowledge of faith (11:2–12:3). It concludes with reflections on the theological and christological implications of the theme of divine discourse in Hebrews.

W. T. WILSON, *The Hope of Glory. Education and Exhortation in the Epistle to the Colossians,* Supplements to Novum Testamentum 88 (Leiden—New York—Cologne: Brill, 1997, 170 gld. or $100) xiv and 297 pp. Bibliography. Indexed. LCN: 97-28705. ISBN: 90-04-10937-4.

Wilson, assistant professor of NT at Emory University and author of *Love Without Pretense* (1991) and *The Mysteries of Righteousness* (1994), focuses on the manner in which the author of Colossians endeavored to educate, encourage, and exhort the epistle's

intended recipients so as to affect their religious beliefs and moral aspirations as a community of converts to Christianity, over against competing influences that might undermine their allegiance to the Pauline gospel and the growth they had experienced in the body of Christ. He argues that the ideas and methods that informed this manner of education were familiar especially from the conventions that were developing in moral philosophy at that time, in all its diversity. The six chapters concern Colossians and its historical setting, living according to God's commission, a hidden life, other patterns and other voices, God's cosmic victory and the journey of a community, and shaping the message.

B. W. WINTER, *Philo and Paul among the sophists,* Society for New Testament Studies Monograph Series 96 (Cambridge, UK—New York: Cambridge University Press, 1997, $59.95) xvi and 289 pp. Bibliography. Indexed. LCN: 96-44600. ISBN: 0-521-59108-2.

Based on a doctoral dissertation directed by E. A. Judge and presented in 1988 to Macquarie University in Sydney, Australia, this volume explores in what sense Philo and Paul were "among the sophists." After a fifteen-page introduction, it deals with the Alexandrian sophists: a student among the Alexandrian sophists, Dio and the Alexandrian sophistic leaders, the identity of Philo's sophists, Philo's critique of the Alexandrian sophistic tradition, and Philo among the sophists. Then it treats the Corinthian sophists: Epictetus and the Corinthian student of the sophists, Dio and Plutarch among the Corinthian sophists, Paul and sophistic conventions, Paul's critique of the Corinthian sophistic tradition, and Paul among the Christian sophists. A five-page appendix provides an introduction to as well as the Greek text and a translation of P.Oxy. 2190. Winter, warden of Tyndale House and member of the Faculty of Divinity, University of Cambridge, concludes that even though Philo and Paul had participated in the Greek *paideia* on which the sophistic movement thrived and were "among the sophists" in 1st-century Alexandria and Corinth, for the most fundamental of theological reasons neither could ever be one of them.

S. S. M. WONG, *A Classification of Semantic Case-Relations in the Pauline Epistles,* Studies in Biblical Greek 9 (New York—Bern—Frankfurt: Lang, 1997, $54.95) xviii and 316 pp. Bibliography. Indexed. LCN: 96-42926. ISBN: 0-8204-3680-1.

The slightly revised version of a doctoral dissertation directed by J. P. Louw and accepted in 1990 by the University of Pretoria, this volume applies "case theory" to analyze the verbal frames of the Greek represented in the thirteen Pauline epistles in order to classify the case relations. After describing the emergence and history of case theory, it explains the theoretical model on which the study is based and surveys previous scholarship. Next it analyzes all the "content" verbs in the Pauline corpus under the following headings: basic verbs, experiential verbs, benefactive verbs, and locative verbs. Then it deals with "non-content" verbs, including verbal markers, aspect markers, time prompters, and others. Wong concludes that case theory sharpens the reader's sensitivity to the roles between objects and events (as semantic classes), which is perhaps the most intrinsic aspect of semantics. Also included is a 67-page glossary of all verbs with case frames and references.

B. H. YOUNG, *Paul the Jewish Theologian. A Pharisee among Christians, Jews, and Gentiles* (Peabody, MA: Hendrickson, 1997, paper $12.95) xx and 164 pp. Bibliography. Indexed. LCN: 97-2478. ISBN: 1-56563-248-6.

Young, the author of *Jesus and His Jewish Parables* (1989), contends that Paul viewed himself as a Pharisee throughout his life, and that many aspects of his teachings on grace and law are better understood when he is viewed as a Pharisee. After describing Paul as a Jewish theologian, he deals with Pentecost, the nations of the world, and the apostle Paul; Judaism and Christianity—diverse perspectives on Torah; the Torah—roots of grace and faith in Paul's message; whether the Torah is a dead letter or a living word; the transcendence of Torah in Paul's teachings; love as the foundation of Christian ministry (the model of 1 Corinthians 13); the essence of Paul's Jewish faith; and the seven pillars of Paul's Jewish theology.

C. E. ARNOLD, *3 Crucial Questions about Spiritual Warfare* (Grand Rapids: Baker, 1997, paper $11.99) 224 pp., 13 figs. Bibliographies. Indexed. LCN: 97-8642. ISBN: 0-8010-5784-1.

Arnold, professor of NT at Talbot School of Theology in La Mirada, CA, and author of *Ephesians: Power and Magic* (1989) and *The Colossian Syncretism* (1995), deals with three questions that stand at the heart of evangelical discussions about the demonic: What is spiritual warfare? Can a Christian be demon-possessed? Are we called to engage territorial spirits? He answers these questions in the light of Scripture, Christian theology, and contemporary experience. Each essay concludes with an annotated bibliography.

T. BALASURIYA, *Mary and Human Liberation. The Story and the Text,* ed. H. Stanton (Harrisburg, PA: Trinity Press International, 1997, paper $18) x and 262 pp. LCN: 97-23821. ISBN: 1-56338-225-3.

This volume contains the text of *Mary and Human Liberation* (1990), along with an eleven-page introductory essay by E. Hill and the church documentation (pp. 187-262) that it evoked. The main text deals with Mary in Catholic devotion, Mary in traditional theology, the need for a renewed Marian theology, Mary as a mature adult woman, Mary and society, presuppositions in theology, the presuppositions of original sin, reflection on traditional Marian doctrines, and a Marian Way of the Cross. Balasuriya is founder and director of the Centre for Society and Religion in Colombo, Sri Lanka.

K. BERGER, *Ist Christsein der einzige Weg?* (Stuttgart: Quell, 1997, paper DM 29.80) 216 pp. Indexed. ISBN: 3-7918-1954-2.

After a fifteen-page introduction to Christianity in relation to other religions, this volume treats the question whether Christianity is the only way to God and related topics with reference to various NT texts. Thus it deals with salvation for non-Christians (Mt 25:31-46; Heb 11:1–12:3; 1 Peter 3–4), absoluteness, plurality and unity, faith and history (Lk 1:67-69; Heb 13:2), the question of truth, dialogue, mission (Lk 5:10; Rom 11:32), and G. Lessing's parable of the ring and its consequences.

The Call to Serve. Biblical and Theological Perspectives on Ministry in Honour of Bishop Penny Jamieson, ed. D. A. Campbell (Sheffield, UK: Sheffield Academic Press, 1996, £39 or $58.50) 299 pp., frontispiece. Indexed. ISBN: 1-85075-625-2.

Prepared to honor Bishop Jamieson of New Zealand (the first elected female Anglican diocesan bishop), this volume presents six essays on ministry viewed from biblical perspectives, and eight essays on ministry seen from historical and theological perspectives. The papers most pertinent to NT studies are by M. E. Andrew on the prophetic example (referentiality or textuality?), Campbell on a Reformational slogan on ministry and Paul's gospel of grace, L. A. Jervis on "the greatest of these is love" (1 Cor 14:34-35), C. D. Marshall on "for me to live is Christ" (Pauline spirituality as a basis for ministry), R. B. Edwards on ministry and church leadership in John's Gospel, G. N. Stanton on ministry in Matthean Christianity, and E. Schüssler Fiorenza on the *ekklesia* of women (re-visioning the past in creating a democratic future). Also included are a photograph of the honoree and Campbell's account of her appointment.

M. DESJARDINS, *Peace, Violence and the New Testament,* Biblical Seminar 46 (Sheffield, UK: Sheffield Academic Press, 1997, paper £9.95 or $14.50) 131 pp. Bibliography. Indexed. ISBN: 1-85075-799-2.

Desjardins, associate professor of religion and culture at Wilfred Laurier University in Waterloo, Ontario, argues that the NT promotes violence as strongly as it promotes peace, and suggests that the leading interpretive theories do not do justice to the complexity of the primary sources. After a seven-page introduction, he deals with peace in the NT: vocabu-

lary, nonviolent exhortations and actions, the Sermon on the Mount, the parables, the imminent demise of the world, and Paul's ethic of peace. Then he treats war in the NT: vocabulary, violent exhortations and actions, the nonpacifist stance, the apocalyptic worldview, the role of women, and the insider-outsider mentality. He concludes with reflections on the consistency and/or inconsistency of the various interpretations of the NT evidence.

C. FOCANT (ED.), *La Loi dans l'un et l'autre Testament,* Lectio Divina 168 (Paris: Cerf, 1997, paper 200 F) 325 pp. Indexed. ISBN: 2-204-05644-8.

Prepared for seminars held between 1993 and 1996 at Louvain-la-Neuve, the eleven papers in this volume are by A. Wénin on the Decalogue—a contextual approach, theology, and anthropology; J. Vermeylen on a program for the restoration of Israel—some aspects of the Law in Deuteronomy; P.-M. Bogaert on the Law(s) and the New Covenant in the two forms of Jeremiah (31:31-37 MT; 38:31-37 LXX); M. Gilbert on the Law as the way of wisdom; P. Beauchamp on Paul and the OT—law and faith; D. Marguerat on the Law in Matthew's Gospel; Focant on the Law in Mark's Gospel; F. Bovon on the Law in Luke's work; J.-M. Sevrin on Jesus and the Sabbath in the Fourth Gospel; J.-P. Lémonon on whether Paul in Galatians considered the Law as good; and A. Vanhoye on the Law in Hebrews.

C. E. GUNTON (ED.), *The Cambridge Companion to Christian Doctrine,* Cambridge Companions to Religion (Cambridge, UK—New York: Cambridge University Press, 1997, cloth $59.95, paper $18.95) xix and 307 pp., table. Bibliographies. Indexed. ISBN: 0-521-47118-4 (cloth), -47695-X (paper).

The first six essays in this volume deal with the historical and intellectual context of Christian doctrine in the late 20th century: Gunton on historical and systematic theology, S. Hauerwas on doctrine and ethics, G. Loughlin on the basis and authority of doctrine, F. Watson on the scope of hermeneutics, B. D. Marshall on Christ and the cultures—the Jewish people and Christian theology, and J. Begbie on Christ and the cultures—Christianity and the arts. The remaining eight chapters treat the content of Christian doctrine: R. Del Colle on the triune God, Gunton on the doctrine of creation, K. Vanhoozer on human being—individual and social, T. Hart on redemption and fall, R. W. Jenson on the church and the sacraments, D. Fergusson on eschatology, K. Tanner on Jesus Christ, and G. Wainwright on the Holy Spirit.

R. C. HILL, *Wisdom's Many Faces* (Collegeville, MN: Liturgical Press, 1996, paper $11.95) xii and 121 pp. Indexed. LCN: 95-40741. ISBN: 0-8146-5515-7.

Hill, the author of *The Scriptures Jesus Knew. A Guide to the Old Testament* (1994), seeks to treat all the biblical wisdom material and contextualize it by looking at related biblical and extrabiblical literature. After reflecting on the quest for wisdom, he considers the human face of wisdom, the social face of wisdom, wisdom's cosmic dimension, experience and observation, the ways to life, wisdom's themes, wisdom traditions, whether wisdom is sacred or profane, the theology of wisdom, and the formal face of wisdom. He concludes with observations on the perspective of wisdom.

A. F. IDE, *Angels* (Las Colinas, TX: Monument, 1997, paper $30) viii and 316 pp. Illustrated. Indexed. LCN: 97-28268. ISBN: 0-930383-49-4.

After a 36-page introduction to angels in Jewish and early Christian writings, this volume discusses angels in hell, angels and sex, and angels and symbols. Then it deals with the angel of the Lord, archangels, Michael, Gabriel, Raphael, Uriel, Metatron, Rediyao, Sandalphon, the other archangels, Semil, Samael, Shamshiel, Satan, the sons of God and the daughters of men, and the Watchers. Finally it treats angels in relation to human figures: Adam, Noah, Abraham, Sarah, angels at Sodom, Hagar and Ishmael, Jacob, Jesus and the angels, and a miscellany of angels. D. Turner has supplied a four page introduction. Ide prepared this book (his 392nd) with the assistance of J. P. Smith.

G. L. JONES, *The Bones of Joseph. From the Ancient Texts to the Modern Church. Studies in the Scriptures* (Grand Rapids—Cambridge, UK: Eerdmans, 1997, $22) ix and 197 pp. LCN: 97-8575. ISBN: 0-8028-3842-1.

Jones, who teaches Hebrew and OT studies and is head of the School of Theology and Religious Studies at the University of Wales in Bangor, UK, presents reflections on the meaning of twelve biblical themes and their contemporary significance: the bones of Joseph (Gen 50:24; Exod 13:19), a trick that worked (Exod 1:6–2:10), the long march (Exod 16:2-3, 9-21), the perils of an interregnum (Exod 32:1-14), a blueprint for survival (Deut 30:15-30), the blood of the martyr (2 Macc 7:1-23), blind guides (Mt 15:12-14; 23:23-33), a portrait of Jesus (Mk 1:21-28), last words (Mk 15:33-39), a hard saying (Jn 8:31, 44-47), things we ought to forget (Phil 3:3-14), and acceptable worship (Heb 12:25-29).

W. KLAIBER, *Call and Response. Biblical Foundations of a Theology of Evangelism,* trans. H. Perry-Trauthig and J. A. Dwyer (Nashville, TN: Abingdon, 1997, paper $19.95) 272 pp. Indexed. LCN: 97-20335. ISBN: 0-687-04602-5.

The English version of *Ruf und Antwort. Biblische Grundlagen einer Theologie der Evangelisation* (1990), this exegetical and theological study deals with the following topics: the meanings and meaning of "evangelism"; the gospel of evangelistic preaching; one gospel, many situations; divine action and human response—the biblical evidence; salvation and decision—a systematic reflection; conversion and life history—biographical, psychological, and sociological aspects; and motivation and method—how to evangelize. Klaiber, the author of *Rechtfertigung und Gemeinde* (1982), is a bishop of the Germany Area of the United Methodist Church.

E. L. LONG, *To Liberate and Redeem. Moral reflections on the biblical narrative* (Cleveland, OH: Pilgrim, 1997, paper $18.95) xiii and 263 pp., 3 figs. Bibliography. Indexed. LCN: 97-5601. ISBN: 0-8298-1176-1.

The seventeen chapters in this volume consider what can be discerned from the biblical narrative as to how the people about whom the Bible speaks were morally faithful (or unfaithful) and how we can be spiritually and morally faithful in our times and circumstances. The first ten chapters deal with the OT: Egypt and Exodus (oppression and liberation in a moral perspective), Genesis history (Exodus in the context of historical reflection), Exodus and Sinai (liberation and moral obligation), and so forth. The seven chapters pertinent to the NT concern messianic categories and the christological narrative (continuities and discontinuities between the Testaments), the behavior of Jesus (inclusiveness, unconventionality, and alternative politics), the teachings of Jesus (moral wisdom beyond legal obligation), ethics in Paul's thought (sanctification, justification, and openness to other cultures), early Christian communities (piety and fidelity in boundary conditions), the Pastoral epistles (structure and leadership in confessional communities), and Revelation (fidelity under duress, the powers, and providence). Long is professor emeritus of Christian ethics and theology of culture at Drew University in Madison, NJ.

F.-W. MARQUARDT, *Eia, wärn wir da - eine theologische Utopie* (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1997, DM 168) 608 pp. Indexed. ISBN: 3-579-01947-3.

Building on his three-volume work on the place of eschatology in Christian theology entitled *Was dürfen wir hoffen, wenn wir hoffen dürften?* [*NTA* 38, p. 313; 39, p. 344; 40, p. 545], this volume explores the relationship between eschatology and utopia. It deals with such topics as images, the garden motif, the journey to Jerusalem, the new city, God and the soul, the nearness and distance of God, and the transcendence of the Trinity. These topics are discussed with reference not only to pertinent OT, NT, Jewish, and Muslim texts, but also to hymns and poems. Marquardt is professor of Evangelical theology at the Free University of Berlin.

J. MCCARTHY (ED.), *The Whole and Divided Self* (New York: Crossroad, 1997, $29.95) viii and 251 pp. Indexed. LCN: 97-6807. ISBN: 0-8245-1668-0.

After a nineteen-page introduction by McCarthy, this volume presents an essay by W. C.

French and R. A. Di Vito on the issues involved in discussing the self in context, along with six studies of the topic: Di Vito on the concept of "self" in the Hebrew Scriptures ("here one need not be oneself"), D. E. Aune on two Pauline models of the person, P. Bright on singing the Psalms—Augustine and Athanasius on the integration of the self, W. Otten on the Bible and the self in medieval autobiography—Otloh of St. Emmeram (1010-70) and Peter Abelard (1079-1142), French on soil and salvation—theological anthropology ecologically informed, and J. C. Haughey on narratival selfhood. Finally there is a paper by P. Ricoeur on the self in the mirror of the Scriptures, and a transcript of conversations among Ricouer, D. Pellauer, and McCarthy on the paper. Most of the contributors teach at Loyola University in Chicago.

J. E. McKinlay, *Gendering Wisdom the Host. Biblical Invitations to Eat and Drink,* JSOT Supplement Series 216; Gender, Culture, Theory 4 (Sheffield, UK: Sheffield Academic Press, 1996, cloth £40 or $60, paper £14.95 or $19.50) 280 pp. Bibliography. Indexed. ISBN: 1-85075-602-3 (cloth), -776-3 (paper).

McKinlay, professor of OT studies at Knox Theological Hall, Dunedin, New Zealand, explores the invitations to eat and drink in the OT and NT and the interconnections between them, and gives particular attention to the gender shift from the female Wisdom to the male Jesus. After exploring the antecedents of this motif, she deals with its presence in the book of Proverbs: Prov 9:1-6, 13-18; Prov 9:7-12 and other wisdom poems; folly in the company of other women; and women in Proverbs. Then she considers the wisdom of Ben Sira and women in Ben Sira. Finally she treats the quest of the feminine in John 4 and women in John's Gospel. She concludes that the use of Wisdom material in John's Gospel was the final stage in the long process of the masculinization of Wisdom.

G. O'Collins and D. Kendall, *The Bible for Theology. Ten Principles for the Theological Use of Scripture* (New York—Mahwah, NJ: Paulist, 1997, paper $14.95) iii and 208 pp. Indexed. LCN: 97-26623. ISBN: 0-8091-3743-7.

O'Collins, professor of theology at the Pontifical Gregorian University in Rome, and Kendall, chair of the department of religious studies at the University of San Francisco, elaborate the following ten principles for the use of the Scriptures in theology and illustrate their application in several key areas of doctrine: faithful hearing, active hearing, the community and its creeds, biblical convergence, exegetical consensus, metathemes and metanarratives, continuity within discontinuity, eschatological provisionality, philosophical assistance, and inculturation. After explaining the ten principles, they deal with the divinity of Christ; redemption through love; Father, Son, and Holy Spirit; leadership and the church's origins; the Petrine ministry as Easter witness; not misusing the ministry of Jesus; texts, translations, and commentaries; and critical reassessments. An appendix treats the Holy Spirit.

M. Öhler, *Elia im Neuen Testament. Untersuchungen zur Bedeutung des alttestamentlichen Propheten im frühen Christentum,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 88 (Berlin—New York: de Gruyter, 1997, DM 188) xvii and 374 pp. Bibliography. Indexed. ISBN: 3-11-015547-8.

The slightly revised form of a doctoral dissertation directed by K. Niederwimmer and presented in 1996 to the Evangelical theological faculty at the University of Vienna, this volume first considers the theme of the expected coming of Elijah in the traditions of the Hebrew Bible and the Septuagint, intertestamental literature, Qumran writings, the Targums, and the rabbinic tradition. Then it deals with Elijah and John the Baptist in Mark (1:1-6; 6:21-29; 9:9-13), Q (Lk 3:7-9, 16-17/Mt 3:7-12; Lk 7:24-28/Mt 11:7-11), Matthew (3:3-4; 11:7-15; 17:9-13), Luke (1:17; 1:76; 1:5; 3:3-6; 7:24-28), and John (1:21, 25), and reflects on the relation of the historical John the Baptist and Elijah expectation. Next it considers Elijah and Jesus in Mark (6:14-16; 8:27-30; 9:1-8; etc.), Q (Lk 9:57-62/Mt 8:19-22), Matthew (16:14; 17:1-9; 27:46-50), Luke (4:25-27; 9:8, 19; 9:28-36; etc.) and Acts (1:1-2; 1:6; 3:20-21), and John, and reflects on the relation between the historical Jesus and Elijah

expectation. Then it treats Elijah as an example in other NT writings (Rom 11:1-6; Jas 5:17-18; Heb 11:34-37) and the possible reference to Elijah in Revelation (11:3-13). It concludes with a summary of the treatments of Elijah in the various NT books and a general discussion of the significance of Elijah in early Christianity.

P. POKORNÝ, *The Genesis of Christology. Foundations for a Theology of the New Testament,* trans. M. Lefébure (Edinburgh: T&T Clark, 1997, paper $27.95) xvi and 266 pp. Bibliography. Indexed. ISBN: 0-567-29144-8.

The paperback edition of the English version [*NTA* 32, p. 257] of *Die Entstehung der Christologie* [*NTA* 30, pp. 114-115]. After reflection on the problem of NT Christology and the appropriate methodology, it deals with Jesus of Nazareth (the kingdom of God, Jesus' ethic, Jesus' self-understanding), the decisive impulse (early Christian confessions of faith), reflection, and the "ecumenisation" of the christological impulse. Pokorný is professor of theology and NT exegesis at the Comenius faculty of Protestant theology in Prague.

M. PRIOR, *The Bible and Colonialism. A Moral Critique,* Biblical Seminar 48 (Sheffield, UK: Sheffield Academic Press, 1997, paper £16.95 or $24.50) 342 pp. Bibliography. Indexed. ISBN: 1-85075-815-8.

This volume investigates how the biblical promise of the land of Canaan to Abraham and his posterity, the reiteration of that promise to Moses and his fellow escapees from Egypt, and the account of the conquest of the land as reflected in the books of Joshua and Judges have been used to justify the conquest of land in different regions and at different periods, with particular attention to the Spanish and Portuguese colonization and settlement of Latin America, the white settlement in southern Africa, and the Zionist conquest and settlement in Palestine. Its focus is the moral question that arises on considering the impact that conquest and settlement have had on the indigenous populations. Prior, head of the department of theology and religious studies at St. Mary's University College, University of Surrey, seeks to protest against the neglect of the moral question in conventional biblical studies, and attempts to rescue the Bible from being a blunt instrument in the oppression of people.

G. RAVASI, *La manifestazione di Gesù Cristo nel Nuovo Testamento. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 1997, 19,000 L) 148 pp. Bibliography. ISBN: 88-10-70962-4.

After reflecting on the difficulties and possibilities involved in the search for the face of Christ in the NT, Ravasi focuses on three NT approaches to Jesus: the profile of Jesus in the Synoptic Gospels ("And who do you say that I am?"), the divinity and humanity of the Johannine Christ ("In the beginning was the Word"), and the Son of God with power—Paul and Christ ("born from the lineage of David"). The final chapter deals with the thousand faces of Christ in one reality of his person (with particular attention to Mk 1:21-27; 5:1-20; 9:14-29).

G. J. RILEY, *One Jesus, Many Christs. How Jesus Inspired Not One True Christianity, But Many. The Truth About Christian Origins* (San Francisco: HarperCollins, 1997, $22) vii and 228 pp. Indexed. LCN: 97-3294. ISBN: 0-06-066799-0.

Riley, associate professor of NT at the Claremont School of Theology in California and author of *Resurrection Reconsidered. Thomas and John in Controversy* (1995), contends that there were many different Christianities from the beginning and that (though united by allegiance to Jesus as hero) they harbored major doctrinal differences about Jesus' life, death, resurrection, and divinity. The eight chapters in this book concern Jesus and the varieties of early Christianity, the world of Jesus the hero, the story of the hero and the ideals of antiquity, the story of Jesus, many Christs, Christians as heroes and the pattern of early Christian life, martyrs as heroes, and imitators of Christ.

T. C. RÖMER (ED.), *Abraham. Nouvelle jeunesse d'un ancêtre,* Essais Bibliques 28 (Geneva: Labor et Fides, 1997, paper 98 FF) 149 pp. ISBN: 2-8309-0870-8.

The ten essays on Abraham in this volume are by Römer on the different portraits of

Abraham in the Hebrew Bible, J.-D. Kaestli on Abraham as apocalyptic visionary—midrashic readings of Genesis 15, D. Banon on Abraham the Hebrew or the experience of passage, D. Marguerat on sons and daughters of Abraham according to the NT, J.-C. Basset on Ibrāhīm at Mecca—the prophet of Islam, D. Müller on whether Abraham is the end of ethics, T. de Saussure on Abraham and the law of the father, B. Reymond on problems in preaching Abraham today, P. Gisel on whether Christian faith still needs Abraham as its ancestor, and A. Ségal on Abraham the itinerant.

A. SALAS (ED.), *La experiencia mística,* Biblia y Fe, Revista de Teología Bíblica, vol. 23, no. 69 (Madrid: Escuela Bíblica, 1997, paper) 159 pp. ISSN: 0210-5209.

This fascicle [*NTA* 42, p. 151] contains five articles on the mystical experience: E. Miret Magdalena on oriental mysticism, D. Muñoz León on Jewish mysticism, Salas on Muslim mysticism and on Christian mysticism, and M. Sáenz Galache on mysticism today. The article on Jewish mysticism deals with such works as *Sefer Yeṣirah, Pirqe deRabbi Eleazar,* and *Zohar.* The essay on Christian mysticism contains sections on the NT and the early patristic period.

A. SALAS (ED.), *La felicidad,* Biblia y Fe, Revista de Teología Bíblica, vol. 23, no. 67 (Madrid: Escuela Bíblica, 1997, paper) 156 pp. ISSN: 0210-5209.

Of the six articles in this fascicle [see *NTA* 41, p. 388], those most pertinent to the biblical field are by S. Toledano on happiness from the perspective of Judaism (biblical, rabbinic, medieval, modern) and E. Gallego on happiness from the perspective of the Christian religion (with particular attention to Jesus' attitudes). The four other articles are by Salas on happiness as a religious phenomenon, C. Quelle on happiness from the Buddhist perspective, A. Garrido on happiness and the postmodern world, and M. Sáenz Galache on happiness and the shift from the fallacy of the "ego" to consciousness of fullness.

E. SCHÜSSLER FIORENZA, *Jesus–Miriams Kind, Sophias Prophet. Kritische Anfragen feministischer Christologie,* trans. M. Graffam-Minkus and B. Mayer-Schärtel (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1997, DM 68) 302 pp. Bibliography. ISBN: 3-579-01838-8.

The German version of *Jesus. Miriam's Child, Sophia's Prophet. Critical Issues in Feminist Christology* [*NTA* 39, p. 347], this attempt to engage critically biblical and feminist discourse on Jesus is divided into three major parts: the invitation of Wisdom, the children of Wisdom, and the power of Wisdom. Schüssler Fiorenza has supplied a five-page foreword to the German edition.

J. M. SCOTT (ED.), *Exile: Old Testament, Jewish, and Christian Conceptions,* Supplements to the Journal for the Study of Judaism 56 (Leiden—New York—Cologne: Brill, 1997, 210 gld. or $124) xi and 384 pp. Indexed. LCN: 97-36234. ISBN: 90-04-10676-6.

The fourteen papers in this volume are by D. Smith-Christopher on the historical and sociological impact of the Babylonian exile; J. A. Sanders on the exile and canon formation; R. P. Carroll on deportation and diasporic discourses in the prophetic literature; J. C. VanderKam on exile in Jewish apocalyptic literature; M. G. Abegg on exile and the Dead Sea scrolls; B. Halpern-Amaru on exile and return in *Jubilees;* L. H. Feldman on the concept of exile in Josephus; Scott on exile and the self-understanding of Diaspora Jews in the Greco-Roman period; J. Neusner on exile and return as the history of Judaism; B. D. Chilton on salvific exile in *Targum of Isaiah;* G. G. Porton on the idea of exile in early rabbinic midrash; C. Milikowsky on notions of exile, subjugation, and return in rabbinic literature; C. A. Evans on aspects of exile and restoration in the proclamation of Jesus and the Gospels; and S. J. Hafemann on Paul and the exile of Israel in Galatians 3–4.

C. R. SEITZ, *Word Without End. The Old Testament as Abiding Theological Witness* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $28) xi and 355 pp. Indexed. LCN: 97-23187. ISBN: 0-8028-4322-0.

The twenty-two essays in this collection appear under three headings: biblical theology

(nine), exegesis (seven), and practice (six). The topics treated include the OT as abiding theological witness; God as other, God as holy; creed, Scripture, and "historical Jesus"; Old Testament or Hebrew Bible [§ 41-1407]; biblical authority in the late 20th century [§ 38-652]; the biblical theology of B. S. Childs [§ 38-1571r]; Isaiah in the NT, lectionary, and pulpit; the call of Moses and the "revelation" of the divine name; the divine name in Christian Scripture; human sexuality viewed from the Bible's understanding of the human condition [§ 40-443]; the city in Christian Scripture; reader competence and the offense of biblical language; the lectionary as theological construction; and sexuality and Scripture's plain sense. Seitz is professor of OT at Yale Divinity School.

D. O. VIA, *The Revelation of God and/as Human Reception in the New Testament* (Harrisburg, PA: Trinity Press International, 1997, paper $20) ix and 245 pp. Bibliography. Indexed. LCN: 97-1716. ISBN: 1-56338-198-2.

Via, professor emeritus of NT at Duke University, seeks to draw out the NT's understanding of the divine-human transaction and to explore some of its implications for a constructive doctrine of revelation. After an introduction to NT theology and the place of revelation in it, he deals with event and word with regard to the historical Jesus. Then he considers the witness of Paul (with particular attention to 2 Cor 2:14–4:15), Mark, Matthew, and John, respectively, concerning divine revelation and human reception. He concludes that there are four constitutive elements of revelation: the word of God as content, the word of God as power (the action of the Holy Spirit), the imaginative reception and configuration of the word by human beings, and a historical-cultural situation in which the received word is meaningful. A thirteen-page appendix takes up some theological issues related to revelation raised by the Yale school and other modern theologians.

F. WATSON, *Text and Truth. Redefining Biblical Theology* (Grand Rapids: Eerdmans, 1997, $45) viii and 344 pp. Indexed. ISBN: 0-8028-3846-4.

Watson, reader in biblical theology in the department of theology and religious studies at King's College, University of London, and author of *Text, Church and World: Biblical Interpretation in Theological Perspective* (1994), defines "biblical theology" as an interdisciplinary approach to biblical interpretation that seeks to dismantle the barriers that separate biblical scholarship from Christian theology. After a 29-page introduction, he presents four studies in theological hermeneutics: the Gospels as narrated history; the multiple text and the singular gospel; literal sense, authorial intention, objective interpretation—in defense of some unfashionable concepts; and erasing the text—readings in Neo-Marcionism. Then he offers four essays on the OT in christological perspective: OT theology as a Christian theological enterprise; creation in the beginning; in the image of God; and Scripture in dialogue—a study in early Christian OT interpretation.

THE WORLD OF THE NEW TESTAMENT

S. L. AGER, *Interstate Arbitrations in the Greek World, 337-90 B.C.*, Hellenistic Culture and Society 18 (Berkeley—Los Angeles—London: University of California Press, 1996, $70) xvii and 579 pp. Bibliographies. Indexed. LCN: 94-1292. ISBN: 0-520-08162-5.

Continuing the work begun in L. Piccirilli's *Gli arbitrati interstatali greci* (1973), this volume examines the evidence for arbitrations between Greek states during the Hellenistic age (337 to 90 B.C.). In her 31-page introduction, Ager, associate professor of classical studies at the University of Waterloo in Ontario, discusses the disputes, obligatory arbitration, compromisary arbitration, arbitral procedure, and arbitration in the Hellenistic age. Then for the 171 cases that she considers, she provides bibliographic information, the text, and commentary: (1) The Delphic Amphiktyony judges a border dispute between Amphissa and Delphi (ca. 338/7); (2) the constitution of the league of Corinth (337); (3) Argos arbitrates between Kimolos and Melos at the request of the league of Corinth (337 or later); and so forth. An eleven-page appendix deals with forty related cases of interest.

A. BACH, *Women, seduction, and betrayal in biblical narrative* (Cambridge, UK—New York: Cambridge University Press, 1997, cloth $59.95, paper $19.95) xiv and 296 pp., 7 figs., table. Bibliography. Indexed. LCN: 97-8912. ISBN: 0-521-47532-5 (cloth), -47560-0 (paper).

This volume presents readings of various biblical literary figures, in particular the so-called wicked women, with reference also to extrabiblical narratives. The approach is deliberately "kaleidoscopic" in the sense that its function is to find new arrangements, ones that emphasize cultural connections that move between scholarly disciplines. After delineating her topic and methodology, Bach reflects on the process of contending with the biblical narrator. Then she focuses on the wife of Potiphar (see Genesis 39); Aseneth the wife of Joseph ("I shall stir up thy mistress against thee"); Bathsheba and Tamar ("signs of her flesh); Judith, Esther, and Jael ("wine, women, and death"); and Salome ("calling the shots: directing Salome's dance of death"). Attention is given not only to the primary biblical texts but also to the developments in Second Temple writings (*Joseph and Aseneth,* Susanna, *Testament of Joseph,* etc.) and rabbinic writings. Bach, who teaches at Stanford University, is the editor of *The Pleasure of Her Text. Feminist Readings of Biblical and Historical Texts* (1990).

A. I. BAUMGARTEN, *The Flourishing of Jewish Sects in the Maccabean Era: An Interpretation,* Supplements to the Journal for the Study of Judaism 55 (Leiden—New York—Cologne: Brill, 1997, 143 gld. or $84) xiii and 240 pp. Bibliography. Indexed. LCN: 97-5232. ISBN: 90-04-10751-7.

The objective of this study is to explain the rise of the Pharisees, Sadducees, Essenes, and the Qumran community against the background of Second Temple Judaism, and especially their flourishing in the Maccabean era, in as explicit detail as possible, by taking advantage of the direct testimony afforded by 4QMMT, and of what can be learned from other instances of sectarianism. After a 41-page introduction, it deals with setting the stage, the encounter with Hellenism and its effects, literacy and its implications, urbanization and its consequences, the pursuit of the millennium, and independence and its consequences. Baumgarten, associate professor of Jewish history at Bar Ilan University in Ramat Gan, Israel, concludes that the Jewish sects developed against the background of Hellenistic culture, expanded literacy, the move to the city, and eschatological hope aroused by Maccabean victory. An appendix deals with sectarianism in 17th century Britain from the perspective of boundary marking.

A. BÖHLIG AND C. MARKSCHIES, *Gnosis und Manichäismus. Forschungen und Studien zu Texten von Valentin und Mani sowie zu den Bibliotheken von Nag Hammadi und Medinet Madi,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 72 (Berlin—New York: de Gruyter, 1994, DM 148) xi and 316 pp. Bibliography. Indexed. ISBN: 3-11-014294-5.

This volume first presents two essays by Markschies: the crisis of a philosophical biblical theology in the early church or, Valentinus and Valentinian gnosis between philosophical biblical interpretation and mythological heresy; and old and new texts and research on Valentinus and the beginnings of Valentinian gnosis—from J. E. Grabe and F. C. Baur to B. Aland. Then there are three studies by Böhlig: the significance of the discoveries at Medinet Madi and Nag Hammadi for research on gnosticism; the Greek background of the Manichaean νοῦς-metaphysics; and Manichaeism and Christianity.

F. BOVON AND P. GEOLTRAIN (EDS.), *Écrits apocryphes chrétiens,* vol. 1, Bibliothèque de la Pléiade 442 (Paris: Gallimard, 1997, 450 F) lxvi and 1782 pp. Bibliographies. Indexed. ISBN: 2-07-011387-6.

This volume presents introductions, translations, and notes for the NT Apocrypha under three headings: On Jesus and Mary (*Kerygma Petrou, Gospel of Thomas, Secret Gospel of*

Mark, Protevangelium of James, Infancy Gospel of ps.-Matthew, Book of Mary's Nativity, ps.-John's *Dormition of Mary, History of Jesus' Infancy, Life of Jesus in Arabic, Gospel of Peter, Questions of Bartholomew, Book of the Resurrection of Jesus Christ by the Apostle Bartholomew, Epistle of the Apostles,* various Gospel fragments), Visions and Revelations (*Ascension of Isaiah, Apocalypse of Esdras, Apocalypse of Sedrach, Vision of Esdras, 5 Ezra, 6 Ezra, Odes of Solomon, Apocalypse of Peter, Apocalypse of Paul, Book of the Revelation of Elkasai*), and On John the Baptist and the Apostles (*Acts of Andrew, Acts of John, Acts of Peter, Acts of Paul, Acts of Philip, Acts of Thomas, Doctrine of Addai, Legend of Simon and Theonoe, Encomium of John the Baptist, Correspondence of Paul and Seneca*). The contributors include J.-D. Kaestli, J. Gijsel, S. C. Mimouni, S. J. Voicu, É. Junod, E. Norelli, D. Ellul, J.-M. Prieur, W. Rordorf, B. Bouvier, F. Amsler, A. Desreumaux, and F. Morard. Bovon and Geoltrain have provided a 44-page introduction, and Voicu has prepared the indexes (173 pp.) of names, ancient texts, and themes. A second volume is in preparation.

A. K. Bowman, E. Champlin, and A. Lintott (eds.), *The Cambridge Ancient History.* Vol. 10, *The Augustan Empire, 43 B.C.–A.D. 69* (2nd ed.; Cambridge, UK—New York: Cambridge University Press, 1996, $150) xxii and 1193 pp., 10 figs., 21 maps, 5 stemmata, 3 tables. Bibliography. LCN: 75-85719. ISBN: 0-521-26430-8.

The first part of this volume presents a narrative of the Augustan empire: C. Pelling on the triumviral period, J. A. Crook on political history from 30 B.C. to A.D. 14 and on Augustus (power, authority, achievement), E. S. Gruen on the expansion of the empire under Augustus, and T. E. J. Wiedemann on the periods from Tiberius to Nero and from Nero to Vespasian. The second part deals with the government and administration of the empire: A. Wallace-Hadrill on the imperial court, D. W. Rathbone on the imperial finances, R. J. A. Talbert on the senate and senatorial and equestrian posts, Bowman on provincial administration and taxation, L. Keppie on the army and the navy, and H. Galsterer on the administration of justice. The third part treats Italy and the provinces: M. H. Crawford on Italy and Rome from Sulla to Augustus (with seven appendixes); R. J. A. Wilson on Sicily, Sardinia, and Corsica; G. Alföldy on Spain; C. Goudineau on Gaul; J. Wacher on Britain from 43 B.C. to A.D. 69; C. Rüger on Germany; H. Wolff on Raetia; J. J. Wilkes on the Danubian and Balkan provinces; C. R. Whittaker on Roman Africa—from Augustus to Vespasian; J. Reynolds and J. A. Lloyd on Cyrene; B. M. Levick on Greece (including Crete and Cyprus) and Asia Minor from 43 B.C. to A.D 69; Bowman on Egypt; D. Kennedy on Syria; and M. Goodman on Judea. The fourth part concerns Roman society and culture under the Julio-Claudians: N. Purcell on Rome and its development under Augustus and his successors, S. R. F. Price on the place of religion—Rome in the early empire, G. W. Clarke on the origins and spread of Christianity, S. Treggiari on social status and social legislation, G. Townend on literature and society, M. Torelli on Roman art from 43 B.C. to A.D. 69, and B. W. Frier on early classical private law. Also included is 132-page bibliography.

S. P. Brock, *Syriac Studies. A Classified Bibliography (1960-1990)* (Kaslik: Parole de l'Orient, 1996, paper $30) 305 pp. Indexed.

Based on a series of bibliographies that appeared in *Parole de l'Orient* [see §§ 29-319; 36-530; 40-620], this volume lists books and articles published mainly in European languages between 1960 and 1990 on various aspects of Syriac studies (listed in 263 categories arranged alphabetically from "Aba" to "Zoroastrianism"). Besides individual authors and figures, it treats such topics as apocalyptic literature, art and architecture, astrology (astronomy), Bible, Christian Palestinian Aramaic, exegesis, Greek words in Syriac, history, language and lexicon, literature, liturgy, medicine, mysticism, printing, Pseudepigrapha (OT and NT), *Odes of Solomon,* theology, *Acts of Thomas, Gospel of Thomas,* topography, and translation. An index of authors is included. The volume is available from Parole de l'Orient at the Université Saint-Esprit de Kaslik, B.P. 446, Jounieh, Lebanon.

H. CANCIK AND J. RÜPKE (EDS.), *Römische Reichsreligion und Provinzialreligion* (Tübingen: Mohr Siebeck, 1997, paper DM 138) x and 318 pp., 6 plates, 7 figs., map, 3 tables. Bibliographies. Indexed. ISBN: 3-16-146760-4.

The first three essays in this volume are systematic treatments of Roman imperial religion and provincial religion: Rüpke on Roman religion and "imperial religion," G. Kehrer on civil religion and imperial religion, and A. Bendlin on peripheral centers and central peripheries—religious communication in the Roman empire. The next four papers deal with "cross sections": G. Woolf on polis-religion and its alternatives in the Roman provinces, C. Frateantonio on autonomy in imperial times and in late antiquity, A. Blomart on the *evocatio* and the transfer of foreign gods from the periphery to Rome, and I. Haynes on religion in the Roman army—unifying aspects and regional trends. The seven remaining contributions are local and regional studies: Cancik on the "representation" of the "provinces" (*nationes, gentes*) in Rome; W. Spickermann on aspects of a "new" regional religion and the process of *interpretatio* in Roman Germany, Raetia, and Noricum; A. Nünnerich-Asmus on architecture and cult—examples of rural and urban Romanization; A. Schäfer and A. Diaconescu on the Liber-Pater temple in Apulum (Dacia); C. Auffarth on Pausanias, the Roman Patrai, and the identity of the Greeks in Achaia; R. Herz on emperor worship and local festival culture in the Roman imperial East; and C. Markschies on city and land—the spread and inculturation of Christianity in Palestine.

P. CARTLEDGE, P. GARNSEY, AND E. GRUEN (EDS.), *Hellenistic Constructs. Essays in Culture, History, and Historiography,* Hellenistic Culture and Society 26 (Berkeley—Los Angeles—London: University of California Press, 1997, $50) vii and 319 pp., fig., 5 tables. Bibliographies. Indexed. LCN: 97-7317. ISBN: 0-520-20676-2.

After a nineteen-page introduction by Cartledge, this volume presents twelve papers: S. E. Alcock on the heroic past in a Hellenistic present; P. Green on Apollonius Rhodius and the social revalidation of myth for a new age; Gruen on fact and fiction—Jewish legends in a Hellenistic context; F. Millar on Hellenistic history in a Near Eastern perspective—the book of Daniel; J.-L. Ferrary on the Hellenistic world and Roman political patronage; H. Mattingly on Athens between Rome and the kings (229/8 to 129 B.C.); K. Bringmann on Poseidonius and Athenion—a study in Hellenistic historiography; Garnsey on the Middle Stoics and slavery; A. M. Eckstein on *physis* and *nomos*—Polybius, the Romans, and Cato the Elder; G. Herman on the court society of the Hellenistic age; R. S. Bagnall on decolonizing Ptolemaic Egypt; and D. J. Thompson on the infrastructure of splendor—census and taxes in Ptolemaic Egypt.

S. COAKLEY (ED.), *Religion and the body,* Cambridge Studies in Religious Traditions 8 (Cambridge, UK—New York: Cambridge University Press, 1997, $69.95) xvii and 312 pp., 12 plates. Bibliographies. Indexed. LCN: 96-6474. ISBN: 0-521-36669-0.

After the editor's twelve-page introduction to religion and the body, this volume presents fifteen papers under three major headings: contemporary Western perspectives—secularism and the body (three), the Western religious inheritance—Judaism and Christianity on the body (four), and beyond the West—Eastern religious traditions and the body (eight). The papers most pertinent to the NT and its world are by L. Jacobs on the body in Jewish worship (three rituals examined), K. Ware on the body in Greek Christianity ("my helper and my enemy"), A. Louth on the body in Western Catholic Christianity, and A. Williams on Zoroastrianism and body.

J. J. COLLINS, *Jewish Wisdom in the Hellenistic Age,* Old Testament Library (Louisville, KY: Westminster John Knox, 1997, $35) xii and 275 pp. Bibliography. Indexed. LCN: 97-20102. ISBN: 0-664-22109-2.

After reflecting on where wisdom is to be found, this volume considers Hebrew wisdom: Ben Sira in his Hellenistic context, wisdom and the Law in the book of Sirach, Ben Sira's ethics, the problem of evil and the justice of God in Sirach, the history and destiny of Israel

according to Ben Sira, and wisdom in the Dead Sea scrolls (with particular attention to 4QSapiential Work A). Then it deals with wisdom in the Hellenistic Diaspora: the Diaspora setting, Jewish ethics in Hellenistic dress (*Sentences of ps.-Phocylides*), wisdom and immortality in Wisdom of Solomon, wisdom and the cosmos in Wisdom of Solomon, and the movement from Hebrew wisdom to Greek philosophy. Collins is professor of Hebrew Bible and Hellenistic Judaism at the University of Chicago Divinity School.

J. J. COLLINS, *Seers, Sibyls and Sages in Hellenistic-Roman Judaism,* Supplements to the Journal for the Study of Judaism 54 (Leiden—New York—Cologne: Brill, 1997, 198 gld. or $123.75) xi and 438 pp. Indexed. ISBN: 90-04-10752-5.

The twenty-three essays in this collection concern the following topics: before the canon—Scriptures in Second Temple Judaism (1995); genre, ideology, and social movements in Jewish apocalypticism (1991); the place of apocalypticism in the religion of Israel (1987); Jewish apocalypticism against its Hellenistic Near Eastern environment [§ 20-958]; apocalyptic eschatology as the transcendence of death [§ 18-1074]; the kingdom of God in the Apocrypha and Pseudepigrapha (1987); the Christian adaptation of the apocalyptic genre; Nebuchadnezzar and the kingdom of God—deferred eschatology in the Jewish Diaspora (1990); stirring up the Great Sea—the religio-historical background of Daniel 7 (1993); the meaning of the end in the book of Daniel (1990); "the king has become a Jew"—the perspective on the Gentile world in "Bel and the Snake" (1992); the Jewish adaptation of Sibylline oracles; "the Sibyl and the Potter"—political propaganda in Ptolemaic Egypt (1994); a symbol of otherness—circumcision and salvation in the 1st century (1985); the origin of the Qumran community—a review of the evidence (1989); whether the Dead Sea sect was an apocalyptic movement (1990); the origin of evil in apocalyptic literature and the Dead Sea scrolls (1995); prophecy and fulfillment in the Dead Sea scrolls [§ 32-905]; cosmos and salvation—Jewish wisdom and apocalypticism in the Hellenistic age [§ 22-624]; the sage in apocalyptic and pseudepigraphic literature (1990); the root of immortality—death in the context of Jewish wisdom (1978); wisdom, apocalypticism, and the Dead Sea scrolls (1996); and wisdom, apocalypticism, and generic compatibility (1993).

R. DEINES, *Die Pharisäer. Ihr Verständnis im Spiegel der christlichen und jüdischen Forschung seit Wellhausen und Graetz,* Wissenschaftliche Untersuchungen zum Neuen Testament 101 (Tübingen: Mohr Siebeck, 1997, DM 238) xviii and 642 pp. Bibliography. Indexed. ISBN: 3-16-146808-2.

Prepared as a doctoral dissertation under the direction of M. Hengel and accepted in 1997 by the Evangelical theological faculty at Tübingen, this history of research on the Pharisees between ca. 1860 and 1940 considers the Pharisees and their influence on Jewish society in the basic scholarly literature since 1874 (J. Wellhausen, E. Schürer, W. Bousset), the Pharisees in the *Wissenschaft des Judentums* (I. M. Jost, H. Graetz), culture-Protestantism and culture-Judaism in the debate about the Pharisees (A. von Harnack, L. Baeck, J. Eschelbacher, M. Schreiner, I. Elbogen), the Pharisees according to representatives of a positive-biblical theology (G. Dalman, F. Weber, H. L. Strack and P. Billerbeck, A. Schlatter), the Pharisees in English-speaking research since 1900 (K. Kohler, J. Z. Lauterbach, R. T. Herford, C. G. Montefiore and I. Abrahams, G. F. Moore), and the contributions of rabbinic studies to NT research (G. Kittel, H. Gressmann, J. Jeremias, etc.). Deines, the author of *Jüdische Steingefässe und pharisäische Frömmigkeit* (1993), concludes with general observations on the contributions of these scholars, and reflects on the idea of the Pharisees as inclusive Judaism (a new formulation of the thesis of Pharisaic Judaism as "normative" Judaism).

K. DE TROYER, *Het einde van de Alpha-tekst van Ester. Vertaal- en verhaaltechniek van MT 8,1-17, LXX 8,1-17 en AT 7,14-41* (Leuven: Peeters, 1997, paper 1600 BFr) ix and 360 pp. Bibliography. Indexed. ISBN: 90-6831-987-6.

Prepared as a doctoral dissertation under the direction of A. van der Kooij and accepted by the Catholic University of Leuven, this investigation of the so-called Greek Alpha-text of

Esther argues that its differences from the Septuagint should be explained as redactional changes deliberately made to adapt the Septuagint to a new situation. After a 62-page introduction, the author deals in turn with the Masoretic version of Esth 8:1-17, the Septuagint of Esth 8:1-17, the Alpha-text of Esth 7:14-41, and Addition E in the Septuagint and the Masoretic text. She concludes that the Alpha-text was a revision of the Septuagint written in Rome ca. A.D. 40-41 to focus on Agrippa who saved the Jews of Alexandria by convincing the emperor Claudius to allow them to live according to their own laws, and that thus it should be called the Agrippa-text rather than the Alpha-text. A two-page English summary is provided.

C. A. Evans and P. W. Flint (eds.), *Eschatology, Messianism, and the Dead Sea Scrolls,* Studies in the Dead Sea Scrolls and Related Literature (Grand Rapids—Cambridge, UK: Eerdmans, 1997, paper $20) xii and 176 pp., fig., 2 tables. Bibliography. Indexed. LCN: 97-14918. ISBN: 0-8028-4230-5.

Prepared for a symposium sponsored by the Dead Sea Scrolls Institute at Trinity Western University in Langley, British Columbia, the eight papers in this volume are by P. E. Hughes on Moses' birth story as a biblical matrix for prophetic messianism, C. C. Broyles on the redeeming king—the contribution of Psalm 72 to the messianic ideal, Flint on the Daniel tradition at Qumran, M. G. Abegg on who ascended to heaven (4Q491, 4Q427, and the Teacher of Righteousness), J. J. Collins on the expectation of the end in the Dead Sea scrolls, Evans on Jesus and the Dead Sea scrolls from Qumran Cave 4, J. M. Scott on throne-chariot mysticism in Qumran and in Paul, and D. Neufeld on "and when that one comes" (aspects of Johannine mysticism). Also included are a nine-page introduction by the editors and an eleven-page transcript of a discussion inspired by the papers.

J. Finegan, *Myth & Mystery. An Introduction to the Pagan Religions of the Biblical World* (Grand Rapids: Baker, 1997, paper $19.99) 335 pp., 6 maps, 5 tables. Illustrated. Bibliography. Indexed. ISBN: 0-8010-2160-X.

The paperback edition of a work described in *NTA* 34, p. 268, this volume examines the beliefs, practices, writings, history, and relation to biblical faith of nine religions that existed during OT and NT times: Mesopotamian, Egyptian, Zoroastrian, Canaanite, Greek, Roman, gnostic, Mandaean, and Manichaean. Finegan is professor emeritus of NT history and archaeology at Pacific School of Religion and the Graduate Theological Union in Berkeley, CA.

J. Frishman and L. Van Rompay (eds.), *The Book of Genesis in Jewish and Oriental Christian Interpretation. A Collection of Essays,* Traditio Exegetica Graeca 5 (Leuven: Peeters, 1997, 2100 BFr) ix and 290 pp. Indexed. ISBN: 90-6831-920-5.

The sixteen essays in this volume deal with aspects of the interpretation of Genesis in the Near East in the Hellenistic period and in late antiquity: E. Eshel on hermeneutical approaches to Genesis in the Dead Sea scrolls, E. G. Chazon on the creation and fall of Adam in the Dead Sea scrolls, J. Tromp on literary and exegetical issues in the story of Adam's death and burial (Greek *Life of Adam and Eve* 31–42), A. van der Heide on midrash and exegesis, N. Koltun-Fromm on Aphrahat and the rabbis on Noah's righteousness in light of the Jewish-Christian polemic, S. Naeh on freedom and celibacy—a talmudic variation on tales of temptation and fall in Genesis and its Syrian background, S. Ruzer on Genesis 1–2 in the Old Syriac Gospels, van Rompay on Antiochene biblical interpretation—Greek and Syriac, R. B. ter Haar Romeny on Eusebius of Emesa's commentary on Genesis and the origins of the Antiochene school, E. G. Mathews on the Armenian commentary on Genesis attributed to Ephrem the Syrian, J. J. S. Weitenberg on Eusebius of Emesa and Armenian translations, Frishman on themes on Genesis 1–5 in early East Syrian exegesis, D. Kruisheer on reconstructing Jacob of Edessa's scholia, C. Molenberg on Išo'bar Nun and Išo'dad of Merv on Genesis, A. Salvesen on Hexaplaric readings in Išo'dad of Merv's commentary on Genesis, and K. S. Pedersen on the Amharic *Andemta* commentary on the Abraham stories (Gen 11:24–25:14).

I. FRÖHLICH, *'Time and Times and Half a Time.' Historical Consciousness in the Jewish Literature of the Persian and Hellenistic Eras,* JSP Supplement Series 19 (Sheffield, UK: Sheffield Academic Press, 1996, £39 or $58.50) 248 pp. Bibliography. Indexed. ISBN: 1-85075-566-3.

Based on a doctoral dissertation directed by I. D. Amussin and presented in 1984 to the University of Leningrad/St. Petersburg, this investigation of historical consciousness in Jewish writings during the Persian and Hellenistic periods consists of seven chapters: the Babylonian exile and the beginnings of the Danielic tradition (Daniel 2–6 and Second Isaiah), the theology of the "origin of evil" and historical attitudes in the postexilic Jewish literature (the beginnings of the Enoch circle), Danielic and Enochic tradition on the eve of the Maccabean revolt, the beginnings of the tradition of the "rewritten Bibles" (historiography in *Jubilees*), historical legends in the literature of Hasmonean propaganda (the use and influence of a literary pattern), evaluation of the Hasmonean period in the Qumran Pesharim and the revised version of *Assumption of Moses,* and "rewritten Bibles" and visionary literature after the Jewish revolt.

I. M. GAFNI, *Land, Center and Diaspora. Jewish Constructs in Late Antiquity,* JSP Supplement Series 21 (Sheffield, UK: Sheffield Academic Press, 1997, £25 or $40) 136 pp. Bibliography. Indexed. ISBN: 1-85075-644-9.

Based on the Jacobs Lectures sponsored by the Oxford Centre for Hebrew and Jewish Studies, this volume deals with five major topics: Jewish Dispersion in the Second Temple and talmudic periods (punishment, blessing, or universal mission?), expressions of local patriotism in the Jewish Diaspora of late antiquity (at home while abroad), rabbinic attitudes toward "the land" (between activism and passivity), burial and reinterment in the land of Israel (the best of both worlds), and Babylonia and the land of Israel (the loyal opposition). Gafni is professor of Jewish history at the Hebrew University of Jerusalem.

H. Y. GAMBLE, *Books and Readers in the Early Church. A History of Early Christian Texts* (New Haven, CT—London: Yale University Press, 1997, paper $18) xii and 337 pp., 7 figs. Indexed. LCN: 94-24351. ISBN: 0-300-06918-9.

The paperback version of the work described in *NTA* 40, p. 173, this volume deals with literacy and literary culture in early Christianity, the early Christian book, the publication and circulation of early Christian literature, early Christian libraries, and the uses of early Christian books.

P. GARNSEY, *Ideas of slavery from Aristotle to Augustine,* W. B. Stanford Memorial Lectures (Cambridge, UK—New York: Cambridge University Press, 1996, cloth $59.95, paper $18.95) xv and 269 pp. Bibliography. Indexed. LCN: 96-14154. ISBN: 0-521-57403-X (cloth), -57433-1 (paper).

Based on the Stanford Lectures delivered at Trinity College in Dublin in 1995, this volume seeks to challenge the common assumptions that in the Greco-Roman world there was passive acquiescence in slavery and that apart from Aristotle there was no systematic thought on slavery. After an introduction to slavery and slave theory in antiquity, it presents a typology of attitudes toward slavery under the following headings: slavery accepted, justifications of slavery, slave systems criticized, fair words, slavery criticized, and slavery eased. Then it considers the theories of slavery proposed by Aristotle, the Stoics, Philo, Paul, Ambrose, and Augustine, respectively, as well as slavery as metaphor. Garnsey is reader in ancient history at the University of Cambridge and fellow of Jesus College.

A. GOLDBERG, *Mystik und Theologie des rabbinischen Judentums. Gesammelte Studien I,* ed. M. Schlüter and P. Schäfer, Texte und Studien zum Antiken Judentum 61 (Tübingen: Mohr Siebeck, 1997, DM 278) xxiii and 457 pp., 8 figs. Indexed. ISBN: 3-16-146633-0.

After the editors' seventeen-page personal appreciation of the late Professor Goldberg (1928-91), this first volume of his collected essays presents twenty papers concerning the

recital of the *māʿāśê merkābâ* and early Merkabah mysticism (1973); Rabban Yohanan's dream—Sinai in early Merkabah mysticism (1975); the misunderstood God—the testing and failure of adepts in Merbabah mysticism (1974); the sources and redactional unities of the great Hekhalot (1973); biblical citations in Hekhalot literature (1985); the "visions of Ezekiel" passage; creation and history—the midrash of things that were created before the world (1968); the "toil" of God—the ethical dimensions of the acts of creation in rabbinic literature (1980); the origin of the seven-branched lamp as a Jewish confessional symbol (1967); "sitting at the right of the power"—*gĕbûrâ* as a designation of God in rabbinic literature (1964); whether God is almighty—how the rabbis could have answered H. Jonas (1991); the names of the messiah in rabbinic traditional literature (1979); Cain as "son of man" or "son of the serpent" (1969); the absolute value of life and the dignity of the person in rabbinic literature (1975); the Holy One and the saints (1976); the holiness of the place in early rabbinic theology (1976); the righteous one as the foundation of the world (1977); speech and revelation in Rabbi Aqiba's exposition of Scripture (1980); the martyrdom of Rabbi Aqiba—the composition of *b. Ber. 61b* (1984); and the loss of context as the presupposition for the canonization of religious texts in rabbinic Judaism (1987).

A. GREEN, *Keter. The Crown of God in Early Jewish Mysticism* (Princeton, NJ: Princeton University Press, 1997, $35) xv and 226 pp. Bibliography. Indexed. LCN: 97-3727. ISBN: 0-691-04372-8.

This investigation of the motif of God's crown in early Jewish mysticism seeks to isolate the motif from its context in the literary sources of ancient Judaism in order to highlight its range of meanings and its place in the imaginative universe of those who invoked it in prayer, wrote of it in homilies, or conceived it as a symbol. It first treats the motif in early Jewish sources: ancient Israel—crowns above and below; coronation and *qĕdûšâ;* the heavenly coronation—primary texts; God's crown and Israel's prayer; the name on the crown; crowns, *tĕpillîn,* and magic seals; the angels crowned; Israel crowned at Sinai; and coronation and marriage. The last five chapters deal with somewhat later historical developments: medieval reconsiderations, the hymn of glory, the way of Kabbalah, *Sefer ha-Bahir,* and the early Kabbalah. An appendix (pp. 167-189) presents the original texts of the primary source citations. Green is professor of Jewish thought at Brandeis University in Waltham, MA.

P. GREEN, *The Argonautika. The Story of Jason and the Quest for the Golden Fleece by Apollonios Rhodios. Translated, with Introduction and Glossary,* Hellenistic Culture and Society 25 (Berkeley—Los Angeles—London: University of California Press, 1997, paper $13.95) xvi and 301 pp., 5 maps. Bibliography. Indexed. LCN: 96-24773. ISBN: 0-520-07687-7.

In his 41-page introduction to the *Argonautica,* Green, professor of classics at the University of Texas and author of *Alexander to Actium. The Historical Evolution of the Hellenistic Age* (1990), discusses its author, its place in Hellenistic literature, the myth that shaped the narrative, and the distinctive character of Apollonius' presentation of it. Then he provides a new translation of Books 1–4 of Apollonius' *Argonautica,* using the long, loose 5/6-beat stress equivalent to the epic hexameter that was developed by C. Day Lewis and R. Lattimore for translating Virgil and Homer, respectively. He translates 1.15-17 as follows: "The moment Pelias saw him, he *knew,* and devised him a trial/ of most perilous seamanship, that in deep waters/ or away among foreign folk he might lose his homecoming." Also included in this paperback edition are a three-page select bibliography, a 68-page glossary, and five maps. The cloth edition (ISBN: 0-520-07686-9, $60) also includes Green's commentary in which he seeks to clarify the text and its background, while taking advantage of the recent upsurge of scholarly interest in Apollonius.

R. GRYSON (ED.), *Esaias.* Fascicule 11, *Is 65,23 - fin. Conclusion: Histoire du texte, Compléments, Tables,* Vetus Latina. Die Reste der altlateinischen Bibel 12/2 (Freiburg: Herder, 1997, paper) pp. 1601-1712. ISBN: 3-451-00131-4.

The eleventh and final fascicle [see *NTA* 42, p. 192] in the Beuron edition of the *Vetus*

Latina text of Isaiah first covers the pertinent material for Isa 65:23–66:24. For each line it provides the Greek text, the evidence from the most important *Vetus Latina* manuscripts, a critical apparatus, and a presentation of patristic witnesses. It also includes a twenty-page essay on the history of the *Vetus Latina* version of Isaiah, a seven-page double-column list of corrections and complements, and a 28-page triple-column list of witnesses. The fascicle was prepared by Gryson and J.-M. Auwers, with the assistance of I. Baise.

S. HALEVI, *The Life Story of Adam and Havah. A New Targum of Genesis 1:26-5:5* (Northvale, NJ—London: Aronson, 1997, $30) ix and 315 pp. Bibliography. Indexed. LCN: 96-46018. ISBN: 0-7657-5962-4.

This retelling and reinterpretation of the "Adam and Havah" narrative in Gen 1:26–5:5 is formatted as a "targum" consisting of translated Scripture interwoven with commentary based on traditional Jewish sources (OT, Philo, Mishnah, Talmud, Merkabah literature, Pseudepigrapha, Midrash Rabbah, and the Zohar). The translation uses both rabbinic hermeneutical rules and modern techniques (including poetic structuring and polyvalent reading). The targum is accompanied by a fictional debate ("midrash") between two students—a male and female—under the direction of their beloved rabbi. After a 31-page introduction ("in the Bet Midrash, or House of Learning"), it deals with "male and female" (Gen 1:26-31), "the garden of God" (2:4b-17), "under the huppah" (2:18-24), "a desirable tree" (2:25–3:7), "God weeps" (3:8-23), "good and evil" (3:23–5:3), and "death and hope" (5:4-5).

D. W. HALIVNI, *Revelation Restored. Divine Writ and Critical Responses* (Boulder, CO: Westview, 1997, $24) xxvi and 114 pp., fig. Indexed. LCN: 97-8573. ISBN: 0-8133-3346-6.

This exploration of the editorial policy evident in the canonization of the Hebrew Pentateuch, as well as the various traditions in Jewish law and lore that grew out of the circumstances surrounding this canonization, achieves its unique perspective by investigating a continual relationship between the human stewardship of the Scriptures and their divine origin. After a ten-page introduction, it deals with the compilers' editorial policy (traditional and critical perspectives, the return from Babylonian captivity, inconsistencies of law, the inviolability of text, Ezra's project in review), overcoming maculation (the emergence of exegesis, an analogy to the Babylonian Talmud, exegesis on the rise, the post-talmudic period), and revelation restored—theological consequences (tradition and criticism, out of the Middle Ages, revelation restored). Halivni, professor of classical Jewish civilization at Columbia University and author of *Peshat and Derash. Plain and Applied Meaning in Rabbinic Exegesis* (1991), argues that acknowledging and accounting for maculation in the Pentateuchal text is not alien to the biblical or rabbinic tradition and need not belie the tradition of revelation. Forewords by the series coeditors, P. Ochs and S. Hauerwas, are included.

J. HAUPTMAN, *Rereading the Rabbis. A Woman's Voice* (Boulder, CO: Westview, 1998, $26) xv and 285 pp. Bibliography. Indexed. LCN: 97-18281. ISBN: 0-8133-3400-4.

Hauptman, professor of Talmud at the Jewish Theological Seminary of America in New York City, proposes to read talmudic texts from a woman's perspective. And so the choice of texts and the questions asked of them derive from a wish to determine how the Talmud sees and treats women. After discussing the "wayward wife" (*soṭâ*) and relations between the sexes, she deals with marriage, rape and seduction, divorce, procreation, menstruants (*niddâ*), inheritance, testimony, and ritual. In each chapter she seeks to tell the "story" of one aspect of Jewish law (how it changed over time) through close readings of texts, and to dispel some established myths about what these texts mean. She concludes that while the rabbis operated in a patriarchal framework, they instituted many significant changes to benefit women.

C. E. HAYES, *Between the Babylonian and Palestinian Talmuds. Accounting for Halakhic Difference in Selected Sugyot from Tractate Avodah Zarah* (New York—Oxford: Oxford

University Press, 1997, $49.95) xvii and 270 pp. Bibliography. Indexed. LCN: 96-11500. ISBN: 0-19-509884-6.

Based on a doctoral dissertation directed by D. Boyarin and presented in 1993 to the University of California at Berkeley, this volume explores the degree to which and the manner in which legal differences between the two Talmuds may be utilized for the purpose of historical reconstruction of talmudic culture. After a 28-page introduction to the problem and the proper methodology, it analyzes texts from the tractates *ʿAboda Zara* in the Babylonian and Palestinian Talmuds to illustrate halakhic differences due to textual reasons: divergent versions of a mishnah as a result of revision or of Amoraic emendation/conflation or misconstrual. Then it deals with hermeneutical causes of halakhic differences—as a result of ambiguity in the mishnah, as a result of hermeneutical presuppositions, and as a result of dialectical strategies of interpretation and redaction. Finally it considers external (historical) causes of halakhic differences with reference to the following topics: the reduction of the prohibition in *m. ʿAboda Zara* 1:1 in the Diaspora, the Israelite midwife, the private feasts of a Gentile, and the sale of weapons. Hayes, assistant professor of religious studies in classical Judaica at Yale University, concludes that under certain conditions halakhic differences can provide information of use to the historian. Also included is a six-page response to J. Neusner's criticisms of her work [see § 41-1334].

C. T. R. HAYWARD, *The Jewish Temple. A non-biblical sourcebook* (London—New York: Routledge, 1996, cloth $65, paper $18.99) xvi and 211 pp. Bibliography. Indexed. LCN: 96-12157. ISBN: 0-415-10239-1 (cloth), -10240-5 (paper).

Hayward, reader in theology at the University of Durham, seeks to investigate afresh writings that may convey something of what the Jerusalem Temple service meant to Jews of Second Temple times who supported it and held it in high regard. After a seventeen-page introduction, he considers how the Jerusalem Temple was portrayed by Hecataeus of Abdera, *Letter of Aristeas,* the Wisdom of Jesus Ben Sira in Hebrew and in Greek, *Jubilees,* Philo of Alexandria, Josephus, and ps.-Philo's *Biblical Antiquities.* In each chapter he provides an introduction, translations of the pertinent texts, and comments on them.

M. HENGEL, *The Zealots. Investigations into the Jewish Freedom Movement in the Period from Herod I until 70 A.D.,* trans. D. Smith (Edinburgh: T&T Clark, 1997, paper $29.95) xxiv and 487 pp. Bibliography. Indexed. ISBN: 0-567-29372-6.

The paperback edition of the English version [*NTA* 34, p. 132] of an investigation of the Jewish freedom movement from Herod the Great to the Jewish War that first appeared in German in 1961 and then in a revised and enlarged German edition in 1976 [*NTA* 23, 118]. Hengel has provided a new two-page foreword for this edition. The body of the work deals with the sources, the various names given to the Jewish freedom movement, Judas the Galilean's "Fourth Philosophy," the concept of "zeal" in the biblical and Jewish tradition, the Zealots as an eschatological movement, and the development of the Zealot movement.

E. D. HERBERT, *Reconstructing Biblical Dead Sea Scrolls. A New Method Applied to the Reconstruction of 4QSam^a,* Studies on the Texts of the Desert of Judah 22 (Leiden—New York—Cologne: Brill, 1997, 325 gld. or $191.50) xv and 293 pp., 26 plates, fig., 46 tables. Bibliography. Indexed. LCN: 96-50476. ISBN: 90-04-10684-7.

The revised version of a doctoral dissertation directed by G. Davies and accepted by Cambridge University, this volume first proposes a new method for reconstructing the text of biblical scrolls that takes account of letter widths, vertical dividers, critical deviations, margin identification, scribal margin policy, and column analysis. Next it provides the analysis and argumentation behind many of the key elements within the proposed method, with reference to five substantially extant Qumran scrolls (1QIsa^a, 11QT^a, 1QM, 1QpHab, and 1QS). Then after laying the foundations for the reconstruction of 4QSam^a, it presents a reconstruction and analysis of the 2 Samuel section of the scroll (cols. 31a-54), with particular attention to points where the Qumran scroll deviates from the Masoretic text or supports

the Septuagint. In addition to a list of 4QSam[a] fragments, there are appendixes on new fragment identifications, orthography, deviations, and fragment juxtapositions.

R. F. HOCK, *The Life of Mary and Birth of Jesus. The Ancient Infancy Gospel of James* (Berkeley, CA: Ulysses, 1997, $16) vii and 100 pp. Illustrated. LCN: 97-28452. ISBN: 1-56975-079-3.

In his forty-page introduction, Hock, professor of religion at the University of Southern California, and author of *The Infancy Gospels of James and Thomas* (1995), discusses the content of *Infancy Gospel of James,* its origin, purpose, and place in early Christianity. Then after quoting what the NT says about Mary (Mt 1:18-25; 2:11-15; 12:46-50; Mk 6:1-3; Lk 1:26-56; 2:5-7; 2:15-19; Jn 2:1-7; 19:25-27), he gives a full translation of *Infancy Gospel of James.*

R. A. HORSLEY AND N. A. SILBERMAN, *The Message and the Kingdom. How Jesus and Paul Ignited a Revolution and Transformed the Ancient World* (New York: Grosset/Putnam, 1997, $27.50) xi and 290 pp., 2 maps. Bibliography. Indexed. LCN: 97-16218. ISBN: 0-399-14194-4.

Horsley, author of *Jesus and the Spiral of Violence* (1987), and Silberman, author of *The Hidden Scrolls* (1994), attempt to reconstruct the social history of early Christianity from a wide variety of newly available evidence—drawn from recent studies of ancient Roman culture and from archaeological discoveries throughout the Roman world. They want to show that the world of John the Baptist, Jesus, Paul, and the earliest Christians was not only a spiritual battleground but also a landscape of far-reaching economic dislocation, cultural conflict, and political change. After a prologue on searching for Jesus, they deal with the following topics: heavenly visions, remaking the Galilee, faith healer, power and public order, preaching the word, reviving the nations, assemblies of the saints, spirits in conflict, storming the kingdom, the triumph of Caesar, and keeping the faith.

E. JENNI WITH C. WESTERMANN (EDS.), *Theological Lexicon of the Old Testament,* trans. M. E. Biddle (3 vols.; Peabody, MA: Hendrickson, 1997, $119.95) lii and 448 pp., x and 628 pp., viii and 562 pp., 11 tables. Indexed. LCN: 97-5604. ISBN: 1-56563-133-1.

The English version of the two-volume *Handwörterbuch zum Alten Testament* (1971, 1976), this lexicon intends to offer a reliable aid for the academic study of the OT as well as for the church's teaching and preaching. In each of the approximately 330 main articles there are sections on root and derivation, statistics, meaning and history of meaning, theological usage, and postbiblical usage. The contributors include Jenni, H. H. Schmid, E. Gerstenberger, R. Knierim, A. S. van der Woude, E. Kutsch, Westermann, G. Sauer, G. Gerleman, M. Delcor, G. Wanke, R. Albertz, C. J. Labuschagne, K. Koch, and J. F. A. Sawyer. For the English version, the entries have been updated to reflect new editions and English translations of the bibliographic references, all Hebrew and Aramaic words have been transliterated into English forms, a resource list has been included with each entry, and in a few cases the main text has been slightly modified. Also included in volume 3 are a statistical index (the most frequent Hebrew words, the most common verbs, total number of words in OT books, etc.) and various other indexes (Hebrew and Aramaic words, English glosses, modern authors, Scripture references).

G. KETTENBACH, *Schulschiff und Religion. Bilden und Genesen, Werte und Persönlichkeitsbildung,* Europäische Hochschulschriften, Reihe 23: Theologie 596 (Frankfurt—Bern—New York: Lang, 1997, paper $63.95) 444 pp. Bibliography. ISBN: 3-631-30973-2.

Kettenbach, author of *Das Logbuch des Lukas* (2nd ed., 1997) and *Das Segelschiff—Ursymbol der Kirche* (3rd ed., 1987), takes as his lead image Mark's picture of Jesus teaching the crowds from a boat (Mk 4:1-2) and reflects on various practical and symbolic/theological dimensions of sailing and ships, such as the personification of the ship, the companionship of the sailing experience, access to the holy, faith and superstition,

group dynamics, creative imagination (expressed in poems, songs, etc.), the organization of sailing education, and sailing and culture.

K. L. King (ed.), *Women and Goddess Traditions. In Antiquity and Today,* Studies in Antiquity and Christianity (Minneapolis, MN: Fortress, 1997, paper $45) xiv and 450 pp., 46 figs. Bibliographies. Indexed. LCN: 97-20399. ISBN: 0-8006-2919-1.

Sixteen essays on women and the goddess traditions in antiquity and today appear under three headings: Asia (six), the ancient Mediterranean (seven), and contemporary goddess "thealogy" (three). The papers most pertinent to biblical studies are by S. Ackerman on the queen mother and the cult in the ancient Near East; S. T. Hollis on queens and goddesses in ancient Egypt; E. F. Beach on transforming goddess iconography in Hebrew narrative; H. Taussig on Wisdom/Sophia, Hellenistic queens, and women's lives; S. J. Teubal on the rise and fall of female reproductive control as seen through images of women; C. V. Camp on the strange woman of Proverbs—a study in the feminization and divinization of evil in biblical thought; and A. Richlin on carrying water in a sieve—class and the body in Roman women's religion. K. J. Torjesen has provided a thirteen-page introduction.

H.-J. Klauck (ed.), *Plutarch von Chaironeia. Moralphilosophische Schriften,* Universal-Bibliothek 2976 (Stuttgart: Reclam, 1997, paper) 256 pp. Bibliographies. ISBN: 3-15-002976-7.

This anthology of Plutarch's moral philosophical writings presents a brief introduction to and translation of the following works: "On Progress in Virtue," "On a Multitude of Friends," "On Virtue and Vice," "On Superstition," "On Brotherly Love," "On Whether Spiritual or Bodily Suffering is Worse," "Consolation to a Wife," "Table Talk" (selections), and "On the Soul." Also included are notes on these texts (pp. 199-237) and a postscript (pp. 245-256) on Plutarch's life (ca. A.D. 45-120), writings, and significance. Klauck, professor of NT at the University of Würzburg, is the author of *Die religiöse Umwelt des Urchristentums* (2 vols., 1995-96).

J. L. Kugel, *The Bible As It Was* (Cambridge, MA—London: Harvard University Press, Belknap Press, 1997, $35) xx and 680 pp. Illustrated. Bibliography. Indexed. LCN: 97-3299. ISBN: 0-674-06940-4.

Kugel, professor of Hebrew literature at Harvard University and of Bible at Bar Ilan University in Israel, explores how the first five books of the OT (Genesis through Deuteronomy) were read and interpreted from the second century B.C. through the first century A.D. In his 49-page introduction, he observes that the ancient Jewish and Christian interpreters assumed that the Bible is cryptic, constitutes one great book of instruction and so is always relevant, is perfect and perfectly harmonious, and is somehow divinely sanctioned, produced, or inspired. He works through the various parts of the Pentateuch (the creation of the world, Adam and Eve, Cain and Abel, Noah and the flood, the tower of Babel, Abraham journeys from Chaldea, Melchizedek, the trials of Abraham, Lot and Lot's wife, Jacob and Esau, and so on), with particular attention to how motifs and quirky details were handled. The result is an anthology of pertinent ancient texts along with comments about how the ancient writers wrestled with the texts and arrived at their interpretations. A twelve-page afterword and a fifty-page glossary of terms and sources are included.

Legal Texts and Legal Issues. Proceedings of the Second Meeting of the International Organization for Qumran Studies, Cambridge 1995. Published in Honour of Joseph M. Baumgarten, ed. M. Bernstein, F. García Martínez, and J. Kampen, Studies on the Texts of the Desert of Judah 23 (Leiden—New York—Cologne: Brill, 1997, 295 gld. or $184.50) xxv and 539 pp., frontispiece, 4 plates. Bibliography. Indexed. LCN: 97-22048. ISBN: 90-04-10829-7.

The twenty-four papers honoring Professor Baumgarten on his 70th birthday are by E. Eshel on 4Q414 2 (purification of a corpse-contaminated person); S. J. Pfann on 4Q249—*Midrash Sefer Moshe;* E. Puech on fragments of the oldest exemplar of *Temple Scroll* in

4Q524; G. J. Brooke on the explicit presentation of Scripture in 4QMMT; L. L. Grabbe on 4QMMT and Second Temple Jewish society; H. K. Harrington on holiness in the laws of 4QMMT; R. A. Kugler on halakhic interpretative strategies at Qumran; S. Metso on the textual traditions of the Qumran *Community Rule;* B. Nitzan on the laws of reproof in *4QBerakot* (4Q286-290) in light of their parallels in *Damascus Covenant* and other texts from Qumran; L. H. Schiffman on some laws pertaining to animals in *Temple Scroll* 52; J. C. VanderKam on the calendar, 4Q327, and 4Q394; B. Z. Wacholder on *Jubilees* as the super canon—Torah-admonition versus Torah-commandment; F. Avemarie on *ṯohŏrat harabbîm* and *mašqeh harabbîm*—J. Licht reconsidered; G. Brin on divorce at Qumran; J. D. M. Derrett on the reprobate's peace—4QD[a] (4Q266) 18 v 14-16; L. Doering on new aspects of Qumran Sabbath law from Cave 4 fragments; J. Frey on different patterns of dualistic thought in the Qumran library—their background and history; C. Hempel on the penal code; N. Jastram on hierarchy at Qumran; A. Lange on the Essene position on magic and divination; D. W. Parry on divine name avoidance in scriptural units of the legal texts at Qumran; S. Goranson on Essene polemic in Revelation; Kampen on "righteousness" in Matthew and the legal texts from Qumran; and H.-W. Kuhn on a legal issue in 1 Corinthians 5 and in Qumran. Also included are a photograph of the honoree, a personal appreciation of him (by D. R. Schwartz), and a bibliography of his writings (compiled by García Martínez).

M. LESTIENNE ET AL., *La Bible d'Alexandrie.* Vol. 9/1, *Premier livre des Règnes. Traduction du texte grec de la Septante, introduction et notes* (Paris: Cerf, 1997, paper 250 F) 458 pp., map, 3 tables. Bibliography. Indexed. ISBN: 2-204-05545-X.

Following the format of the Bible d'Alexandrie project's work on the Pentateuch [see *NTA* 40, p. 172], this volume first presents a 99-page introduction to the Septuagint of 1 Kings: the book, the text, the divisions of the text, the translator, the quantitative and qualitative variations between the Septuagint and the Masoretic text, the characters, the "realia," and geography. Then it presents a translation of the Septuagint of 1 Kings, with extensive notes below. Three tables and three indexes are included. The introduction and notes were prepared by Lestienne, and the translation was made by B. Grillet and Lestienne. J. Massonnet and A. Méasson collaborated on the project. The volume on Joshua by J. Moatti-Fine was described in *NTA* 42, p. 196.

D. MENDELS, *The Rise and Fall of Jewish Nationalism* (2nd ed.; Grand Rapids—Cambridge, UK: Eerdmans, 1997, paper $35) xii and 450 pp., 8 plates, 5 maps. Bibliography. Indexed. LCN: 97-13245. ISBN: 0-8028-4329-8.

The paperback version of a book published in 1992 by Doubleday [*NTA* 37, p. 308], this volume seeks to understand Jewish nationalism during the late Second Temple period within the context of the nationalism of the Hellenistic world. Mendels has provided a new two-page preface to the second edition and has added to the notes relevant material published since 1992.

E. M. MEYERS (ED.), *The Oxford Encyclopedia of Archaeology in the Near East* (5 vols.; New York—Oxford: Oxford University Press, 1997, $595) xviii and 2558 pp., 13 maps. Illustrated. Bibliographies. Indexed. LCN: 96-17152. ISBN: 0-19-506512-3 (set).

This five-volume encyclopedia of archaeology in the Near East [see § 41-1837] contains more than 1,100 entries and has enlisted 560 contributors from more than twenty countries. The articles on particular sites (almost 450 entries) represent the core of the work; this project marks the first time that site reports on the archaeology of the entire Near East have been brought together in a single work. As editor-in-chief, E. M. Meyers has provided an eight-page preface. W. G. Dever, C. L. Meyers, J. D. Muhly, D. Pardee, and J. A. Sauer also served as editors, with P. C. Finney as consulting editor and J. S. Jorgensen as assistant editor. The first volume (covering from 'Abbasid Caliphate to Tell Chuera) contains articles by B. A. Pearson on Alexandria, D. E. Aune on amulets, E. M. Cook on Aramaic language and literature, J. Patrich on architectural decoration, L. M. White on baptisteries, D.

Mendels on the Bar Kokhba Revolt, A. Killebrew on baths, R. Arav on Bethsaida, A. Mazar on Beth-Shean, Dever on biblical archaeology, White on biblical literature—the NT, K. G. Holum on Caesarea Maritima, S. Loffreda on Capernaum, and L. V. Rutgers and E. M. Meyers on catacombs. The second volume (from churches to Tell el-Ḥayyat) includes entries by Finney on churches, P. Figueras on church inscriptions, J. Gascou on codex, A. D. H. Bivar on coins, S. M. Olyan on cult, P. R. Davies on *Damascus Document,* M. O. Wise on the Dead Sea scrolls, S. T. Parker on the Decapolis, E. Stern on Dor, White on Dura-Europos, J. Murphy-O'Connor on the École Biblique et Archéologique Française, A. Bammer on Ephesus, Mendels on the First Jewish Revolt, S. Freyne on Galilee in the Hellenistic through Byzantine periods, S. Wachsmann on the Galilee boat, Aune on Greek, B. Nitzan on the Qumran *Habakkuk Commentary,* and Mendels on the Hasmoneans. The third volume (from Hazor to Mesopotamia) presents articles by J. Blau on Hebrew language and literature, R. Hachlili on Herodian Jericho, J. Magness on Herodium, White on house churches, M. M. Aubin on Jerash, D. Bahat on Jerusalem, D. R. Edwards on Jotapata, R. H. Smith on lamps, Aune on Latin, A. Demsky on literacy, M. Piccirillo on Machaerus, and G. W. Friend and S. Fine on Masada. The fourth volume (from metals to Sepphoris) includes contributions by Edwards on Miletus, Patrich on monasteries, D. F. Graf on Nabateans, B. van Elderen on Nag Hammadi, J. F. Strange on Nazareth, B. R. McCane on ossuary, Wise on Palestinian Aramaic, C. Ratté on Pergamon, R. Donceel on Qumran, D. L. Kennedy on the Roman empire, Murphy-O'Connor on the Qumran *Rule of the Community,* R. Pummer on the Samaritans, C. H. Greenewalt on Sardis, and C. L. and E. M. Meyers on Sepphoris. The fifth volume (from Tel Seraʿ to Wadi Ziqlab) contains entries by M. A. Zeder on sheep and goats, Fine on synagogue inscriptions, Fine and E. M. Meyers on synagogues, Wise on the Qumran *Temple Scroll,* A. Segal on theaters, Davies on the Qumran *War Scroll,* and N. A. Silberman on Yigael Yadin. Also included in the final volume (pp. 393-553) are three appendixes (Egyptian Aramaic texts, chronologies, and maps), a directory of contributors, a synoptic outline of contents, and an index.

J. M. MODRZEJEWSKI, *The Jews of Egypt. From Rameses II to Emperor Hadrian,* trans. R. Cornman (Princeton, NJ: Princeton University Press, 1997, paper $18.95) xxii and 279 pp., 3 maps, table. Illustrated. Bibliography. Indexed. LCN: 97-33449. ISBN: 0-691-01575-9.

The paperback edition of the English version (1995) of *Les Juifs d'Egypte, de Ramsès II à Hadrien* (1992), this history of the Jews in Egypt first deals with the Pharaohs and the great kings ("the dawn"): biblical Egypt, and the stronghold of Elephantine. Then it treats Ptolemaic Egypt ("the zenith"): Alexandrian Judaism and its problems, a new Diaspora, a law for the Jews of Egypt, a Jewish temple in Ptolemaic Egypt, and the wellsprings of pagan anti-Semitism. Finally it discusses Egypt in the Roman empire ("the twilight"): the "Jewish question" in Alexandria, the time of misfortunes, and the remembrance. A five-page epilogue considers the "mystery" of primitive Alexandrian Christianity in the context of Egyptian Judaism. S. J. D. Cohen has provided a five-page foreword to the English version. Modrzejewski is professor of ancient history at the Sorbonne as well as professor of papyrology and ancient legal history at the École pratique des Hautes Études, Sciences historiques et philologiques, and director of the program in Judaic studies at the University of Paris.

G. F. MOORE, *Judaism in the First Centuries of the Christian Era: The Age of Tannaim* (3 vols. in 2; Peabody, MA: Hendrickson, 1997, $59.95) xii and 552 pp., viii and 486 and ix and 206 pp. Indexed. ISBN: 1-56563-286-9.

The first volume (1927) in this reprint of Moore's classic synthesis of tannaitic Judaism first deals with the history of Second Temple Judaism and the reorganization and consolidation of Judaism after A.D. 70, and with the principal literary sources for understanding Judaism in the first centuries of the Christian era. Then it treats revealed religion (nationality and universality, Scripture, the unwritten Law, the perpetuity of the Law, synagogue, schools, conversion of Gentiles); the idea of God (God and the world, the character of God, ministers of God, the word of God and the Spirit, the majesty and accessibility of God); and

humankind, sin, and atonement (human nature, sin and its consequences, the origin of sin, ritual atonement, repentance, the efficacy of repentance, motives of forgiveness, expiatory suffering). The second volume (1927) considers observances (religious principles and cult, circumcision and Sabbath, annual festivals, public fasts, taxation and interdictions), morals (general considerations, motives of moral conduct, duties to rulers, family, unlawful gain and wrongs in words, relations of social classes, private and public charity, justice, truth, peace), piety (the Father in heaven, prayer and faith, study, chastisement, fasting, chastity, modesty, humility), and the hereafter (retribution after death, messianic expectations, eschatology). The 206 pages of notes (1930) are bound along with volume 2.

H. MOXNES (ED.), *Constructing Early Christian Families. Family as social reality and metaphor* (London—New York: Routledge, 1997, cloth $75, paper $24.99) xvi and 267 pp., 6 figs., table. Bibliographies. Indexed. ISBN: 0-415-14638-0 (cloth), -14639-9 (paper).

After Moxnes's nine-page introduction, this volume presents four essays on the social context of early Christian families: Moxnes on what the family is—problems in constructing early Christian families, S. Guijarro on the family in 1st-century Galilee, J. M. G. Barclay on the family as the bearer of religion in Judaism and early Christianity, and S. C. Barton on the relativization of family ties in the Jewish and Greco-Roman traditions. Then there are five studies on the family as metaphor: E. M. Lassen on the Roman family—ideal and metaphor, P. F. Esler on family imagery and Christian identity in Gal 5:13–6:10, K. O. Sandnes on equality within patriarchal structures—some NT perspectives on the Christian fellowship as a brotherhood or sisterhood and a family, R. Aasgaard on brotherhood in Plutarch and Paul—its role and character, and L. Fatum on brotherhood in Christ—a gender hermeneutical reading of 1 Thessalonians. Finally there are three chapters on family, sexuality, and asceticism in early Christianity: D. B. Martin on Paul without passion—on Paul's rejection of desire in sex and marriage, R. Uro on asceticism and anti-familial language in *Gospel of Thomas,* and I. S. Gilhus on family structures in gnostic religion.

T. MURAOKA AND J. F. ELWOLDE (EDS.), *The Hebrew of the Dead Sea Scrolls and Ben Sira. Proceedings of a Symposium held at Leiden University, 11-14 December 1995,* Studies on the Texts of the Desert of Judah 26 (Leiden—New York—Cologne: Brill, 1997, 130 gld. or $81.25) x and 222 pp. Indexed. ISBN: 90-04-10820-3.

Prepared for a symposium held in 1995 in Leiden, the ten papers in this volume are by M. F. J. Baasten on nominal clauses containing a personal pronoun in Qumran Hebrew, Elwolde on developments in Hebrew vocabulary between the Bible and Mishnah, S. E. Fassberg on the syntax of dependent clauses in Ben Sira, A. Hurvitz on the linguistic status of Ben Sira as a link between biblical and Mishnaic Hebrew (lexicographical aspects), M. Z. Kaddari on the syntax of *ky* in the language of Ben Sira, Muraoka on verb complementation in Qumran Hebrew, G. W. Nebe on the Hebrew language of the Naḥal Ḥever documents 5/6Ḥev 44-46, W. T. van Peursen on periphrastic tenses in Ben Sira, E. Qimron on a new approach to the use of forms of the imperfect without personal endings, and M. S. Smith on how to write a poem—the case of Psalm 151A (11QPs^a xxviii 3-12).

J. NEUSNER AND B. D. CHILTON, *God in the World,* Christianity and Judaism—The Formative Categories (Harrisburg, PA: Trinity Press International, 1997, paper $17) xvi and 175 pp. Indexed. LCN: 97-35414. ISBN: 1-56338-202-4.

The previous volumes in this trilogy were entitled *Revelation. The Torah and the Bible* [*NTA* 40, p. 560] and *The Body of Faith. Israel and the Church* [*NTA* 41, p. 403]. After an introduction to incarnation in Judaism and Christianity—how God is made manifest in the world, Neusner treats knowing God in the Torah: the Mishnah's God of the philosophers, knowing God through the Torah—the Talmuds' God as person, and God incarnate in the everyday world. Then Chilton deals with God in Christ and Christ in God: Jesus' claim to the divine world; and prayer through Jesus in the circles of James, Peter, Stephen, and Paul. An epilogue concerns Son of God and incarnation.

É. NODET, *A Search for the Origins of Judaism. From Joshua to the Mishnah,* trans. E. Crowley, JSOT Supplement Series 248 (Sheffield, UK: Sheffield Academic Press, 1997, £45 or $65) 423 pp. Bibliography. Indexed. ISBN: 1-85075-445-4.

The English version of *Essai sur les origines du judaïsme* [*NTA* 36, p. 450], this volume deals with the following topics: from Cyrus to the Mishnah—some problems; the Sabbath and war; the Sabbath in the Bible; the Samaritans and Shechem; the origin of the Samaritans; the Maccabean crisis; Simon the Just, Hillel, and the Mishnah; and Ezra and Nehemiah. Nodet teaches at the École Biblique et Archéologique in Jerusalem.

R. R. NOLL, *Christian Ministerial Priesthood. A Search for its Beginnings in the Primary Documents of the Apostolic Fathers* (San Francisco—London: Catholic Scholars Press, 1993, cloth $64.95, paper $44.95) xvii and 406 pp. Bibliographies. Indexed. LCN: 93-6444. ISBN: 1-883255-07-4 (cloth), -00-7 (paper). Distributed by International Scholars Publications, Bethesda, MD.

The revised and updated version of a doctoral dissertation directed by A. Benoit and accepted in 1970 by the University of Strasbourg, this volume first defines the issue (Christian ministerial priesthood and the Apostolic Fathers) and presents a survey of recent scholarship. Then it examines the evidence that may pertain to the Christian ministerial priesthood in *1 Clement,* the letters of Ignatius of Antioch, the letter(s) of Polycarp to the Philippians, *Epistle of Barnabas, Shepherd of Hermas,* and *Didache.* Noll, who teaches in the department of religious studies at the University of San Francisco, concludes that the Christian ministerial priesthood is the result of a gradual development over about three-hundred years, and was influenced by concrete historical situations and by the analogous application of sacral-cultic language to the Christian situation or to Christian leaders.

L. PAINCHAUD AND A. PASQUIER (EDS.), *Les textes de Nag Hammadi et le problème de leur classification. Actes du colloque tenu à Québec du 15 au 19 septembre 1993,* Bibliothèque Copte de Nag Hammadi, Section "Études" 3 (Quebec: Les Presses de l'Université Laval, 1995; Leuven: Peeters, paper 2,400 BFr) xiv and 377 pp., 11 figs., table. Bibliographies. Indexed. ISBN: 2-7637-7435-0 (PUL), 90-6831-749-0 (P).

Prepared for a conference held in 1993 at the Université Laval, the fourteen papers in this volume are by M. A. Williams on interpreting the Nag Hammadi library as "collection(s)" in the history of "gnosticism(s)," Painchaud on the classification of Nag Hammadi texts and the phenomenon of "rewritings," Pasquier on the Nag Hammadi "library" and traces of a coherent gnostic teaching, W.-P. Funk on the linguistic aspect of classifying the Nag Hammadi codices, C. Barry on *The Sophia of Jesus Christ* as an example of rewriting, J. D. Turner on typologies of the Sethian gnostic treatises from Nag Hammadi, J.-D. Dubois on the Valentinian soteriology of *Tripartite Tractate,* J.-P. Mahé on *Testimony of Truth* and some Valentinian writings from Nag Hammadi, E. Thomassen on delimiting a Valentinian corpus at Nag Hammadi, J.-M. Sevrin on the literary genre of *Gospel of Thomas,* M. Roberge on *Paraphrase of Shem* and the problem of three natures, R. Kuntzmann on *Book of Thomas* and the Thomas tradition, P.-H. Poirier on the interpretation and situation of *Thunder, Perfect Mind,* and F. Morard on the apocalypses in Nag Hammadi Codex V.

C. PEARL, *Theology in Rabbinic Stories* (Peabody, MA: Hendrickson, 1997, paper $12.95) vi and 180 pp. ISBN: 1-56563-285-0.

This anthology of fifty rabbinic stories (along with Pearl's expositions of their significance) is divided into seven sections: beginnings (four), Torah (six), aspects of Jewish history (thirteen), ethics (fifteen), the mysteries (five), the nations (three), and miscellaneous (four). In his five-page introduction, Rabbi Pearl (1919-96) stated that the "presentation of the stories is not a translation of the original but has been specially written for this volume in a manner which, while it is absolutely faithful to its source, is offered in a free style which is easier for the modern reader."

F. PETIT, *La chaîne sur la Genèse. Édition intégrale.* Vol. 4, *Chapitres 29 à 50,* Traditio Exegetica Graeca 4 (Leuven: Peeters, 1996, 4,200 BFr) xiv and 505 pp., 4 tables. Bibliography. Indexed. ISBN: 90-6831-817-9.

This fourth and final volume in the catena of Greek texts pertaining to Genesis covers chapters 29–50 and presents material from the works of various Church Fathers (Eusebius of Caesarea, Gregory Nazianzen, John Chrysostom, ps.-Chrysostom, Cyril of Alexandria), works conserved in ancient versions (Ethiopic *Jubilees,* Eusebius of Caesarea, Eusebius of Emesa, Severus of Antioch), and fragments of lost works (Hippolytus, Origen, etc.). For the 753 items (nos. 1518-2270) included in this volume there are indications of the extant textual evidence, the Greek texts, and brief notes. Four tables indicate the content of the Moscow manuscript, the respective contents of the different witnesses, the parallels of Procopius, and authors and their works. A four-page introduction is included. Petit is the editor of Philo's *Quaestiones in Genesim et in Exodum. Fragmenta graeca* (1978).

S. B. POMEROY, *Families in Classical and Hellenistic Greece. Representations and Realities* (Oxford—New York: Oxford University Press, Clarendon Press, 1997, $65) x and 261 pp., 3 plates, 10 figs. Bibliography. Indexed. LCN: 96-33592. ISBN: 0-19-814392-3.

In this study of the Greek family, Pomeroy, professor of classics at Hunter College and the Graduate School, City University of New York and author of *Xenophon, Oeconomicus. A Social and Historical Commentary* (1994), takes as her focus the Greek and Hellenistic periods (500 to 30 B.C.). After a sixteen-page introduction, she deals with the definition of the family, heredity and personal identity, death and the family, some Greek families at work, two case histories, and families in Ptolemaic Egypt. She contends that the Greek *oikos* had several different versions: a pseudo-kin group restricted to male citizens; a mixed family group oriented toward the public, in which men predominated; and a family group of a more private nature that accommodated women to a greater extent, though without necessarily excluding men.

B. RAWSON AND P. WEAVER (EDS.), *The Roman Family in Italy. Status, Sentiment, Space* (Oxford—New York: Oxford University Press, Clarendon Press, 1997, $85; Canberra: Humanities Research Centre) xvi and 378 pp., frontispiece, 30 figs., 19 tables. Bibliography. Indexed. LCN: 96-45146. ISBN: 0-19-815052-0.

The thirteen chapters in this volume deal with aspects of the Roman family in Italy from the 1st century B.C. to the 4th century A.D.: R. P. Saller on Roman kinship—structure and sentiment; J. F. Gardner on legal stumbling blocks for lower-class families in Rome; Weaver on children of Junian Latins; W. Eck on Rome and the outside world—senatorial families and the world they lived in; P. Garnsey on sons, slaves—and Christians; T. Parkin on elderly members of the Roman family (out of sight, out of mind); S. Dixon on conflict in the Roman family; H. S. Nielsen on interpreting epithets in Roman epitaphs; Rawson and J. Huskinson on the iconography of Roman childhood; P. Gallivan and P. Wilkins on familial structures in Roman Italy—a regional approach; L. Nevett on perceptions of domestic space in Roman Italy; M. George on repopulating the Roman house; and P. Allison on artifact distribution and spatial function in Pompeian houses. The editors have provided a five-page introduction.

Revealing the Holy Land. The Photographic Exploration of Palestine (Santa Barbara, CA: Santa Barbara Museum of Art, 1997, cloth $60, paper $29.95) 144 pp., frontispiece, 2 maps, table. Illustrated. Bibliography. Indexed. LCN: 97-11157. ISBN: 0-89951-094-9 (cloth), - 095-7 (paper). Distributed by the University of California Press, Berkeley.

Drawn mostly from the collection of M. and J. Wilson, the ninety photographs taken by J. McDonald (1822-85) and other photographers between 1850 and 1880 that are presented in this volume (pp. 48-131) provide a glimpse of the Holy Land, its principal (biblical and other) sites, and its people during the 19th century. Also included are a five-page essay by N. Rosovsky on Palestine and the 19th century, a 31-page introduction by K. S. Howe on

19th-century photographs of Palestine, a five-page chronological table (from A.D. 1291 to 1920), and a two-page biography of McDonald. The book was produced in connection with the traveling photographic exhibit entitled "Revealing the Holy Land" shown in 1998 and 1999 at the Santa Barbara Museum of Art, the University of New Mexico Art Museum, the St. Louis Art Museum, and other institutions.

H. G. REVENTLOW (ED.), *Theologische Probleme der Septuaginta und der hellenistischen Hermeneutik,* Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie 11 (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1997, paper DM 48) 138 pp. Bibliography. ISBN: 3-579-01813-2.

The six papers in this volume are by A. van der Kooij on the theology of the book of Isaiah in the Septuagint; J. Lust on the Septuagint and messianism, with a special emphasis on the Pentateuch; R. Albertz on "conversion from above" as a messianic program—the special tradition of the Septuagint in Daniel 4–6; A. Schenker on the apparently incomprehensible translations in the Psalter of the Septuagint as illustrated by Ps 28(29):6; O. Hofius on the Psalter as a witness to the gospel—the use of the Septuagint Psalms in Rom 1:18–4:25; and G. Sellin on allegory and the beginnings of biblical interpretation.

D. U. ROTTZOLL, *Rabbinischer Kommentar zum Buch Genesis. Darstellung der Rezeption des Buches Genesis in Mischna und Talmud unter Angabe targumischer und midraschischer Paralleltexte,* Studia Judaica 14 (Berlin—New York: de Gruyter, 1994, DM 198) x and 539 pp. Bibliography. ISBN: 3-11-014231-7.

After a 21-page introduction to rabbinic literature, this volume presents translations of the pertinent texts from the Babylonian and Jerusalem Talmuds (with explanatory notes and indications of parallel rabbinic texts) for the various parts of the book of Genesis: the first creation account (Gen 1:1–2:4a), the second creation account (2:4b-25), the garden of Eden narrative (3), Cain and Abel (4), the list of Adam's descendants (5), the prologue to the flood narrative (6), and so forth. The rabbinic texts are arranged to correspond to the appropriate verses within the larger units of Genesis.

P. SACCHI, *Jewish Apocalyptic and its History,* trans. W. J. Short, JSP Supplement Series 20 (Sheffield, UK: Sheffield Academic Press, 1997, £30 or $50) 288 pp. Bibliography. Indexed. ISBN: 1-85075-585-X.

The English version of *L'apocalittica giudaica e la sua storia* [*NTA* 36, p. 141], this volume presents essays on the Book of Watchers (*1 Enoch* 6–36) and apocalyptic, cosmic order and otherworldly perspectives in the postexilic period—the problem of evil and the origin of apocalyptic, approaching the history of apocalyptic, the apocalyptic of the 1st century—sin and judgment, the two calendars in the Astronomical Book (*1 Enoch* 72–82), *1 Enoch* 91:15 and the problem of mediation, messianism and apocalyptic, knowledge among the Jews from Amos to the Essenes, historicizing and revelation at the origins of Judaism, the devil in Second Temple Jewish traditions, and *2 Enoch* (a historical introduction). Also included are a fourteen-page introduction to the Italian edition and a four-page introduction to the English edition. Sacchi is professor of oriental studies at the University of Turin.

P. SCHÄFER AND S. SHAKED (EDS.), *Magische Texte aus der Kairoer Geniza,* Band 2, Texte und Studien zum Antiken Judentum 64 (Tübingen: Mohr Siebeck, 1997, DM 198) xi and 458 pp., 75 plates. Bibliography. Indexed. ISBN: 3-16-146667-5.

The first volume in this comprehensive edition of Jewish magical texts from the Cairo Geniza was described in *NTA* 39, p. 546. After a 25-page introduction (liturgy and magic, forms and *Gattungen,* content, language, conventions), the second volume presents editions of thirty-three more magical texts. For each text there is a description, transcription, German translation, and philological commentary. An appendix (pp. 347-422) provides photographs of the texts. This volume was prepared in collaboration with R. Leicht, G. Veltri, and I. Wandrey.

U. SCHMID, *Marcion und sein Apostolos. Rekonstruktion und historische Einordnung der marcionitischen Paulusbriefausgabe,* Arbeiten zur neutestamentlichen Textforschung 25 (Berlin—New York: de Gruyter, 1995, DM 214) xvii and 381 pp. Bibliography. Indexed. ISBN: 3-11-014695-9.

The slightly revised version of a doctoral dissertation directed by B. Aland and accepted in 1994 by the Evangelical theological faculty at Münster, this attempt at reconstructing Marcion's edition of the Pauline letters first reviews past research, and discusses methodology and sources. Next it surveys the various sources for Marcion's text: Tertullian, Epiphanius, *Dialogue of Adamantius,* and Origen. Then it makes an assessment of the material (content, peculiar readings, the Marcionite text and the tradition of the Pauline letters), and considers the relation between the Marcionite collection of Paul's letters and the Pauline corpus. Also included are two excursuses (on the problem of a Latin translation of the Marcionite *Apostolicon* according to Tertullian, and on Marcionite hermeneutics) as well as two appendixes (on the text of the Marcionite *Apostolicon,* and on the surer readings of the Marcionite text).

D. M. SCHOLER, *Nag Hammadi Bibliography 1970-1994,* Nag Hammadi and Manichaean Studies 32 (Leiden—New York—Cologne: Brill, 1997, 281 gld. or $165.50) xxii and 477 pp. Indexed. ISBN: 90-04-09473-3.

The continuation of *Nag Hammadi Bibliography 1948-1969* [*NTA* 16, pp. 256-257], this volume is an integrated compilation of the twenty-four bibliographic supplements that have appeared in *Novum Testamentum* between 1971 and 1996. Its 6,092 entries appear under five general headings: gnosticism—general, gnostic texts (previously known), gnostic schools and leaders, the NT and gnosticism, and the Coptic Gnostic Library (general treatments and individual Nag Hammadi codices). Also included are addenda and corrigenda to the first volume, and an author index for the second volume. Scholer is professor of NT at Fuller Theological Seminary in Pasadena, CA.

T. SILVERSTEIN AND A. HILHORST, *Apocalypse of Paul. A New Critical Edition of Three Long Latin Versions,* Cahiers d'Orientalisme 21 (Geneva: Cramer, 1997, $95 or 120 SFr) 213 pp. and 54 plates. Bibliography. Patrick Cramer Éditeur, Chantepoulet 13, 1201 Geneva.

In contrast to the abbreviated and sometimes radically transformed medieval redactions, the long Latin versions of *Apocalypse of Paul* reproduce the primitive contents of the work more or less completely and in an order matching the numbered sections of C. Tischendorf's edition of the Greek text. The purpose of this volume is to make available critical texts of all the long Latin versions. After an overview of the Western tradition, it offers a codiocological and paleographical description of the manuscripts, an eighteen-page bibliography, and a description of the principles and practices underlying the editions. Then it presents the long Latin texts (with apparatuses of Scripture texts and of textual variants) designated L^1 and L^3 (*Visio Pauli* 1–44), L^1/MS P (*Visio Pauli* 45–51), and L^2 (*Visio Pauli* 3–6, 10–51), as well the German fragment (*Visio Pauli* 23–25). Photographs of the various manuscripts are included in the plates.

W. SPEYER, *Religionsgeschichtliche Studien,* Collectanea 15 (Hildesheim—Zurich—New York: Olms, 1995, DM 98) xix and 221 pp., 6 figs. Bibliography. Indexed. ISBN: 3-487-09993-4.

Of the thirteen essays in this collection, those most pertinent to NT studies concern the saying "the one who had wounded will also heal" [§ 39-485]; secret traditions and writings in antiquity (1990); the book as a magical-religious bearer of power in Greek and Roman antiquity (1993); the Eleusinian mysteries (1993); hearing a divine voice—revelation and holy scriptures in early Rome (1994); the numinous person as mediator and guarantee of order (1985); the veneration of heroes, divine persons, and the Christian saints (1990); and

Christian respect for life and the ancients' awe vis-à-vis life and death (1992). Also included are a nine-page introduction to religion and historical religions, a seven-page supplement to the essays, and a list of Speyer's publications. An earlier collection of his essays appeared under the title *Frühes Christentum im antiken Strahlungsfeld* [*NTA* 34, p. 415].

L. T. STUCKENBRUCK, *The Book of Giants from Qumran. Texts, Translation, and Commentary,* Texte und Studien zum Antiken Judentum 63 (Tübingen: Mohr Siebeck, 1997, DM 198) xvi and 289 pp. Bibliography. Indexed. ISBN: 3-16-146720-5.

In his forty-page introduction to the *Book of Giants,* Stuckenbruck, the author of *Angel Veneration and Christology* (1995), deals with research on the Qumran fragments of the work, the sequencing of the Qumran fragments, the character of the Qumran *Book of Giants* (its relation to the *Book of Watchers* and its distinguishing characteristics), its date (probably sometime between the late 3rd century and 164 B.C.), and provenance and purpose. Then he presents editions (Aramaic text, translation, and where possible notes and comments) for manuscripts belonging to the *Book of Giants* (1Q23, 1Q24, 2Q26, 4Q203, 4Q530-532, 4Q556, 4Q206 2-3, 6Q8). Finally he discusses manuscripts whose identification with the *Book of Giants* is unlikely (4Q534-536, 6Q14, 1Q19, 4Q533, 4Q537), and in an appendix provides texts and translations of those documents. A twelve-page, double-column glossary of Aramaic words is included.

W. TABBERNEE, *Montanist Inscriptions and Testimonia. Epigraphic Sources Illustrating the History of Montanism,* Patristic Monograph Series 16 (Macon, GA: Mercer University Press, 1997, $45) xl and 736 pp. and 42 plates, 106 figs., 12 maps. Bibliography. Indexed. ISBN: 0-86554-521-9.

This collection of epigraphic material related to Montanism includes all inscriptions that have been claimed by reputable scholars to be Montanist or likely to be Montanist. The criteria include provenance, onomastics, Montanist terminology, open profession of Christianity, early use of the cross, epigraphy and orthography, specific symbols, workshops, formulas, and date. After dealing with two testimonia to Montanist inscriptions ca. A.D. 165-179, it presents editions of the Montanist and allegedly Montanist inscriptions in five chronological periods: ca. A.D. 180-224 (nos. 3-16), ca. 225-274 (nos. 17-31), ca. 275-313 (nos. 32-57), ca. 314-394 (nos. 58-75), and ca. 395-600 (nos. 76-95). Each section contains a historical introduction. There are six appendixes.

J. D. THOMPSON AND J. A. BAIRD, *A Critical Concordance to the First Epistle of Clement to the Corinthians . . . Second Epistle of Clement to the Corinthians,* Computer Bible 44-45 (2 vols. in 3 parts; Wooster, OH: Biblical Research Associates, 1996, paper $89.95 per part). Distributed by the Edwin Mellen Press, Lewiston, NY.

These volumes comprise a "second level concordance" for *1 Clement* and *2 Clement,* that is, a concordance that is set up to deal with critical problems of what has been called "lower criticism," matters of language, text, morphology, grammar, and syntax. The first volume (in two parts: ix and 617 pp. ISBN: 0-7734-4100-X) is devoted to *1 Clement,* and the second volume (ix and 204 pp. ISBN: 0-7734-4102-6) deals with *2 Clement.* They present for each work a forward word count (all the words in the texts, alphabetically arranged and giving the number of occurrence of each word), a reverse word count (all the words in the texts are arranged alphabetically according to the last letters in the word, working from right to left), a list of word frequencies (arranged according to descending numerical occurrence), a frequency profile (six columns of figures), a forward sorted concordance (all occurrences of a key word appear together, and are additionally sorted by their context), and a reverse sorted concordance (the key words are alphabetized from right to left, and the order for each key word is the context to its left, sorted first by the last letter of the preceding word, the second from last, and so on). For these volumes a new computer program was written by Thompson of Science Applications Corporation, Houston, TX. The Greek text was provided by the Thesaurus Linguae Graecae project at the University of California, Irvine.

M. A. TILLEY, *The Bible in Christian North Africa. The Donatist World* (Minneapolis, MN: Fortress, 1997, paper $32) viii and 232 pp. Bibliography. Indexed. LCN: 97-19198. ISBN: 0-8006-2880-2.

Tilley, associate professor in the department of religion at Florida State University in Tallahassee, privileges the specifically religious character of the Donatist controversy, and looks first to the Donatists' own texts and testimonies to construct a history of the movement. After a methodological preface and an introduction, she deals with Donatist predecessors; stories of the martyrs; Donatists in controversy; new times, new ecclesiologies—Parmenian and Tyconius; harassment and persecution again; and a new image of Donatism. She concludes that the exercise of the typological model of the *collecta* of Israel provided for Donatist stability and cohesion in changing times, when neither the "church of the martyrs" nor the "church of the pure" could have fit the image they saw daily in the mirror of their own history.

K. VAN DER TOORN (ED.), *The Image and the Book. Iconic Cults, Aniconism, and the Rise of Book Religion in Israel and the Ancient Near East,* Contributions to Biblical Exegesis and Theology 21 (Leuven: Peeters, 1997, paper 1240 BFr) 271 pp., 84 figs. Bibliography. Indexed. ISBN: 90-6831-983-3.

The eight essays in this volume are by I. Cornelius on the many faces of God—divine images and symbols in ancient Near Eastern religions, A. Berlejung on washing the mouth—the consecration of divine images in Mesopotamia, H. Niehr on the search for Yahweh's cult statue in the First Temple, C. Uehlinger on anthropomorphic cult statuary in Iron Age Palestine and the search for Yahweh's cult images, B. Becking on possible Assyrian evidence for iconic polytheism in ancient Israel, T. N. D. Mettinger on Israelite aniconism—developments and origins, R. S. Hendel on aniconism and anthropomorphism in ancient Israel, and van der Toorn on the iconic book—analogies between the Babylonian cult of images and the veneration of the Torah.

H. VON CAMPENHAUSEN, *Ecclesiastical Authority and Spiritual Power in the Church of the First Three Centuries,* trans. J. A. Baker (Peabody, MA: Hendrickson, 1997, $24.95) vii and 308 pp. Indexed. ISBN: 1-56563-272-9.

The reprint of the English version [*NTA* 14, p. 259] of von Campenhausen's classic study of authority in the primitive church [*NTA* 8, p. 481], this volume deals with the authority of Jesus, the apostles, apostolic authority and the freedom of the congregation in the thought of Paul, Spirit and authority in the Pauline congregation, the system of elders and the beginnings of official authority, the power of the keys in the primitive church, tradition and succession in the 2nd century, prophets and teachers in the 2nd century, the church in the West and the conflict over repentance, church office and authority in the time of Origen, and Cyprian and the episcopate. Von Campenhausen concluded that in the NT there are only starting points for a doctrine of church office, pointing in different directions, and neither unambiguous nor unified enough for a direct "proof from Scripture."

D. WILLIAMS (ED.), *Chronik der Bibel. Berichte, Fakten, Reportagen* (Wuppertal: Brockhaus, 1997, DM 98) 416 pp. Illustrated. Indexed. ISBN: 3-417-24672-5.

The German version of *The Bible Chronicle,* this volume presents over a thousand short articles related to the Bible and its historical setting from Genesis to Revelation and written in a journalistic style in order to communicate to readers today. Most of the articles are dated (e.g. Jerusalem, A.D. 35), and conclude with the pertinent biblical references. The articles are illustrated by photographs, sketches, and maps. In the English version the reports were written by Williams, M. Fearon, and D. Porter (with consultation from C. Armerding, J. Bimson, G. McConville, and D. Wenham). H.-W. Durau served as editor of the German version; the translators were A. Balters, B. and U. Bartsch, C. Baumeyer, Durau, and W. Stedtnitz.

A. WOLTERS, *The Copper Scroll. Overview, Text and Translation* (Sheffield, UK: Sheffield Academic Press, 1996, paper £13.95 or $19.95) 55 pp., 8 plates. Bibliography. ISBN: 1-85075-793-4.

The first part of this booklet consists of an overview of the Qumran *Copper Scroll* (distinctive features, the process of making the text available, major issues of interpretation, the major theories, evaluation), a seven-page bibliography, and eight color photographs. The second part presents on facing pages the Hebrew text according to 3Q15 and an English translation. G. J. Brooke has provided a two-page foreword.

M. WOOD, *In the Footsteps of Alexander the Great. A Journey from Greece to Asia* (Berkeley—Los Angeles: University of California Press, 1997, $27.50) 256 pp., frontispiece, 8 maps, table. Illustrated. Bibliography. Indexed. ISBN: 0-520-21307-6.

With reference to the writings of Greek and Roman historians, this volume recounts a journey in the footsteps of Alexander the Great that was undertaken by Wood, a British historian and filmmaker, and his crew. They recreated Alexander's 22,000 mile, ten-year expedition from Greece to India, by following as much as possible the actual route of his journey. After a prologue and a prelude, the book deals with the invasion of Asia (Greece and Turkey, 334 to 333 B.C.), Son of God (Syria, Lebanon, Israel, and Egypt, 332 to 331), Lord of the World (Iraq and Iran, spring-winter 331), the road to Samarkand (Afghanistan, Uzbekistan, and Tajikistan, 329 to 327), the ends of the earth (Pakistan and India, 327 to 326), and nostoi—the returns (Pakistan, Iran, and Iraq, 326 to 325). Many illustrations (artwork, scenes from life today, maps, landscape photographs) accompany the main text. A television version in four hour-long episodes has also been prepared by Wood and his team.

M. WÜNSCHE, *Der Ausgang der urchristlichen Prophetie in der frühkatholischen Kirche. Untersuchungen zu den Apostolischen Vätern, den Apologeten, Irenäus von Lyon und dem antimontanistischen Anonymus,* Calwer Theologische Monographien, Reihe B: Systematische Theologie und Kirchengeschichte 14 (Stuttgart: Calwer, 1997, paper DM 98) ix and 315 pp. Bibliography. ISBN: 3-7668-3466-5.

Prepared as a doctoral dissertation under the direction of R. Staats and presented in 1992 to the theological faculty of the Christian-Albrechts-Universität at Kiel, this investigation of how prophecy was understood in the early catholic church first delineates the topic and reviews research on it. Next it considers how prophecy was treated by the Apostolic Fathers (*Didache,* Ignatius, *Barnabas, Shepherd of Hermas*), the Apologists (Justin Martyr, Athenagoras, Theophilus of Antioch), and Irenaeus, respectively. Then it focuses on Montanism and the reactions by the anti-Montanist Fathers, with particular attention to the anti-Montanist Anonymous. Wünsche concludes that in the 2nd century A.D. prophecy came to be understood as oriented toward and fulfilled in Christ, as superabundant and so a gift for which everyone in a community might strive, and as instructive in the sense of interpreting prophecies already promulgated.

W. ZWICKEL, *Die Welt des Alten und Neuen Testaments. Ein Sach- und Arbeitsbuch* (Stuttgart: Calwer, 1997, paper DM 38) 272 pp., 158 figs. Indexed. ISBN: 3-7668-3412-6.

This investigation of how recent archaeological research has illuminated the world of the Bible first presents basic information on the following topics: the land; the city, the house, and the tent—lodgings in the biblical period; clothing, jewelry, and amulets; burial places; daily life; worship; and Jerusalem and the Sea of Gennesaret as centers of biblical history. Then it presents 158 illustrations (maps, drawings, plans, etc.) along with explanations. The main text includes cross-references to the illustrations.

The Anchor Bible Dictionary on CD-ROM (Oak Harbor, WA: Logos Research Systems, 1997, CD-ROM $360). System requirements: IBM-compatible 386 or higher processor, Windows 3.1 or later, 8 MB RAM (12 MB RAM recommended), 2x CD-ROM drive (4x recommended). Logos Research Systems, 715 SE Fidalgo Avenue, Oak Harbor, WA 98277-4049. Telephone: 360-679-6575/800-875-6467. E-mail: sales@logos.com. Web: www.logos.com.

This disk includes the complete text of the *Anchor Bible Dictionary* edited by D. N. Freedman—over 6,000 entries along with photographs and drawings. For a representative listing of articles pertaining to the NT, see *NTA* 37, pp. 105-106. The package includes copies of the KJV and the NRSV at no extra cost. The *Dictionary* is accessed with the Logos Library System (currently version 2.1) viewer software (included on the CD) and can be used as a stand-alone application or added to an existing Logos Library collection [see *NTA* 42, pp. 209-210]. The Logos Library System is a universal book viewer and search and retrieval engine that can address a random collection of books, allowing the user to read, search, and annotate an entire electronic library. Once the program is running, the screen displays the main work space and the "library browser"—a multi-tiered display of book categories, titles, and tables of contents. Books that are dragged from the library browser and dropped into the main work space open in a document window. Various titles may be opened concurrently, linked, tiled on the screen, and searched (Boolean, proximity, word, phrase, prefix, suffix, wildcard, and automatic word lists are all supported); the screen resolution, font size, and window size may all be adjusted to maximize viewing comfort. Multiple custom toolbars can be set up to perform desired functions. A "jump" feature allows users to move straight to cross references, which appear as hypertext in the *ABD*, with the click of a mouse. Windows may be linked to read the text of the Bible alongside the *ABD*. Users may insert bookmarks and personal annotations at any point, and quotes and excerpts from articles in the *ABD* may be exported directly to a word processor or printer. Users with additional titles in the Logos Library System may link all those resources together so that all of the user's texts are instantly accessible, linkable, searchable, and connectable. Installation is straightforward; quick start instructions for Windows 3.1x and Windows 95 are included. A comprehensive User's Guide for the System is included in paperback (192 pp.) and electronic forms, and treats new features; installation and basic functions; viewing a book; searching; notes and cross references; printing, exporting, importing, and word processors; system management; Greek and Hebrew study tools; and tips and tricks. A "readme" file includes installation instructions, notes on features not mentioned in the printed User's Guide, information on working around known problems, and a variety of ways to contact Logos. Registered users are entitled to unlimited technical support.—C.R.M.

Early Church Fathers (Oak Harbor, WA: Logos Research Systems, 1997, CD-ROM $279.95). System requirements: IBM-compatible 386 or higher processor, Windows 3.1 or later, 8 MB RAM (12 MB RAM recommended), 12 MB of hard disk space, 2x CD-ROM drive (4x recommended), SVGA 256-color graphics. Logos Research Systems, 715 SE Fidalgo Avenue, Oak Harbor, WA 98277-4049. Telephone: 360-679-6575/800-875-6467. E-mail: sales@logos.com. Web: www.logos.com.

This electronic edition of the Early Church Fathers contains the complete writings of the Early Church Fathers (166 different authors, over 2,100 individual works) along with Bible references, translator's footnotes (nearly 50,000), and 293 editorial articles compiled from the Eerdmans' reprint of the Edinburgh edition. It is one of the largest electronic reference books with complete footnotes ever produced. The more than 18,000 pages of text are accessed via the Logos Library System (LLS, currently version 2.1) viewer software (included on the CD) and can be used as a stand-alone application or added to an existing Logos Library collection [see *NTA* 42, pp. 209-210]. All of the features of the LLS software

described above with reference to the *Anchor Bible Dictionary* are available with this collection, namely everything needed to read, search, and annotate the Early Church Fathers. A new computer-generated topical index contains more than 30,000 topics and "live" hyperlinks between verse references and Bible texts to allow instant access to Latin, Greek, Hebrew, and modern language Bible translations (users must have or purchase Bibles and texts in LLS format in order to use this feature). Users with additional LLS titles may link all of those resources together so that all of the texts are instantly accessible, linkable, searchable, and connectable. An "overview navigation book" provides a complete outline to the 37-volume electronic edition. The text of the volumes is displayed on the screen very much as it appears in print. Fonts, typesetting, and layout (two-column arrangement) are largely preserved. Parallel texts are presented in side-by-side format as they are in print. The collection is presented in three categories: the Ante-Nicene Fathers (nine volumes—the index of the printed set has not been reproduced), including writings of the Apostolic Fathers, Justin Martyr, Irenaeus, Tatian, Clement of Alexandria, Tertullian, Origen, Cyprian, and numerous NT apocryphal texts; the Nicene and Post-Nicene Fathers series one: Augustine (vols. 1-8), and Chrysostom (vols. 9-14); and the Nicene and Post-Nicene Fathers series two: fourteen volumes of the most important works of the Greek Fathers from Eusebius to Photius, and of the Latin Fathers from Ambrose to Gregory the Great. Installation of the LLS 2.1 system is straightforward (quick start instructions for Windows 3.1x and Windows 95 are included). A comprehensive User's Guide for the System is included in paperback (194 pp.) and electronic forms. Technical support is available by phone and the Internet, and is free to registered users.—C.R.M.

The IVP Bible Background Commentary Series (Hiawatha, IA: Parsons Technology, 1997, CD-ROM $29). System requirements: IBM-Compatible PC, Windows 95, Multimedia PC (MPC) or compatible CD-ROM drive, 10 MB of hard disk space, 8 MB of RAM. Parsons Technology, One Martha's Way, Hiawatha, IA 52233-0100. Telephone: 319-395-9626; Web: www.parsonstech.com.

This disk contains the complete text of two volumes: *The IVP Bible Background Commentary. Genesis–Deuteronomy,* by J. H. Walters and V. H. Matthews; and *The IVP Bible Background Commentary. New Testament*, by C. S. Keener [*NTA* 38, p. 450]. Both volumes aim to provide cultural-historical commentary to the biblical texts covered in clear, nontechnical language. Thus for each book of the NT, Keener provides a brief introduction and for individual verses or pericopes the cultural, social, and historical background that is necessary for people today to understand the text. Both commentaries are accessed through *QuickVerse Library* 2.0 (included on the disk) [see *NTA* 41, pp. 413-414], a program that allows the user to read STEP-compatible books. (The Standard Template for Electronic Publishing is a joint venture of several Bible software and book publishers.) Any STEP-compatible book can be added to the library as new software becomes available. The *QuickVerse Library* allows users to search the contents of the commentaries (or any individual book or combination of STEP-compatible books at once) for any text from a single word to a complex phrase. Related information and Bible passages are hyperlinked within the text of each book for instant display with a double-click of the mouse. (To access Bible verses one must have *QuickVerse for Windows*, which is sold separately.) Information may be copied to a clipboard and pasted into a word processor. Simple installation instructions are provided. Technical support is available by phone (319-395-7314) or on-line (www.parsonstech.com/support).—C.R.M.

Nelson's Electronic Bible Reference Library. Basic Edition. (Nashville, TN: Nelson, 1997, CD-ROM $129.99). System requirements: IBM-compatible 486sx or higher processor, DOS 3.3 or higher or Windows 3.1/Windows 95, 8 MB of RAM (16 MB recommended), 15 MB of hard disk space, 2x CD-ROM drive. ISBN: 0-7852-1239-6. Web: www.NelsonWordDirect.com.

The basic edition of *Nelson's Electronic Bible Reference Library* contains four Bible

versions (CEV, KJV, NKJV, NLT), two cross-referencing tools (*New Nave's Topical Bible, New Treasury of Scriptural Knowledge*), four word studies (*King James Bible Word Book; New Strong's Dictionary of Hebrew and Greek Words; Strong's Numbers Enhanced with Brown, Driver, Briggs, and Thayer Lexicons; Vine's Complete Expository Dictionary of OT/NT Words*), two volumes of background information (*Nelson's New Illustrated Bible Dictionary, Smith's Bible Dictionary*), three commentary/study Bibles (*Believer's Study Bible, KJV Bible Commentary, Matthew Henry's Commentary on the Whole Bible*), and various maps and charts (*Nelson's 3-D Bible Mapbook, Nelson's Bible Map Collection, Nelson's Complete Book of Bible Maps & Charts, Nelson's Teaching Outlines of the Bible*). These volumes are accessed via the Logos Library System (LLS, currently version 2.1) viewer software included on the CD [see *NTA* 42, pp. 209-210]. The LLS is a universal book viewer and search and retrieval engine that can address a random collection of books [see the description of the LLS above in the notice on the *Anchor Bible Dictionary*]. A quick start guide covers installation and basic features of the program (e.g. the main screen, the library browser, the tool bar) as well as its use (opening books; Bible references, internal book jumps, and popups; searching for topics, words, and references; using Strong's numbers; linking key words together from different books; linking books; and taking notes). A self-running demo-program treats the various features of the program. A User's Manual in paperback (192 pp.) and electronic forms offers in-depth treatment with step-by-step examples on installation and basic functions; viewing a book; searching; notes and cross references; printing, exporting, importing, and word processors; system management; Greek and Hebrew study tools; and tips and tricks. Free technical support is available for the currently shipping version to all registered users (phone: 615-902-2440, e-mail: NelsonCDTech@Thomas-Nelson.com). A second CD contains 55 additional "unlockable" titles (a list of which may be viewed by starting the "locked book and collection browser") that may be purchased by phone; books may also be added from any other LLS compatible publishers. —C.R.M.

The New Interpreter's Bible. Electronic Edition. Disk 2, *Containing Print Edition Volumes 1, 4, 8, and 9* (Nashville, TN: Abingdon, 1996, CD-ROM $264.95). System requirements: Macintosh System 7.1 or greater, 4 MB of RAM, 1 to 8 MB hard disk space, CD-ROM drive; Windows 3.1 or higher/Windows 95, 4 MB of RAM, 1 to 6 MB hard disk space, VGA or EGA display, CD-ROM drive. ISBN: 0-687-01969-9.

Disk 2 of the electronic edition of *The New Interpreter's Bible* contains all of the text of the printed versions of volumes 1 [*NTA* 39, p. 129] and 8 [*NTA* 40, p. 146] included on Disk 1 [*NTA* 41, p. 201], plus the introductions, commentaries, and reflections on 1–2 Maccabees, Job, and Psalms, as well as an introduction to Hebrew poetry featured in the printed version of volume 4 [*NTA* 41, pp. 186-187], and the treatments of the Gospels of Luke and John that appear in the printed version of volume 9 [*NTA* 40, pp. 524-525]. It also includes the complete text of the NIV and the NRSV (1–2 Maccabees are provided in the NRSV and NAB versions), two foreign language fonts (APGreek and APHebrew), and numerous visual aids (maps, charts, timelines, illustrations). Scripture references that appear in blue offer "jump links" to the biblical texts. Users can adjust the font size in order to create a larger-print version and to use a zoom feature to enlarge maps and charts. The electronic edition employs the Folio Corporation's "Folio Views" to manage the information in the books by placing it in "infobases" (an infobase is somewhat like a database). In addition to offering compact storage and unique searching possibilities, the electronic edition allows users to make marginal notes, insert bookmarks, highlight portions of text, identify a page reference in the print edition for citation, export portions of text directly into a word processing file, and print a hard copy for future reference. A 28-page User's Manual covers system requirements and installation instructions and includes a tutorial and guidance for navigating in, searching, personalizing, printing, and exporting an infobase. A leaflet on "Reconciling Shadow Files" instructs users on how to apply personalized changes made on the previous version of the *New Interpreter's Bible* to the new version.—C.R.M.

Word Pictures in the New Testament (Hiawatha, IA: Parsons Technology, 1997, CD-ROM $49). System requirements: IBM-Compatible PC, Windows 95, Multimedia PC (MPC) or compatible CD-ROM drive, 10 MB of hard disk space, 8 MB of RAM. Parsons Technology, One Martha's Way, Hiawatha, IA 52233-0100. Telephone: 319-395-9626; Web: www.parsonstech.com.

This disk contains A. T. Robertson's six-volume word study set (1930-33) that provides verse-by-verse commentary on the English text of the NT (with the corresponding Greek in transliterated form). Robertson sought to bring forth the delicate shades of meaning that are impossible to translate from one language to another. The six volumes are accessed through the STEP-compatible book reader *QuickVerse Library* 2.0 (included) [see *NTA* 41, pp. 413-414], and thus the contents of all six volumes (or any individual volume or combination of STEP-compatible books) can be searched at once. Related information appears in hypertext format in each volume for instant access. Bible verse references within the text of each volume are hyperlinked to *QuickVerse for Windows* (not included) for easy viewing. Information may be copied to a clipboard and pasted into a word processor. Simple installation instructions are provided. Technical support is available by phone (319-395-7314) or online (www.parsonstech.com/support).—C.R.M.

ADDITIONAL BOOKS RECEIVED

M. BATCHELOR (ED.), *The Doubleday Prayer Collection* (New York—London: Doubleday, 1997, $20) xiv and 509 pp. Indexed. LCN: 97-12714. ISBN: 0-385-48847-5.

Jules Monchanin (1895-1957). Regards croisés d'Occident et d'Orient. Actes des colloques de Lyon-Fleurie et de Shantivanam-Thannirpalli (Avril-Juillet 1995) (Lyon: PROFAC - CREDIC, 1997, paper 180 F) 409 pp. Indexed. ISBN: 2-85317-067-X.

E. OSBORN, *Tertullian, First Theologian of the West* (Cambridge, UK—New York: Cambridge University Press, 1997, $59.95) xxi and 285 pp. Bibliography. Indexed. LCN: 97-49902. ISBN: 0-521-59035-3.

D. SCHNEIDER, *Das Buch der Psalmen.* Teil 3, *Psalm 101 bis 150,* Wuppertaler Studienbibel: Altes Testament (Wuppertal: Brockhaus, 1997, paper) 237 pp. ISBN: 3-417-25230-X.

LIST OF ABSTRACTORS

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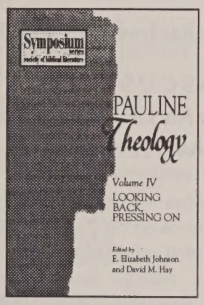

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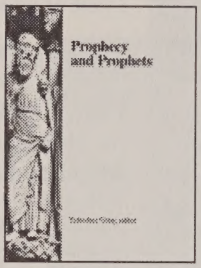

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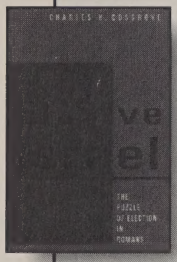

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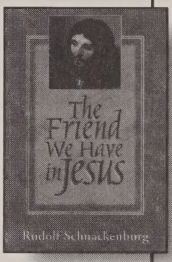

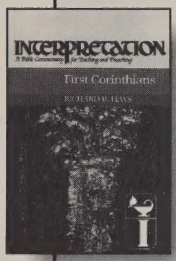

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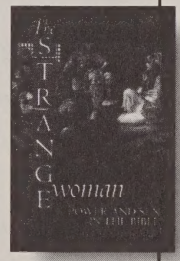

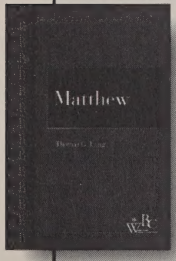

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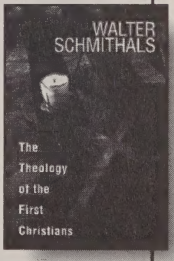

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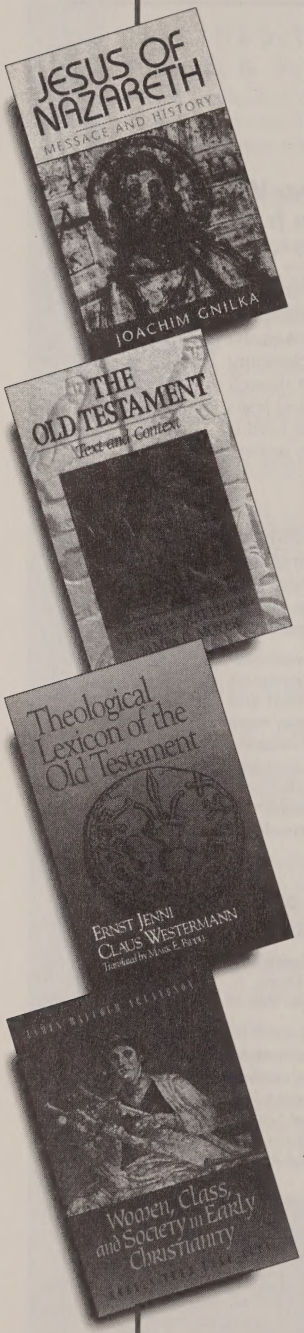

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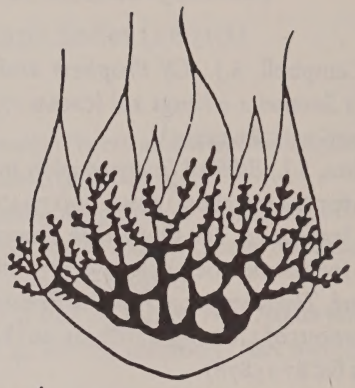

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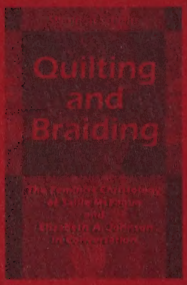

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1501r. R. E. BROWN, *An Introduction to the New Testament* [*NTA* 42, p. 363; § 42-751r].

L. BOADT, "Introducing the New Testament," *America* 178 (4, '98) 32-35.—This timely book provides basic information for lay readers as well as a critical review of NT scholarship. It keeps to the fore the literary power of each NT book and its message. It is not just a tour de force by a great scholarly mind. In a true sense, it is the capstone of all that Brown has written before, a distillation of a life's work trying to find the center position.—D.J.H.

Canon

1502. A. D. BAUM, "Der neutestamentliche Kanon bei Eusebios (*Hist. eccl.* III,25,1-7) im Kontext seiner literaturgeschichtlichen Arbeit," *EphTheolLov* 73 (4, '97) 307-348.

This examination of the NT canon according to Eusebius first provides a framework within which to understand his procedures by treating Alexandrian discussions of the authenticity of literary works among Greek and Christian authors, respectively. Then it focuses on Eusebius' historical and critical judgments in his catalogue of apostolic writings in *Hist. eccl.* 3.25.1-7 where the history of Christian literature and the history of the canon coincide (the candidates, Eusebius' documentation of ecclesiastical tradition, the canon-critical decision of Eusebius). Eusebius' catalogue may be designated "chrono-bibliographical" owing to the historian's concern not only to ask whether a book could be considered a genuine work of its named author but also whether it could be considered a genuine product of the apostolic age.—C.R.M.

1503. J. L. BERQUIST, "Postcolonialism and Imperial Motives for Canonization," *Semeia* 75 ('96) 15-35.

The study explores the ways in which postcolonial discourse can benefit the understanding of colonial Yehud and its nascent OT canon. It seeks to describe the relation of colonizing forces to the canon (as it was developed within the period of the Persian empire). It argues that the Yehudite canon is strangely both a colonial and colonizing literature as well as a postcolonial document. It was and is a diverse and pluralistic entity that exists in the spaces where the empire withdraws just enough to allow other voices, even if they are voices with imperial overtones.—C.R.M.

1504. G. F. CLAASSEN, "Die kanoniese benadering van Childs: 'n Paradigmaskuif? (The canonical approach of Childs: A paradigm shift?)," *SkrifKerk* 18 (2, '97) 258-266.

This article contends that canonical criticism remains within the mainstream of historical criticism. Since B. S. Childs relies on the results of historical criticism to implement his canonical approach, he still finds himself in the same cadre as his mentors K. Barth and G. von Rad, and so cannot be labeled as ahistorical.—C.R.M.

Canon, §§ 42-2097, 2115, 2123.

1505. J. D. H. Amador, "Feminist Biblical Hermeneutics: A Failure Of Theoretical Nerve," *JournAmAcadRel* 66 (1, '98) 39-57.

This article seeks to show how American feminist biblical critical appropriation of hermeneutics as a theory of interpretation has distorted the critical activity of feminist biblical critics by limiting its focus to textuality and "meaning." American feminist appropriation of hermeneutics has mesmerized feminist discourse into inaction by forcing feminists to write and write and write again. An important corrective can be found in rhetoric as a theory of argumentation that understands all interpretive activity as a part of the larger task of bringing people to a point where commitment to a belief entails commitment to action set within contexts of power.—C.R.M.

1506. Anon., "La statut de la Bible et ses implications," *RevRéf* 49 (1, '98) 1-63.

The fascicle presents French versions of the three Chicago Declarations about biblical inerrancy (1978), biblical hermeneutics (1982), and the application of biblical teaching (1986), respectively. Also included are a preface by P. Wells, an introduction by J. I. Packer, and a preliminary statement about the doctrine of Scripture.—D.J.H.

1507. O. Artus and J.-F. Baudoz, "L'évolution de la pratique exégétique dans les trente dernières années: Nouveaux champs de recherche et principaux débats actuels," *Transversalités* [Paris] 62 ('97) 177-198.

This overview of biblical exegesis during the past thirty years first considers methodology: the historical-critical method, and synchronic methods of reading texts (semiotic, rhetorical, and narrative analysis). Next it discusses the principal developments in OT exegesis: textual criticism, the Hebrew Bible and ancient Near Eastern literature, and various parts of the OT (Pentateuch, Deuteronomic writings, prophetic literature, other writings). Then it deals with developments in NT exegesis: reactions against form criticism, a better understanding of the Jewish world (access to Jewish literature, Qumran), new perspectives (methodological presuppositions, the place of historical criticism, rhetoric), and new approaches (psycho-social, social-historical, reception). It concludes with reflections on "exegetical theology."—D.J.H.

1508. H. Avalos, "*The Gospel of Lucas Gavilán* as Postcolonial Biblical Exegesis," *Semeia* 75 ('96) 87-105.

In V. Leñero's paraphrase of Luke's Gospel entitled *The Gospel of Lucas Gavilán* (Spanish, 1979), Jesucristo Gómez (Luke's Jesus) becomes a vehicle for a critique of traditional Catholicism and an advocate of R. Bultmann's program of demythologization. The article discusses how Leñero modifies the biblical texts and traditional interpretations to accomplish his goals, and explores the implications of his efforts within the larger theoretical context of postcolonial literature and biblical interpretation in Latin America.—D.J.H.

1509. B. Beatty, "Inspirational Literature: The Heresy of Historicism," *DownRev* 115 (401, '97) 282-299.

New historicism won't last and it may even do us some good in its way, but it seems to have authorized a wide-spread nervousness in saying anything about literature unless you can

show your credentials as a historian. This is an affliction that also inhibits much modern preaching and most biblical exegesis.—C.R.M.

1510. V. Bedon, "Simon, Bossuet et la Bible," *NouvRevThéol* 120 (1, '98) 60-74.

After introducing R. Simon (1638-1712) and J.-B. Bossuet (1627-1704), the article compares their approaches to the authenticity and inspiration of the Bible. Then it discusses the disagreements about the definition, value, and extent of the literal and spiritual senses of Scripture.—D.J.H.

1511. E. Biser, "Die neue Lesart. Anleitung zu einer transkritischen Bibellektüre," *StimmZeit* 215 (12, '97) 803-813.

However valuable the historical-critical approach to the Bible may be, its limitations and inadequacies have become increasingly apparent. The "new way of reading" the Bible takes account of its literary and artistic dimensions, and looks to the divine and human witness that is at the heart of the NT experience of God.—D.J.H.

1512. W. Chrostowski et al., "Dokument Papieskiej Komisji Biblijnej 'Interpretacja Biblii w Kościele.' 34 Sympozjum Biblistów Polskich, Radom, 11-13 IX 1996 (The Pontifical Biblical Commission's Document 'The Interpretation of the Bible in the Church.' 34 Symposium of Catholic Biblical Scholars in Poland, Radom, September 11-13, 1996)," *CollTheol* 67 (1, '97) 5-115.

After an introduction by Chrostowski (pp. 5-6), this fascicle [see § 41-722] presents seven papers that explain and develop topics treated in the 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205]: S. Harężga on the way of the word of God from its understanding to inculturation (pp. 7-28), T. Brzegowy on the worship of God in the Deuteronomistic work (pp. 29-50), J. K. Pytel on the use of Scripture in *lectio divina* (pp. 51-55), A. Paciorek on allegory and theory in early Christian exegesis (pp. 57-78), A. R. Sikora on Scripture in Christian liturgy (pp. 79-89), M. Czajkowski on Scripture in ecumenical dialogue (pp. 91-107), and J. Chmiel on Scripture in pastoral activity (pp. 109-115).—D.J.H.

1513. K. R. Connor, "'Everybody Talking about Heaven Ain't Going There': The Biblical Calls for Justice and the Postcolonial Response of the Spirituals," *Semeia* 75 ('96) 107-128.

The creators of the spirituals were practicing a postcolonial biblical discourse long before it was ever identified as such. Setting forth their resistance in song, the creators challenged the prevailing doctrines of the Bible's professed adherents that presumed to justify slavery. At the same time they honored the liberating elements of the Bible by employing African and African-American adaptations that stripped the Bible of its hegemonic colonial power while restoring its intended liberating power.—D.J.H.

1514. G. Cowan, "Evangelicals and the Hermeneutical Jungle," *Faith & Mission* [Wake Forest, NC] 14 (2, '97) 46-55.

In the hermeneutical jungle in which we find ourselves, evangelicals need to emphasize the following principles: the historical character of the Bible and the need for historical interpretation, the unity of Scripture, the role of the interpreter in the hermeneutical process, and the importance of application (theological, practical and ethical).—D.J.H.

1515. O. DANGL, "Vom Traum zum Trauma. Apokalyptische Literatur im aktuellen Kontext," *ProtoBib* 6 (2, '97) 123-132.

This examination of apocalyptic thought (recent and ancient—especially with reference to Daniel 7) focuses on its relation to postmodernism and modern literature. After treating the modern context, it discusses apocalyptic literature in the OT ("the dream of the future through the end"), and then asks whether the postmodern world is to be characterized as "trauma without vision."—C.R.M.

1516. J. D. DAWSON, "Figural Reading and the Fashioning of Christian Identity in Boyarin, Auerbach, and Frei," *ModTheol* 14 (2, '98) 181-196.

D. Boyarin warns us against an anti-literalism that is finally anti-human, and E. Auerbach and H. Frei point to a kind of humanism that demands a certain kind of literalism. Reading by the spirit what is written reveals that identity can never be based on sameness, that lives in common are not fashioned out of lives in general, and that who we really are can never be less than our visible, concrete, uniquely embodied selves.—D.J.H.

1517. D. DE STEFANO AND L. SFERCO, "Metafora e narrazione nel linguaggio religioso," *BibOr* 39 (4, '97) 235-252.

The article first considers metaphor as an instrument of knowledge, the use of models and metaphors in science, the biological origins of metaphor, and metaphor and religious language. Then within this theoretical framework it reflects on the Lord's Prayer and its context (Mt 6:5-14) with reference to Mt 26:36-46, and on the parable of the sower in Mt 13:1-23.—D.J.H.

1518. L. E. DONALDSON, "Postcolonialism and Biblical Reading: An Introduction," *Semeia* 75 ('96) 1-14.

After reflecting on the difficulty of delineating the term "postcolonial," the article reflects on how Mt 28:19-20 has been mobilized as a justification of conquest, seeks to articulate a multiaxial frame of reference through a case study of Judges 19–20, and suggests that "reading like a Canaanite" might help the religious academy not to repeat colonialism's catastrophic intentions. [The same fascicle contains responses by E. Tamez (pp. 199-201 in Spanish, pp. 203-205 in English), R. A. Warrior (pp. 207-209), Kwok Pui-lan (pp. 211-217), M. G. Brett (pp. 219-228), and S. VanZanten Gallagher (pp. 229-240) to the main articles in it: see §§ 42-1503, 1508, 1513, 1692, 1748.]—D.J.H.

1519. K. DUFFY, "The Ecclesial Hermeneutic of Raymond E. Brown," *HeythJourn* 39 (1, '98) 37-56.

Brown's conscious attempt to combine a Catholic theological preunderstanding with a thoroughgoing commitment to open and objective biblical criticism is significant. The centrality and necessity of classical historical criticism in biblical interpretation emerge very clearly from study of his work. With regard to developments that go beyond classical historical criticism, he tends generally to be unenthusiastic and skeptical as to their fruitfulness. As regards hermeneutical theory, Brown travels light.—D.J.H.

1520. E. M. EZEOGU, "Bible and Culture in African Christianity," *International Review of Mission* [Geneva] 87 (344, '98) 25-38.

The challenge of developing an authentically African Christianity can only be addressed

with integrity through a dialogic (rather than dialectic) model that assumes a dynamic process of inculturation. For this, both a faithful interpretation of African tradition and a faithful interpretation of the Bible are essential.—D.J.H.

1521. B. FORTE, "La Rivelazione della Parola e del Silenzio," *StudPat* 44 (3, '97) 3-16.

In the Greek-Latin tradition "revelation" refers to both an ostensible presence and a concealed absence. This reflection on the revelation of the word and silence deals with the exile of the word—the biblical God as the God of silence, the silence of the cross and the *revelatio Dei,* and the dialectic of the human and the divine regarding the *revelatio Dei.*—D.J.H.

1522. O. FUCHS, "Päpstliche Bibelkommission versöhnt zwischen Freiheit und Verbindlichkeit," *BibLiturg* 71 (1, '98) 55-60.

The 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205] proposes a genuinely catholic blend of freedom and responsibility. The article develops this point with reference to the document's approaches to the canon, the community of faith, contextuality, and interpretive competences and dangers.—D.J.H.

1523. M. M. FULKERSON, "'Is There a (Non-sexist) Bible in This Church?' A Feminist Case for the Priority of Interpretive Communities," *ModTheol* 14 (2, '98) 225-242.

Relocating attention from the Bible itself to the site of interpretive communities and their conventions is a good move for thinking about a feminist dilemma, namely, whether there is a non-sexist Bible in the church. After suggesting how S. Fish's notion of communal conventions is helpful to feminist concerns, the article considers the disturbance that a shift to communities creates for traditional notions of the biblical text. Then it looks at a community of women (the churchwomen's organization Presbyterian Women) and the biblical "text" they construct. It concludes that arguments over what Scripture really means are less useful than attention to the communal conventions that constrain that judgment.—C.R.M.

1524. J. GARVEY, "How is the Bible true? Between history & metaphor," *Commonweal* 125 (6, '98) 7-8.

The simple distinction between "literal truth" and "metaphorical truth" is problematic. Because of the limitations of our own mindset, we can run the danger of saying that if it isn't "fact" or historical, it must be "merely" metaphorical. Facts and history do not exhaust reality, and metaphors either point to something true or they do not.—D.J.H.

1525. A. GERDMAR, "Exegesis, Postmodernism, and Auschwitz—On Human Dignity and the Ethics of Interpretation," *StudTheol* 51 (2, '97) 113-143.

This discussion of ethics in the interpretation of the Bible is carried on against the background of Auschwitz and seeks to study the implications of postmodern ethics of interpretation. After discussing postmodernism and interpretation as exemplified by M. Foucault and J. Derrida, and the application of postmodernist epistemology in the work of the feminist theorist J. Flax and the exegete D. Patte, it confronts postmodern ethics with a test case: German exegesis in support of anti-Semitism in the 30's and 40's (Romans 9–11, Jesus' ethics and the question of truth). Finally it critically examines the results and alternative approaches, and argues for truth as instrumental to biblical interpretation and the defense of human dignity.—C.R.M.

1526. W. E. GLENNY, "Typology: A Summary of the Present Evangelical Discussion," *JournEvangTheolSoc* 40 (4, '97) 627-638.

The article discusses four approaches to typology in evangelicalism today: the covenant view, the revised dispensational view, the progressive dispensational view, and the view of R. M. Davidson. It explains typology as it is understood by representatives of each of these views, and demonstrates how each view would (or would not) apply typology to explain the relationship between Israel and the church.—D.J.H.

1527. J. GOLDINGAY, "The Ongoing Story of Biblical Interpretation," *Churchman* 112 (1, '98) 6-16.

After reflecting on anxiety prompted by a hermeneutical gap between ourselves and the biblical text, the article discusses the form of Scripture, the importance of historical interpretation, openness to the whole of Scripture, and a practical commitment to Scripture. If we will recognize that there is a gap between us and 1st-century Jews, then the Holy Spirit, the human authors, and we can bridge it.—C.R.M.

1528. I. GRAESSLÉ, "De la conversation à la conversion: actualité des chemins homilétiques," *RevThéolPhil* 129 (3, '97) 209-223.

With reference to the story about the disciples on the road to Emmaus (Lk 24:13-33) as a metaphor for a renewed process of homiletics, the article considers major changes in contemporary homiletics, proposes a model of preaching as conversation and acknowledgment, and develops the fundamental (if not "sacramental") element of acknowledgment in homiletic reception.—D.J.H.

1529. K. GREENE-MCCREIGHT, "'We Are Companions of the Patriarchs' or Scripture Absorbs Calvin's World," *ModTheol* 14 (2, '98) 213-224.

Among readers of the Bible influenced by the "Yale school" of narrative theology, it has become commonplace to speak of Scripture "absorbing the world" of the reader. This study illustrates what this world-absorptive capacity of the narrative reader's Bible looks like in exegetical practice by considering Calvin's biblical interpretation. It concludes that those theological claims that guide Calvin's reading of the Bible and allow it to absorb his world are bound up as a package in what it means to read the Bible as Scripture.—C.R.M.

1530. A. GROSSMANN, "Zwischen Phänomenologie und Theologie. Heideggers 'Marburger Religionsgespräch' mit Rudolf Bultmann," *ZeitTheolKirch* 95 (1, '98) 37-62.

The article discusses the dialogue between Heidegger and Bultmann on the relationship between philosophy and theology with reference to Heidegger's lecture on phenomenology and theology as well as his correspondence with Bultmann beginning in the late 1920s.—D.J.H.

1531. C. HARTLICH, "Historical-Critical Method in its Application to Statements Concerning *Events* in the Holy Scriptures," *Journal of Higher Criticism* [Madison, NJ] 2 (2, '95) 122-139.

The English version of an article that first appeared in *Zeitschrift für Theologie und Kirche* [*NTA* § 23-747]. The article presents eight theses to argue that the accusation from the side of theology that the historical-critical method is based on arbitrary presuppositions is unjusti-

fied. It maintains that the mediation of the truth of statements concerning events in documents from the past is only possible by means of the historical-critical method.—C.R.M.

1532. D. J. HUMAN, "Interpreting the Bible in the 'new' South Africa: Remarks on some problems and challenges," *HervTeolStud* 53 (3, '97) 570-579.

For Christians in South Africa, the Bible is still a book of faith. Interpreters should help people recognize the complexity involved in biblical understanding, reveal their own presuppositions and those of their society, identify the different genres of biblical literature, and be acquainted with various methodological approaches. By doing so, biblical interpreters can contribute to building a more tolerant and independent thinking Christian community of faith in the "new" South Africa.—D.J.H.

1533. L. T. JOHNSON, "Imagining the World Scripture Imagines," *ModTheol* 14 (2, '98) 165-180.

If Scripture is ever again to be a living source for theology, those who practice theology must become less preoccupied with the world that produced Scripture and learn again how to live in the world Scripture produces. This will be a matter of imagination and perhaps of leaping. There are four steps toward the recovery of scriptural imagination: Scripture as imaginative world, communities of practice, learning to read, and connecting with experience.—D.J.H.

1534. L. T. JOHNSON, "So What's Catholic About It? The state of Catholic biblical scholarship," *Commonweal* 125 (1, '98) 12-16.

What is properly "catholic" about Catholic biblical scholarship is to be found in the conviction that critical scholarship is not simply a matter of separating and opposing, but also a matter of testing and reconnecting. From a Catholic perspective the study of the NT should be preoccupied not only with the world that produced the NT but equally with the world that the NT itself produced. Catholic scholars are well positioned to know and declare their loyalties, and to expand the notion of critical inquiry beyond the realm of the merely historical critical. They ought to be comfortable with biblical texts having multiple meanings and with looking for "responsible" (rather than "right") readings.—D.J.H.

1535. L. G. JONES, "The Word That Journeys With Us: Bible, Character Formation, and Christian Community," *TheolToday* 55 (1, '98) 69-76.

With reference to the examples provided by Augustine and M. L. King, Jr., the article suggests ways in which we need to learn to live with Scripture throughout our lives as the "word that journeys with us." It gives particular attention to three areas: catechesis, critical study, and patterns of social engagement.—D.J.H.

1536. T. LARSEN, "Bishop Colenso and His Critics: The Strange Emergence of Biblical Criticism in Victorian Britain," *ScotJournTheol* 50 (4, '97) 433-458.

J. W. Colenso's *The Pentateuch and the Book of Joshua* (1862) was the first thoroughgoing, indigenous attempt at modern biblical criticism that brought the young discipline to the general attention of British society. The high and low wings of the Established Church, together with the Evangelical Nonconformists, all made common cause against him. It was not inevitable that the emergence of biblical criticism in Britain would have been this strange and emotive.—D.J.H.

1537. B. C. LATEGAN, "Possible future trends from the perspective of hermeneutics," *Journ TheolSAfric* 99 ('97) 116-121.

The discovery of the importance of reception is perhaps the most significant factor when considering future developments in the field of biblical and theological hermeneutics in South Africa. A hermeneutical model that provides for all aspects of the communication process, including reception, has distinct advantages when pursuing the goal of an inclusive theological dialogue.—D.J.H.

1538. M. LEINER, "Die drei Hauptprobleme der Verwendung psychologischer Theorien in der Exegese," *TheolZeit* 53 (4, '97) 289-303.

Those who use scientific psychology in biblical exegesis encounter three major problems: the lack of an epistemological model for joining exegesis and psychology, the questionable applicability of modern psychological theories to people in antiquity, and the extent to which psychology's understanding of reality stands in the way of understanding the biblical texts. In reflecting on the use of psychology in exegesis, the article states and develops twelve theses regarding these three problems and related issues.—D.J.H.

1539. A. T. LINCOLN, "Postmodern Biblical Interpretation," *TorontoJournTheol* 13 (2, '97) 235-244.

This consideration of five volumes that deal with the interpretation of Scripture in a postmodern context focuses on whether in a postmodern approach the Bible becomes captive to the interests of its readers and their communities, or whether it can still remain a critical source for Christian theology and can speak to, challenge, and transform the lives of its readers. The books discussed are B. K. Blount, *Cultural Interpretation* (1995); B. D. Ingraffia, *Postmodern Theory and Biblical Theology* (1996); G. Loughlin, *Telling God's Story* (1996); and F. F. Segovia and M. A. Tolbert (eds.), *Readings from This Place* (2 vols., 1996).—C.R.M.

1540. E. LINNEMANN, "Evangelical and Historical-Critical Theology," *Faith & Mission* [Wake Forest, NC] 14 (2, '97) 3-27.

After pointing out the shortcomings of both historical-critical theology and evangelical theology, the article calls for a new approach to biblical studies that is rooted in God's word, conceived as "brotherly service," and loyal to the Bible and thus both independent and critical of historical-critical theology's supporting pillars. Then it reflects on how such a project might be organized and institutionalized.—D.J.H.

1541. A. MARCHADOUR, "Recontre entre psychanalyse et Bible," *Chronique* [Toulouse] 4 ('97) 25-36.

Taking as its starting point the section on psychological and psychoanalytical approaches to biblical interpretation in the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205], the article considers the contributions made by F. Dolto and E. Drewermann, respectively. Then it discusses five elements in the critical dialogue: different but not contradictory methods, reductionist reading, individualism, revelation and archetype, and whether Jesus is an intermediary or symbolic figure.—D.J.H.

1542. S. E. MCEVENUE, "'Reading Theology': A Response," *TorontoJournTheol* 13 (2, '97) 227-234.

In response to an essay by J. Webster in the preceding issue (pp. 53-63), this article

reviews the evidence for the biblical idea that revelation occurs also in creation, and contends that the historical Scriptures are not all that we need to know. Theologians must not only join the resurrected Christ in the Scriptures but also move toward an *omega* in which all things will be present in a future Christ.—D.J.H.

1543. J. W. MONTGOMERY, "A Critique of Certain Uncritical Assumptions in Modern Historiography," *JournEvangTheolSoc* 40 (4, '97) 653-661.

This essay contends that miracles can—and must—be taken with historical seriousness by the historian, and that the historical-critical method of dismembering biblical texts is simply bad scholarship, whether employed within or without the theological sphere.—C.R.M.

1544. R. E. MURPHY, "The Christian and the Old Testament," *BibToday* 36 (1, '98) 41-46.

Although typology has been a traditional way for Christians to appropriate the OT, the historical-critical method is more meaningful for Christians today and can yield direct spiritual meanings from the literal sense of a verse or a passage.—D.J.H.

1545. T. A. NOBLE, "Scripture and Experience," *Themelios* 23 (1, '97) 30-39.

True Christian experience is rational, experiential, converting, sanctifying, and life-changing knowledge of God in and through the incarnate Word by the Spirit. But as the evangelical tradition has insisted from the Reformation until today, that experience of God in Christ is to be found through the evangel, the gospel, the Word of God embodied in the witness of the apostles and prophets in Holy Scripture.—D.J.H.

1546. A. PLANTINGA, "Two (or More) Kinds of Scripture Scholarship," *ModTheol* 14 (2, '98) 243-278.

A traditional Christian who accepts the "great things of the gospel" need not be disturbed by the conflict between alleged results of historical biblical criticism and traditional Christian faith. The article discusses the traditional Christian belief in divinely inspired Scripture, traditional Christian biblical commentary, historical biblical criticism (varieties, tensions with traditional Christianity), and reasons why traditional Christians ignore the deflationary results of historical biblical criticism. It concludes that there is no compelling or even reasonably decent argument for supposing that the procedures and assumptions of historical criticism are to be preferred to those of traditional biblical commentary.—C.R.M.

1547. J. S. PREUS, "The Bible and Religion in the Century of Genius. Part I: Religion on the Margins: *Conversos* and collegiants; Part II: The Rise and Fall of The Bible," *Religion* 28 (1, '98) 3-14, 15-27.

The intellectual revolution of the 17th century that took place mainly in England, Holland, and France was the great creative moment that provides the proper historical context for understanding the birth of both the study of the Bible and the study of religion as critical, historical, and comparative enterprises. The first installment focuses on the contributions of B. Spinoza and of marginal religious communities in the context of the "golden age" of Holland, and notes that critical, historical, and comparative study of the Bible and of religion was motivated not so much by general skepticism as by targeted skepticism that often looks as though it was religiously motivated. The second installment explores advances in understanding the Bible as a book with a history, as well as research (e.g. on ancient chronology) by biblical literalists that unintentionally undercut biblical authority and ironically under-

mined the ever-escalating claims made for the Bible by Protestants. Then it turns to the Quaker critique of bibliolatry as further evidence against the conventional view that biblical criticism was motivated by skepticism.—D.J.H.

1548. R. RENDTORFF, "What We Miss By Taking the Bible Apart," *BibRev* 14 (1, '98) 42-44.

The historical-critical method tries to discern the historical truths about time and authorship of biblical texts, and in many cases the conclusions differ from what the texts say explicitly or implicitly. Today there is need for a new humility toward the text of the Bible. We have to interpret it, not change it. The Bible in its final, canonical form is always our teacher.—D.J.H.

1549. J. RICHES, "Von Balthasar as Biblical Theologian and Exegete," *NewBlackfr* 79 (923, '98) 38-45.

According to H. U. von Balthasar, the *Offenbarungsgestalt* of the crucified Christ stands at the center of the Bible. The proper mode of reading this *Gestalt* is with the eyes of faith. It is only as we see how the writings of the Old Covenant are fulfilled in Christ that we can discern their overall *Gestalt;* the NT writings have their unity in the way that they together mediate the glory of the Word incarnate.—D.J.H.

1550. J. M. SÁNCHEZ CARO, "Hermenéutica bíblica y Teología. Reflexiones metodológicas," *ScriptTheol* 29 (3, '97) 841-875.

After terminological clarifications, the article considers some classic (patristic and dogmatic) approaches to the relation between biblical exegesis and systematic theology. Next it proposes a model of biblical hermeneutics based on two main principles (the incarnation, and the illumination of the Holy Spirit) and reflects on its significance for biblical exegesis. Then it derives from this approach to biblical hermeneutics a model for the Bible's role in theology, and explores its implications and consequences for both biblical interpretation and theology.—D.J.H.

1551. J. SARAIVA MARTINS, "La sacra scrittura nella formazione teologica a trent'anni dalla 'Dei Verbum,'" *Alpha Omega* [Rome] 1 (1, '98) 63-74.

After reflecting on the description of the study of Scripture as the "soul of theology" (*Dei verbum* 24), the article discusses the roots of Vatican II's *Dei verbum* (1965) in earlier papal encyclicals, and considers the relation between Scripture and theology according to the Pontifical Biblical Commission's 1993 statement on the interpretation of the Bible in the church [§ 38-1205].—D.J.H.

1552. G. SILVESTRE, "La lettura popolare della Bibbia speranza di liberazione per l'Africa e l'America Latina e cammino per l'Ecumenismo," *Vivarium* [Catanzaro] 5 (3, '97) 397-415.

After discussing the roots of the popular reading of the Bible and the role of the base ecclesial communities in the movement, the article describes popular readings of the Bible in Africa (Guinea Bissau, Ivory Coast, Kenya, Chad) and in Latin America (Argentina, Bolivia, Uruguay, Brazil), and illustrates the approach with reference to Lk 24:13-35. Then it reflects on the popular reading of the Bible as a way toward ecumenism and interreligious dialogue.—D.J.H.

1553. J. STRIJDOM, "Teologieë as gavaarlike mensemaaksels: Burton Mack se evaluasie van vroeg-Christelike mites (Theologies as dangerous human constructs: Burton Mack's evaluation of early Christian myths)," *HervTeolStud* 53 (3, '97) 609-622.

This essay assesses Mack's criticism of early Christian mythology and its influence on Western (American) civilization under three headings: the meaning of Jesus' death in the Gospels—the victimization of the Jews, the apocalyptic myth as social nightmare—the collusion of innocence and power, and from diverse origins to reduced end product and back—the decanonization of the Christian Bible as an ethical necessity. It concludes by juxtaposing Mack's myth criticism with that of a selection of scholars and Polish poets whose points of view may serve not only to corroborate but also critically to refine Mack's analysis.—C.R.M.

1554. K. TANNER, "Scripture as Popular Text," *ModTheol* 14 (2, '98) 279-298.

Rather than drawing on an analogy with high-culture classics, it makes better theological sense to think of the Bible as something like a popular text. When properly qualified, thinking of the Bible in that way enables the general style of biblical writing and reading to be hooked up with what are theologically compelling accounts of biblical authority and of the God-world relation. How God acts for us and the shape of the Bible as a popular text conform with one another.—D.J.H.

1555. H. UTZSCHNEIDER, "Exegese als ökumenische Chance. Überlegungen eines lutherischen Alttestamentlers zum Dokument der Päpstlichen Bibelkommission," *BibLiturg* 71 (1, '98) 61-65.

Written by a Lutheran professor of OT, the article reflects on three issues that emerge from the 1993 document of the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205]: exegesis and the church's hierarchy; ecclesiasticism, universality, and individuality in exegesis; and *sola scriptura*.—D.J.H.

1556. B. VIKSTRÖM, "Bibelläsaren: skapad av texten eller textens skapare?" [The Bible Reader: Created by the Text or the Text's Creator?], *SvenskTeolKvart* 73 (4, '97) 155-166.

The article discusses three approaches to the role of the reader in the creation of literary texts and their meanings in recent work on biblical hermeneutics: the reader as a product of the social context or interpretive community, the reader as a product of the text, and the reader as a product of the interplay between the text and the context. It proposes P. Ricoeur as a representative of the third model, which can be seen as a form of contextual theology.—D.J.H.

1557. H. WEDER, "Virtual Reality. Ein theologischer Versuch aus neutestamentlichem Blickwinkel," *EvangTheol* 57 (6, '97) 537-548.

Virtual reality systems use computers to create simulated environments that can be entered and interacted with by using special equipment such as goggles and data gloves. Taking the concept of virtual reality as a starting point, the article explores how this concept can illumine our understanding of the kingdom of God according to the NT under the following headings: simulation and the sovereignty of the subject, reality and possibility, and life and survival.—D.J.H.

1558. G. O. West, "On the eve of an African biblical studies. Trajectories and Trends," *JournTheolSAfric* 99 ('97) 99-115.

Further developments in African Christianity will test the depth of the impact that the Bible has made upon Africa and that Africa has made upon the Bible. The encounter between Africa and the Bible should now be viewed as a transaction. Various trends and trajectories indicate that we are well into the dawn (and not on the eve) of an African biblical studies.—D.J.H.

1559. R. L. Wilken, "In Defense of Allegory," *ModTheol* 14 (2, '98) 197-212.

Allegory has to do with words and things and events meaning "much more than that." Without being attentive to allegory it is not possible to read the Bible. The practice of allegory is well documented in both the OT and the NT. In its original sense, Christian allegory as an interpretive technique was a way of interpreting the OT in light of the new things that have taken place with the coming of Christ. The great accomplishment of the Christian exegetical tradition was that it offered a comprehensive understanding of the Bible as Holy Scripture.—D.J.H.

Interpretation, §§ 42-1650, 1722, 1858.

Textual Criticism

1560. J. Delobel, "Focus on the 'Western' Text in Recent Studies," *EphTheolLov* 73 (4, '97) 401-410.

Although recent attempts to produce comprehensive theories on the "Western" text have little in common, a confrontation of their proposals, methods, and results might bring the riddle of the "Western" text a little closer to solution. The article surveys various studies on the respective places of the Alexandrian and Western texts (e.g. W. A. Strange, J. Rius-Camps, B. Aland, E. Delebecque, D. C. Parker) with more extended descriptions and evaluations of the works by A. Ammassari and P. Tavardon.—C.R.M.

Textual Criticism, §§ 42-1688, 1773–1774, 1823, 1863, 2106.

Biblical Linguistics and Philology

1561. S. Bombeck, "Das syrische Partizip aktiv von *hw'*," *BibNotiz* 88 ('97) 59-74.

With reference to texts in the Peshitta of the OT and NT as well as other Syriac writings, the article [see § 40-1835] classifies the various uses and meanings ("becoming," "being") of the active participle (*hāwē*) and related forms of the root *hw'*.—D.J.H.

1562. A. G. Brock, "The Significance of φιλέω and φίλος in the Tradition of Jesus Sayings and in the Early Christian Communities," *HarvTheolRev* 90 (4, '97) 393-409.

This study contends that the φιλέω word family had more significance for some early Christians than is currently recognized. It treats the use of φίλος in Lk-Acts (17 occurrences out of 29 in the NT), Luke's avoidance of using a φιλέω word in a negative or misdirected

way (vis-à-vis Mk and Mt), φίλος in noncanonical texts, and the predilection of the Fourth Gospel for ἀγαπάω words. It concludes that words such as φιλέω and ἀγαπάω may be representative of different Christian communities (e.g. Petrine, Pauline, Johannine).—C.R.M.

1563. A. F. Buzzard, "What's in a Word? Recovering the Vocabulary of the New Testament," *JournRadRef* 7 (2, '98) 20-36.

The Hebrew Bible should provide our first line of investigation with respect to the meaning of λόγος in Jn 1:1 ("In the beginning God had a Plan . . ."), "soul" in various biblical passages, "judging" the world (e.g. 1 Cor 6:2), "eternal" or "everlasting life," and phrases designating the Christian destiny.—C.R.M.

1564. E. Eynikel and K. Hauspie, "The Use of καιρός and χρόνος in the Septuagint," *EphTheolLov* 73 (4, '97) 369-385.

In the Septuagint καιρός very often assumes the nuance of a "period of time," a nuance previously attached to χρόνος. But the notion of "critical time" almost always remains present when καιρός is used. In other words, καιρός always expresses something more than an aspect of time. Where this is not the case, it is the result of a standardized rendition of Hebrew *ʿt* by καιρός.—D.J.H.

1565. E. Kellenberger, "Plädoyer für ein nicht-moralisierendes Verständnis von *ʿānāw* und πραύς," *ProtoBib* 6 (2, '97) 81-86.

Taking the description of Moses as *ʿānāw*/πραῦς in Num 12:3 as its starting point, the article argues for the translation "afflicted" rather than the prevalent moralizing understanding ("humble"), and considers the implications of this rendering for Ps 37:11; Zech 9:9; Mt 5:5; and 21:5.—D.J.H.

1566. T. Muraoka, "A New Index to Hatch and Redpath," *EphTheolLov* 73 (4, '97) 257-276.

This introduction to *A Hebrew/Aramaic Index to the Septuagint: Keyed to the Hatch and Redpath Concordance* (1998) first explains the reasons for the revision and the procedures followed in it. Then it discusses various types of problems encountered in the revision: MT ≠ LXX *Vorlage,* LXX only apparently or in minor ways diverging from the MT, textual criticism of the Greek text, Aramaism and postbiblical Hebrew, free translation, and miscellaneous types.—D.J.H.

Biblical Translation

1567r. R. B. Bottigheimer, *The Bible for Children* [*NTA* 41, p. 132; § 41-781r].

C. D. Clement, "*The Bible for Children:* From Gutenberg to Pop-up Books," *Living Light* [Washington, DC] 34 (2, '97) 72-78.—Bottigheimer shows that in trying to make the Bible meaningful for readers of their era, writers for the young (chiefly in the 17th to the 19th centuries) attempted to harmonize biblical actions with their own social codes. Her work confirms the importance of establishing appropriate criteria in the selection and presentation of biblical stories and personages, as well as the importance of using the insights offered by contemporary biblical scholarship in curriculum development and teaching.—D.J.H.

1568r. G. A. RIPLINGER, *New Age Bible Versions* (Munroe Falls, OH: AV Publications, 1993).

S. E. SCHNAITER, "New Age Bible Versions," *Detroit Baptist Seminary Journal* [Detroit] 2 ('97) 105-125.—Riplinger purports to provide a "scoop" or exposé of an alliance between the new versions of the Bible (NIV, NASB, Living Bible, and others) and the chief conspirators in the New Age movement's push for a one world religion. For whatever rationale on her part, Riplinger has produced a diatribe, often quite vitriolic, based on dogmatic, predispositional, and often blatantly fallacious propaganda techniques rather than real evidence carefully weighed and judiciously presented.—D.J.H.

Computer-Assisted Research

1569. D. W. BAKER, "Christian Computer Resources 1997," *AshTheolJourn* 29 ('97) 99-110.

The article describes and evaluates five Bible resource packages [see § 41-1485] and three church management programs. In the first category it covers *WORDsearch4, PC Study Bible* 2.1D, *Bible Explorer* 2.0.3, *Nelson's Electronic Bible Reference Library,* and *The Expositor's Bible Commentary.*—C.R.M.

Computer-Assisted Research, § 42-2071.

Scholars

1570. J. DUNKLY, "The Other Works of N. T. Wright," *SewaneeTheolRev* 41 (2, '98) 163-165.

In his scholarly and popular publications, Wright has been signaling his purpose and perspective for years. He has worked diligently at both the popular and the technical sides of his subject because of his overriding (and undergirding) pastoral concern—and he has held a cure of souls during this entire period, either as a college chaplain or as a cathedral dean.—D.J.H.

1571. D. ERBELE, "Der Blick von unten. Die Theologin Elsa Tamez liest die Bibel anders," *Evangelische Kommentare* [Stuttgart] 31 (1, '98) 16-18.

In her expositions of various biblical texts (James, Paul's writings, Qohelet) from the perspectives of the poor and of women, Tamez is developing a biblical theology in a Latin American context.—D.J.H.

1572. E. FELDMAN, "The Book and the Book," *Tradition* 32 (1, '97) 81-86.

D. W. Halivni's autobiography *The Book and the Sword. A Life of Learning in the Shadow of Destruction* (1997) offers delightful insights into his personality, and is filled with frank and engaging confessions. The historical highlight is Halivni's resignation from the faculty of Jewish Theological Seminary in 1983 over the issue of women's ordination. But how would he reconcile his eloquent defense of the tradition in this matter with his critical method of Talmud study in which he questions the authenticity of talmudic sayings?—D.J.H.

1573. C. McCarthy, "An Appreciation of Dr William Riley 4th September 1949 - 21st June 1995," *ProcIrBibAssoc* 18 ('95) 9-11.

Riley had a rare gift of being able to combine a most rigorous scholarly approach to his research and teaching, with a creative and entertaining facility to communicate the riches of Scripture to any audience. [The same fascicle, which is dedicated to Riley's memory, contains a select bibliography of his publications in Scripture studies (pp. 12-13).]—D.J.H.

1574. J. C. McLelland, "Professor George Johnston (1913-97)," *StudRel/SciRel* 26 (2, '97) 225-226.

The article discusses Johnston's academic career, publications, service to the church, and university and personal interests. He was once described as "a doughty Protestant of Presbyterian background who finds that Catholicism is always breaking in."—D.J.H.

1575. J. C. O'Neill, "Gunkel Versus Wellhausen: The Unfinished Task of the *Religionsgeschichtliche Schule,*" *Journal of Higher Criticism* [Madison, NJ] 2 (2, '95) 115-121.

H. Gunkel charged J. Wellhausen with failing to recognize the richness of pre-Christian Judaism and overemphasizing the individual author's creativity. These two fatal tendencies are still hamstringing NT scholarship. Unfortunately Gunkel made another point where he in general agreed with Wellhausen, that the historical Jesus was little affected by the mythological religion that so deeply marked apocalyptic Judaism. A critique of this extraordinary assumption is part of the unfinished task of the *Religionsgeschichtliche Schule.*—C.R.M.

1576. P. Poucouta, "Engelbert Mveng: une lecture africaine de la Bible," *NouvRevThéol* 120 (1, '98) 32-45.

Mveng (1930-95)—historian, artist, and theologian—had a great passion for Africa and the Bible. He thought that a truly African Christianity should be built on an African reading of the Bible, that African Christians must welcome God's word as a fruitful heritage, and that in an Africa facing oppression and death God's word is life, liberation, and creativity.—D.J.H.

1577. H. Remus, "Professor Carol Schlueter (1948-97)," *StudRel/SciRel* 26 (2, '97) 223-224.

A description of Schlueter's academic interests in biblical studies (Paul and Judaism, feminist interpretation) and her concern for marginalized persons today.—D.J.H.

1578. J. Twardella, "Soziologische Überlegungen zur jüdischen Mystik im Werk von Gershom Scholem," *ZeitRelGeist* 50 (1, '98) 84-90.

Taking as its starting point M. Weber's thesis about the Protestant ethic and the spirit of capitalism, the article explores some sociological dimensions that arise out of Scholem's work on Jewish mysticism in general and on Sabbatai Zwi in particular.—D.J.H.

Bulletins

1579. M. Goodacre, "Recent Books in . . . New Testament Studies," *RevRelTheol* (1, '98) 71-76.

Descriptions and evaluations of eleven recently published books (all in English, three translations) on various aspects of the NT.—D.J.H.

1580. D. J. HARRINGTON, "Books on the Bible," *America* 178 (7, '98) 19-29.

Descriptions and evaluations of thirty-eight recently published books, all in English, on various aspects of OT and NT study [see § 41-1503].—D.J.H.

1581. D. F. HARTZFELD ET AL., "Annotated Bibliography II. Biblical Studies Department," *AshTheolJourn* 29 ('97) 67-87.

Covering both Testaments, this annotated bibliography contains sections on Jesus and the Gospels, Paul, James, Johannine literature, archaeology, Dead Sea scrolls, and Jewish and Greco-Roman backgrounds.—D.J.H.

1582. F. NEIRYNCK AND J. VERHEYDEN, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 73 (2-3, '97) 260*-336*.

Bibliographic information for over 1,750 books and articles [see § 41-1504] appears under these general headings: introduction (nos. 5802-6090), NT theology (6091-6251), NT books (6252-7500), and early Christian writings (7501-7570). [The same fascicle contains as part of J. Lust's bibliography of OT studies sections on Scripture in general (pp. 158*-170*) and on intertestamental, Qumran, and rabbinic writings (pp. 239*-252*).]—D.J.H.

1583. P. PIOVANELLI AND J.-D. KAESTLI, "Herméneutique - Méthodes, Evangiles et Actes des apôtres," *Bulletin de Bibliographie Biblique* [Lausanne] 21 ('97) 1-120.

This installment [see § 42-838] provides bibliographic information for recent books and articles (1) on study of the Bible in general, hermeneutics, and methodology, as well as (2) on the Gospels and Acts.—D.J.H.

1584. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 36 (1, '98) 61-65.

Descriptions and evaluations of eighteen recently published books, all in English, on the NT and related matters.—D.J.H.

1585. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 36 (2, '98) 132-136.

Descriptions and evaluations of seventeen books, all in English, on the NT and related matters.—D.J.H.

1586. B. SZIER-KRAMAREK, "Polska bibliografia biblijna za lata 1994/1995" [Polish Biblical Bibliography for 1994/95], *RoczTeol* 44 (1, '97) 169-186.

This annual list [see § 41-811] of books and articles in Polish on various aspects of OT and NT study appears according to the alphabetical order of the author's names.—D.J.H.

1587. H. WANSBROUGH, "New Testament chronicle," *Priests & People* 12 (1, '98) 38-41. [See § 41-1506.]

Descriptions and evaluations of nine recent books (all in English) appear under four headings: Gospel commentaries (three), Gospel studies (two), Pauline studies (three), and James (one).—D.J.H.

Gospels (General)

1588. C. Brown, "What Was John the Baptist Doing?" *BullBibRes* 7 ('97) 37-49.

After discussing problems with the traditional picture of the activity of John the Baptist, the article proposes that the key lies not in purificatory rites but in boundaries, and in particular the Jordan as the boundary and point of entry to the promised land. John was organizing a symbolic exodus from Jerusalem and Judea as a preliminary to recrossing the Jordan as a penitent, consecrated Israel in order to reclaim the land in a quasi-reenactment of the return from the Babylonian exile.—C.R.M.

1589. A. Cane, "Judas Iscariot, Bishop Roderick Wright and the Testing of Eucharistic Boundaries," *Theology* 101 (800, '98) 119-124.

It is hard to disagree with W. Klassen in *Judas. Betrayer or Friend of Jesus?* (1996) that Christians have often scapegoated others by appealing to the figure of Judas, and neglected Jesus' commandment to love enemies. However, by exploring the 12th-century eucharistic dispute between Rupert of Deutz and Alger of Liège, the article tries to show that negative understandings of Judas do not necessarily result in "scapegoating."—D.J.H.

1590. J. Joosten, "'Le Père envoie le Fils'. La provenance occidentale d'une locution syriaque," *RevHistRel* 214 (3, '97) 299-309.

The Syriac verb *šlḥ,* which normally expresses the meaning "to send a message," occurs in the Syriac Gospels and early Christian writings with reference to the Father's sending of Jesus. This seems to be a Western Aramaic usage, perpetrated by the translators of the NT under the influence of a Palestinian Gospel tradition. Its use by Syriac authors seems due to the influence of the biblical text.—D.J.H.

1591. J. J. Kanagaraj, "The Poor in the Gospels and the Good News Proclaimed to Them," *Themelios* 23 (1, '97) 40-58.

After tracing the development of the concept of "poor" in Jewish writings from the OT to NT times, the article discusses the "poor" in the NT and the good news to them according to three Synoptic passages (Lk 4:18-19; 6:20; Mt 5:3) and John's Gospel. In Jesus' proclamation, the good news to the poor has two sides: God's compassionate presence among the poor to meet their physical needs, and the gift of the eschatological blessings of God given in Jesus to those who make a faith commitment to him.—D.J.H.

1592. X. Léon-Dufour, "Judas, homme de foi?" *Études* 387 (6, '97) 647-657.

In recent years there have been many attempts at rehabilitating Judas from the perspectives of creative literature, depth psychology, and exegesis. In the drama of cosmic importance (God's will expressed in the Scriptures versus the collective force of evil) that was the death of Jesus, Judas played only an instrumental role. In handing Jesus over to his enemies, Judas hoped for Jesus' triumph, not his condemnation.—D.J.H.

Gospels General, § 42-2097.

1593. D. ALLEN, "Jesus as Lord, Jesus as servant," *ChristCent* 115 (9, '98) 295-300.

The foundation of Jesus' relationship to his disciples and to us is that he does not need us. Jesus is Lord because of who he is, not because he has followers. Precisely because he does not need us, precisely because his status does not rest on us, he can serve us.—C.R.M.

1594. R. A. ARENDSE, "Shifting boundaries in historical Jesus research? Some critical reflections on paradigms and images of Jesus in current North American scholarship," *Scriptura* 63 ('97) 435-449.

This examination of the Jesus debate in North America asks whether a significant paradigm shift has taken place or whether the story of earlier quests has been dressed up in new garb. With some attention to the significance of this debate for the South African context, it focuses on the opposing positions of J. D. Crossan and L. T. Johnson. It observes that both scholars propose methods that tend to fix, even reify certain criteria and sources for their own reconstruction and imaging of Jesus. Before celebrating a third quest of the historical Jesus too hastily as fact, there is need to reexamine the nature of its strong continuity and discontinuity with the past, especially in terms of its often implicit assumptions.—C.R.M.

1595. M. J. BORG, "Jesus and the Revisioning of Theology," *Dialog* 37 (1, '98) 9-14.

The pre-Easter Jesus was a Spirit person, a healer, a wisdom teacher, a social prophet, and a movement initiator. Jesus was experienced before and after his death as an epiphany of God, as the image of the invisible God. In very different ways, both the pre-Easter Jesus and the post-Easter Jesus are manifestations of the sacred. Both the historical Jesus and the canonical (and creedal) Jesus matter. [In the same issue (pp. 36-37) Borg responds to W. J. Wildman, W. Pannenberg, and B. A. Pearson.]—D.J.H.

1596. M. CAHILL, "An Uncertain Jesus: Theological and Scholarly Ambiguities," *IrTheol Quart* 63 (1, '98) 22-38.

Since R. Bultmann's 1926 declaration on the difficulty of knowing anything about Jesus, we have learned a lot more about the world of Jesus but not a jot about the individual historical person of Jesus. The result of current attempts to describe the historical Jesus is an uncertain Jesus. There are serious ambiguities in the marketing of lives of Jesus marked by tentative hypotheses to the general public. It is possible to gain knowledge of the historical Jesus in a manner other than that of the modern historical biographer. The Gospels exist and function in the mode of preaching and faith, and make available a type of knowledge appropriate to that mode.—C.R.M.

1597. P. T. CHATTAWAY, "Jesus in the Movies," *BibRev* 14 (1, '98) 28-35, 45-46.

For the past 100 years, Jesus has remained a popular film subject—perhaps the most filmed subject in history. The article presents a chronological survey of films about Jesus from *The Passion* (1897) to *The Last Temptation of Christ* (1988) and *Jesus of Montreal* (1989), with attention to their use of the NT and attempts (or lack thereof) to place Jesus in his historical and cultural context.—C.R.M.

1598. F. X. CLARK, "Confusion Between Mary's Immaculate Conception and Virginal Conception — A Clarification," *Landas* 11 (2, '97) 133-142.

As a help toward distinguishing the immaculate conception of Mary from the virginal conception of Jesus, the article sets out in parallel columns the differences between them (who? where? when? how? why? etc.), provides further explanations, and suggests some practical paths toward clarification.—D.J.H.

1599. F. G. DOWNING, "Deeper Reflections on the Jewish Cynic Jesus," *JournBibLit* 117 (1, '98) 97-104.

P. R. Eddy's reassemblage [§ 41-837] of a number of adverse criticisms of "the Cynic Jesus thesis" repeats received but unsupported generalities. The article counters Eddy's observations on numerous issues. It contends that it is the content (not the form, not the surface) of much of the Jesus tradition that demands an interpretative comparison with contemporary Cynicism.—C.R.M.

1600. H. GIESEN, "Eigentum im Urteil Jesu und der Jesustradition," *IntKathZeit/Communio* 27 (1, '98) 1-14.

After discussing Jesus' proclamation of God's reign as the criterion for attitudes toward earthly goods, the article considers Jesus' radical critique of wealth with reference to various Lukan texts (Lk 16:13/Mt 6:24; 16:9; 16:10-12; 16:19-31), Jesus' sovereignty vis-à-vis earthly goods, and liberation from slavish attachment to property for the good of the needy.—D.J.H.

1601. W. HARRINGTON, "We Believe in One like Us in Every Way," *Scripture in Church* [Dublin] 28 (110, '98) 245-256.

Jesus of Nazareth was a 1st-century Galilean Jew, a village carpenter. His trustful prayer underlined his dependence on God, and in his own mission he bore unfailing witness to a loving, gracious Father. He was sensitive to the needy and suffering, to women, and to children. He entered fully into our human lot of suffering and death. It is a comfort that he needed assurance of God's purpose for him and that he feared the prospect of an atrociously painful death.—D.J.H.

1602. D. S. HUFFMAN, "The Historical Jesus of Ancient Unbelief," *JournEvangTheolSoc* 40 (4, '97) 551-562.

All the elements of the quests for the historical Jesus of the last few centuries are to be found in the records we have of the first few Christian centuries. Examination of ancient views on Jesus' birth, ministry, miracles, death, resurrection, and following shows that the idea of a historical Jesus being other than the risen Christ of faith is nothing new.—C.R.M.

1603. E. M. HUMPHREY, "Would You Build Here? The Seven Pillars of the Jesus Seminar Re-examined," *Crux* 33 (3, '97) 13-23.

The key presuppositions of the Jesus Seminar assert a radical disparity between the Jesus of history and the Christ of faith, and contend that the Gospels should be considered nonhistorical until proven otherwise. The Seminar's consensus picture of Jesus rests on a decision-making process that obscures any strong disagreements about the authenticity of the words of Jesus. The result is a sanitized, thoroughly academic Jesus who dares to challenge but will

never be ill-bred enough to call for judgment or to speak of his own unique role in God's plan.—C.R.M.

1604r. L. T. JOHNSON, *The Real Jesus* [*NTA* 40, p. 340; § 42-150r].

C. A. EVANS ET. AL, "The 'Real Jesus' in Debate," *BullBibRes* 7 ('97) 225-254.—The two critiques of *The Real Jesus* published here along with Johnson's response were originally presented at the 1996 SBL meeting in New Orleans. After a two-page introduction to the participants by Evans (pp. 225-226), A. Yarbro Collins (pp. 227-232) asks whether a truly critical scholarship can pick and choose what issues and what methods are permissible in light of Christian faith. Then W. Wink (pp. 233-247) offers a running narrative of an imaginary boxing match in which the claims and counter-claims of the contenders (Johnson and the Jesus Seminar) are outlined and assessed. Finally Johnson (pp. 249-254) presents a brief summary of the aims of his book and replies to Yarbro Collins and Wink.—C.R.M.

1605r. IBID.

R. J. MILLER, "History Is Not Optional: A Response to THE REAL JESUS by Luke Timothy Johnson," *BibTheolBull* 28 (1, '98) 27-34.—This essay analyzes and responds to four elements of Johnson's argument that all attempts at historical reconstruction of the life and teachings of Jesus are doomed to failure: his polemical rhetoric, his specific criticisms of current historical Jesus research, his rejection of the historical value of the Gospels, and his claim that the rise of Christianity cannot be explained historically.—C.R.M.

1606r. IBID.

R. J. MILLER, "The Jesus of Orthodoxy and the Jesuses of the Gospels: A Critique of Luke Timothy Johnson's *The Real Jesus,*" *JournStudNT* 68 ('97) 101-120.—Johnson's thesis that the Gospels manifest a uniform pattern that discloses the meaning of Jesus' life and death and the paradigm of discipleship is wrong. Rather, the Gospels have distinctive patterns that differ significantly from one another, and no one Gospel actually contains the pattern that Johnson describes. Moreover, by asserting that the gospel pattern he proposes is embedded in the earliest Christian experience and memory, Johnson covertly appeals to the historical Jesus (whom he contends is irrelevant to Christian faith) as the authoritative grounding for the object of Christian faith.—D.J.H.

1607r. IBID.

W. REISER, "The Eclipsing of History? Luke Timothy Johnson's *The Real Jesus,*" *Sewanee TheolRev* 41 (2, '98) 167-173.—This review article first appeared in *Horizons* [§ 42-150r].—D.J.H.

1608. F. LEFEVRE, "Jezus volgens John Dominic Crossan" [Jesus According to John Dominic Crossan], *Collationes* 27 (4, '97) 429-442.

After discussing Crossan's career and his methodology, the article explains his approach to Jesus shown in various publications, the influence of the Jesus Seminar and modern discoveries (Qumran, Nag Hammadi), the role of the "Cross Gospel" in his reconstruction of the Jesus tradition, his understanding of the passion narratives, and his view on the relation between anti-Jewish polemic and power struggles. Then it points out his "one-sided" views on four issues: historicity, the "Cross Gospel," the relation between event and prophecy in the passion narratives, and social context.—D.J.H.

1609. W. R. G. Loader, "The Historical Jesus Puzzle," *Colloquium* 29 (2, '97) 131-150.

This paper addresses three main questions: Why ask about the historical Jesus? What new data do we have to warrant more research? and What, if any, findings can we identify in current research? It concludes that any historical reconstruction must take certain large identifiable clusters seriously, e.g. Jesus' eschatological outlook, practice of exorcism and healing, radical inclusiveness, Jewishness.—C.R.M.

1610. M. E. O'Keeffe, "Searching for the Historical Jesus: Examining the Work of John Dominic Crossan and Marcus J. Borg," *Horizons* 24 (2, '97) 175-192.

This essay seeks to clarify some of the issues behind the Jesus Seminar and the new quest for the historical Jesus by examining the methodologies employed by Crossan and Borg and reviewing their major claims regarding the historical Jesus. Both authors are convinced that their efforts to recover the historical Jesus will renew personal and corporate life, beginning with the church and ending with all life. One may note the truncated role that Christian doctrine plays in their reconstructions, their concentration on the practical relevance of Jesus' life, and the invigorating challenge they represent to the way churches function.—C.R.M.

1611. C. Osiek, "Jesus and cultural values: Family life as an example," *HervTeolStud* 53 (3, '97) 800-814.

Jesus' family life was spent in a peasant village surrounded by relatives and neighbors, with little privacy and strong pressure toward social conformity. The Gospels indicate that Jesus did not conform and so paid the price of rejection and misunderstanding by his extended family, and that he encouraged his disciples to break family ties in favor of the surrogate family of the circle of disciples. In a culture in which kinship loyalty was essential, this message caused deep problems for early Christians (which the authors of the NT household codes tried to alleviate).—D.J.H.

1612. B. A. Pearson, "An Exposé of the Jesus Seminar," *Dialog* 37 (1, '98) 28-35.

The article assesses the method and results of the Jesus Seminar [§ 40-1428], comments on R. W. Funk's *Honest to Jesus* (1996), and concludes with some personal observations on the theological significance of the contemporary quest of the historical Jesus [see § 42-1595]. The Jesus Seminar's a priori rejection of eschatology raises the question of a possible hidden agenda. Just as the Jesus Seminar has robbed Jesus of his religion, so now will the Seminar's enterprising founder (Funk) relieve Jesus' Christian followers of their religion.—C.R.M.

1613. G. J. Riley, "Words and Deeds: Jesus as Teacher and Jesus as Pattern of Life," *HarvTheolRev* 90 (4, '97) 427-436.

Although Jesus was a recognized and venerated teacher, very few of his sayings were preserved, and even these few survived only in forms that were malleable or subject to rough handling and frequent neglect. The energy that fueled the inexorable rise of the Christian movement must have come from the life pattern of Jesus and what that represented in the culture of the ancient observer. His courage and valor in the face of death seem to have been especially important in making the connection between the story of Jesus and the culture of the ancient world.—D.J.H.

1614. J. T. Sanders, "The Criterion of Coherence and the Randomness of Charisma: Poring through some Aporias in the Jesus Tradition," *NTStud* 44 (1, '98) 1-25.

The criterion of coherence with which we have always worked when trying to understand

Jesus is the assumption that he must have been coherent. The article first examines how modern scholarly treatments of Jesus routinely overlook or explain away certain problem sayings (Mt 11:7-19/Lk 7:24-35; Mk 3:21; 4:10-11; Lk 16:1-9; 18:1-8; Mk 12:13-17; 14:25; 15:2-5) in the process of explaining the coherent themes that they set out. Then it takes up one aspect of the modern sociological analysis of charismatic leaders of new religious movements that can throw new light on problem elements in the Jesus tradition, namely, that randomness increases charisma. It concludes that since Jesus apparently employed randomness to increase his charisma, we must now give up the academic criterion of coherence and recognize that Jesus said contradictory things, and that the attempt to make Jesus coherent in the individual Gospels was a part of the routinization of charisma.—C.R.M.

1615. B. SCHALLER, "Jesus, ein Jude aus Galiläa. Zur Trilogie von Geza Vermes," *Evang Theol* 57 (6, '97) 552-559.

Vermes's trilogy—*Jesus the Jew* (1973), *Jesus and the World of Judaism* (1983), and *The Religion of Jesus the Jew* (1993)—is both noteworthy because of the author's thorough knowledge of the literature and history of ancient Judaism, and challenging because of his distinctive and unusual perspectives. Two fundamental problems with his reconstruction of Jesus' life and world are the assumptions about Galilee and its charismatic *ḥăsîdîm,* and the idea that Pharisees in Jesus' time lived only in and around Jerusalem.—D.J.H.

1616. T. SCHMELLER, "War Jesus Revolutionär? Neue Aspekte einer alten Frage," *WissWeis* 60 (2, '97) 163-175.

Was Jesus a revolutionary with a capital R? After defining a revolutionary as someone who wishes and actively pursues a break with the political and social order, the article first considers the death of Jesus on the cross. Then after presenting some earlier answers to the question at hand, it treats the trial of Jesus and some aspects of the historical appearance of Jesus in the midst of a difficult situation in 1st-century Jewish-Palestinian society. It concludes that a simple answer is not possible. Although revolution was not the proper concern of Jesus, his own desire for the kingdom of God led to his execution as a revolutionary. In terms of the opening definition, Jesus may be located between the Qumran Essenes and the Jewish resistance movement.—C.R.M.

1617. M. SCHÖNI, "The Question of the 'Historical Jesus.' A Look from East and West," *NESTTheolRev* 18 (2, '97) 102-127.

The article reflects on the significance of the current debate on the historical Jesus, keeping an eye on both the Western (mostly North American) context in which the debate has arisen and the Middle Eastern context where it touches a raw nerve. It treats the paradox of the Jesus Seminar (what it says is news but not new), the nature of historical knowledge, whether the consensus of modern historical research on Jesus is reassuring, and a proposal on the historical Jesus and the real Jesus. It concludes that our main access to the real Jesus is through reading and interacting with the canonical Gospel narratives.—C.R.M.

1618. E. SCHÜSSLER FIORENZA, "Jesus and the Politics of Interpretation," *HarvTheolRev* 90 (4, '97) 343-358.

Present Jesus research appears to flounder on either the Scylla of liberal bourgeois Jesus research or the Charybdis of canonical orthodox Jesus theology. Therefore the article sketches crucial elements of an alternative reconstructive paradigm that understands history

not so much in terms of "scientific proof" but in terms of memory. Four topoi are central to this critical reconstructive proposal: the Jewishness of Jesus, his execution, his proclamation of the βασιλεία of God, and his concern for the marginal.—D.J.H.

1619. W. R. STEGNER, "Some Personal Reflections on the Jesus Seminar," *Asbury Theological Journal* [Wilmore, KY] 52 (2, '97) 71-80.

The article first offers a brief review of R. W. Funk's *Honest to Jesus* (1996) and then reflects on the work and claims of the Jesus Seminar. It contends that mainstream NT scholarship (represented here by R. E. Brown and J. P. Meier) has not "bought into" the findings of the Jesus Seminar. Moreover the new social roles assigned to Jesus by Funk and J. D. Crossan are highly controversial.—C.R.M.

1620. G. TURNER, "Still Questing - Looking for the Historical Jesus," *ScriptBull* 28 (1, '98) 18-27.

Every decade this century seems to have produced a book on Jesus that just had to be read, a book that typified the work going on in that period. After surveying NT criticism on Jesus up until today, the article suggests that N. T. Wright's *Jesus and the Victory of God* (1996) is the Jesus book of the 1990s.—C.R.M.

1621. A. G. VAN AARDE, "The continued importance of Jesus," *HervTeolStud* 53 (3, '97) 773-799.

The question of the importance of Jesus is today irrevocably bound to the fact that the historical Jesus is also taken to be the kerygmatic Christ. After framing the issue of the relation between the pre-Easter and post-Easter Jesus, the article asks whether we can know anything about the historical Jesus, discusses the material relation between the Jesus of history and the Jesus of faith, and poses the question of the significance of the investigation of the historical Jesus for us today. It concludes that historical Jesus research is fundamental to the credibility of Christianity.—C.R.M.

1622. A. G. VAN AARDE, "Die Jerusalemse tempelkultus se huweliksmaatreël versus Christelike waardes (The marriage arrangements in the Jerusalem Temple cult in opposition to Christian values)," *SkrifKerk* 18 (2, '97) 345-355.

Equal access for everyone to God's grace in an unmediated way was a central aspect of Jesus' presentation of the kingdom of God. These arrangements stood in opposition to the marriage arrangements associated with the Jerusalem Temple cult.—D.J.H.

1623r. N. T. WRIGHT, *Jesus and the Victory of God* [*NTA* 41, p. 369; §§ 42-887r–888r].

R. H. GUNDRY, "Reconstructing Jesus," *ChristToday* 42 (5, '98) 76-79.—There is much to learn from Wright's reconstruction of the historical Jesus, and we may laud him for some sterling contributions. But there is also much to question. Most of it has to do with the possibility that Wright presses his thesis too far (i.e. Can all the Synoptic and related texts tolerate the controlling story of reinterpreted exile and restoration that Wright places on them?).—C.R.M.

Jesus, §§ 42-1575, 1645, 1887, 1890r, 1892, 1895, 2148–2149.

1624. D. L. Bock, "Jesus v. Sanhedrin," *ChristToday* 42 (4, '98) 48-50.

To members of the Sanhedrin, Jesus appeared as an unwelcome reformer of Judaism. At the hearing (probably not a formal trial) before them, Jesus got into trouble by affirming that he was the Messiah and by raising their religious ire by blaspheming their God. While legal analysts today might attribute Jesus' death to his poor defense strategy, they would be overlooking the truth of his statements.—D.J.H.

1625. G. Bray, "Crucifixion et résurrection," *RevRéf* 49 (2, '98) 76-88.

The article first reflects on aspects of the crucifixion: the doctrine of the cross, justification and sanctification, Jesus' suffering, the "rejection" of the cross, and the call to engagement. Then it deals with the resurrection and faith, and with the appearances of the risen Christ.—D.J.H.

1626. J. B. Green, "The Death of Jesus and the Ways of God. Jesus and the Gospels on Messianic Status and Shameful Suffering," *Interpretation* 52 (1, '98) 24-37.

Pursuing his mission of revitalizing Israel as the people of God compelled Jesus to proclaim and embody an ethic grounded in divine dispositions, and brought him into conflict with the conveyers of Roman and Jewish religio-political worldviews and practices. It led Jesus to a form of execution emblematic of a way of life that rejected the value of public opinion in the determination of status before God, and inspired interpretations of his death that accorded privilege to the redemptive power of righteous suffering. The way was opened for Jesus' followers to accord positive value to his shameful death, and thus to learn to associate in meaningful ways what would otherwise have been only a clash of contradictory images: Jesus' heinous suffering and his messianic status.—D.J.H.

1627. B. Harbert, "New bread, new life," *Priests & People* 12 (3, '98) 109-114.

When Jesus came to Jerusalem for his last Passover, he came at a time already rich with associations of death and life. This helped the earliest Christians to interpret what happened on the first Good Friday, Holy Saturday, and Easter Day.—D.J.H.

1628. A. M. Hibbard, "Psalm 22 and the Paschal Mystery," *BibToday* 36 (2, '98) 111-116.

The passion story is probably the oldest continuous narrative about Jesus, and Psalm 22 is tightly woven into that narrative. After considering the structure of Psalm 22 (from anguish to praise), the article discusses the God of the psalmist, the movement from individual lament to communal celebration, and Psalm 22 and the paschal mystery.—D.J.H.

1629. N. Koltun-Fromm, "Psalm 22's Christological Interpretive Tradition in Light of Christian Anti-Jewish Polemic," *JournEarlyChristStud* 6 (1, '98) 37-57.

Justin Martyr, Tertullian, and Aphrahat agree that Jews misunderstand Psalm 22 when they claim that it refers only to David's (or Saul's) life experiences rather than those of Jesus. Justin's exegesis of Ps 22:17 ("they pierced my hands and my feet") became the model for later polemicists. Tertullian echoes Justin without much emendation, while Aphrahat, starting perhaps with Justin, carries his illustration one step further.—D.J.H.

1630. S. MUIR, "Recent Views of the Death of Jesus," *TorontoJournTheol* 13 (2, '97) 244-248.

Descriptions and evaluations of three recent books on the death of Jesus: M. D. Hooker, *Not Ashamed of the Gospel* (1995); J. T. Carroll and J. B. Green, *The Death of Jesus in Early Christianity* (1995); and O. Genest, *Le discours du Nouveau Testament sur la mort de Jésus* (1995). While Carroll and Green discuss the subject in various sources, Hooker and Genest strive for unifying concepts or cohesive structures.—D.J.H.

1631. W. STEGEMANN, "Der Prozess Jesu. Gründe für die Entlastung der Juden vom Tötungsvorwurf," *Diakonia* 29 (2, '98) 121-126.

What happened to Jesus in Jerusalem can be explained entirely in terms of Roman political structures and officials in Judea. After discussing the (Christian) sources and the contradictions within the NT passion accounts, the article presents evidence that speaks against Jewish participation in Jesus' passion and death, discusses what must have happened to Jesus between his arrest and condemnation, and reflects on the implications for preaching on Good Friday.—D.J.H.

1632. M. K. STILLMAN, "Footprints of Oral Transmission in the Canonical Passion Narratives," *EphTheolLov* 73 (4, '97) 393-400.

This essay asks whether sound-similar words like those observed in *Gospel of Peter* [see § 42-737] are present in the text of the canonical passion narratives. It presents examples of words in parallel canonical passion narrative texts that are synonymous and sound similar but are based on different Greek roots or are otherwise distinct (e.g. Mk 14:47 and Jn 18:10 use ὠτάριον but Mt 26:51 uses ὠτίον). The eleven locations where parallel sound-similar words occur suggest that oral transmission may have affected the text of the canonical passion narratives.—C.R.M.

1633. S. THIERFELDER, "Die Verkündigung des Kreuzestodes Jesu – Zeichen oder Gottes Tat für uns?" *TheolBeitr* 29 (1, '98) 30-40.

After reflecting on the challenge of preaching on Jesus' death, the article considers the cross as a sign of suffering and of life, and as a sign of God's solidarity with human beings. Then it focuses on the NT evidence and on the theme of Jesus' death on the cross as God's deed for us.—D.J.H.

1634. D. VAN BIEMA, "Science and the Shroud," *Time* [New York] April 20 ('98) 52-59, 61.

The conundrum of how the image of the crucified man got on the Shroud of Turin and the slim chance that the scientific Carbon 14 dating may have been rigged (not likely) or flawed (a better possibility) are being employed by advocates of the shroud's authenticity to shore up their hope that their cause is not lost.—D.J.H.

Passion and Death, §§ 42-1687, 1739, 2147.

The Resurrection

1635. D. DURKEN, "Empty Tombs," *BibToday* 36 (2, '98) 98-102.

The empty tombs of Jesus and Mary as well as the temporarily empty tomb of Lazarus are

powerful reminders of Jesus' Easter message and mission: "I came so that they might have life and have it abundantly" (Jn 10:10). Five photographs accompany the article.—D.J.H.

1636. S. ERIKSSON, "Jesu uppståndelse som filosofiskt problem" [Jesus' Resurrection as a Philosophical Problem], *SvenskTeolKvart* 74 (1, '98) 15-23.

After criticizing the approach to Jesus' resurrection taken by some philosophers (S. T. Davis, G. Habermas, N. Kretzmann), the article looks at resurrection from the perspective of Christian faith, considers the religious meaning of resurrection by analyzing some Swedish resurrection hymns, and discusses the relation between the resurrection and history. The resurrection story is important for Christians not because it is historically true but because certain experiences (right relationship with God, Christ as alive, death no longer as the master) make it meaningful. Therefore Christians may judge it true.—D.J.H.

1637. J. GIRDWOOD, "Intervention and Resurrection," *Theology* 101 (800, '98) 90-97.

The resurrection of Jesus is a symbol of God's providential activity in the world. This essay reflects on the apparent inactivity of God in the face of suffering and how the resurrection can be interpreted so that it may be consistent with this perception. It concludes that the nature of God's intervention is often only understood in retrospect and is often quite contrary to the wishes expressed in our most sincere prayers.—C.R.M.

1638. J. KULISZ AND A. MOSTOWSKA-BALISZEWSKA, "Badania aspektów Zmartwychwstania Jezusa Chrystusa (A Study of Aspects of the Resurrection of Jesus Christ)," *Stud TheolVars* 35 (2, '97) 57-69.

Jesus' victory over death marked the beginning of a new phase of history and a new way of life. The apostles' experience of the risen Christ made the apostles into witnesses of new life, gave them a new outlook on the body and the human person, and formed them into a community—a sign of unity between humankind and God, and an instrument of the unity of the whole human race.—D.J.H.

1639. C. R. MEYER, "Resurrection," *ChicStud* 37 (1, '98) 87-99.

In the hypothesis of the "many worlds theory" resurrection may take place immediately after death. In this view the soul is never without a body. When it loses its earthly body, it slips into its own resurrected body. This hypothesis has implications for understanding Jesus' resurrection and the Shroud of Turin.—D.J.H.

1640. G. O'COLLINS, "The Resurrection Revisited," *Gregorianum* 79 (1, '98) 169-172.

The article first briefly describes the thirteen contributions prepared for an interdisciplinary seminar on Christ's resurrection held in 1996 and now found in S. T. Davis, D. Kendall, and O'Collins (eds.), *The Resurrection* (1997). Then it replies to P. Carnley's response in the same volume to the author's paper with regard to the question of the empty tomb and the morality of historical knowledge. It concludes that a case for Jesus' empty tomb matches innumerable other well argued cases advanced by historical scholars.—C.R.M.

1641. G. M. M. PELSER, "Rudolf Bultmann oor die opstanding van Jesus (Rudolf Bultmann on the resurrection of Jesus)," *HervTeolStud* 53 (3, '97) 455-475.

The findings of both the Jesus Seminar and G. Lüdemann on the resurrection of Jesus

correspond in one way or another to what Bultmann contended more than fifty years ago, even though their approaches with respect to the role and significance of historical investigation differ considerably. This examination of Bultmann's approach to the issue considers the resurrection as an expression of the significance of the cross, the unhistorical character of the resurrection (i.e. not the resuscitation of Jesus' corpse), the resurrection as eschatological event, etc.—C.R.M.

1642. N. T. WRIGHT, "Christian Origins and the Resurrection of Jesus: The Resurrection of Jesus as a Historical Problem," *SewaneeTheolRev* 41 (2, '98) 107-123.

After sketching out the beliefs about resurrection held within Second Temple Judaism, this essay argues that Christianity began as a recognizably 1st-century Jewish movement: It was a kingdom-of-God movement, a messianic movement, and a resurrection movement. The Jewish context for all these movements indicated certain expectations that decidedly had not been fulfilled. If we suppose that the followers of a crucified would-be Messiah first came to believe that he had been bodily raised from the dead, then we can trace a clear line by which they subsequently would have come to believe that he must be the Messiah. And if he was the Messiah, then he was also the world ruler promised in Psalm 89 and Daniel 7, and thus he was exalted over the world, and so on. All our texts suggest that this actually was the train of thought that the early Christians followed.—C.R.M.

1643. N. T. WRIGHT, "Early Traditions and the Origin of Christianity," *SewaneeTheolRev* 41 (2, '98) 125-140.

The Gospels describe Jesus' resurrection according to the underlying theoretical framework that Paul provided in 1 Corinthians 15—as an event involving neither the resuscitation nor the abandonment of a physical body but rather its transformation into a new mode of physicality, as an event for which there was no precedent and of which there remains as yet no subsequent example. The Gospels are not dependent on Paul, nor he on them. While the Gospel stories cannot prove the resurrection, it is equally impossible to explain the origin of Christianity without reference to something like what the NT writers describe as happening at Easter. Easter indicates eschatology; eschatology leads to soteriology; and soteriology quickly gives birth to Christology.—D.J.H.

1644. N. T. WRIGHT, "Grave Matters," *ChristToday* 42 (4, '98) 51-53.

Claims that the bones of Jesus have been or could be found in Palestine are false. Easter faith has always proclaimed that Jesus went through death into a new sort of bodily existence in which his original body was transformed into a body with new characteristics and properties. If Easter is not good news, then there is no good news.—D.J.H.

Resurrection, §§ 42-1625, 2104.

Synoptics

1645. W. ARNAL, "Major Episodes in the Biography of Jesus: An Assessment of the Historicity of the Narrative Tradition," *TorontoJournTheol* 13 (2, '97) 201-226.

This study takes issue with the tendency in historical Jesus scholarship to assume uncritically that a number of key biographical incidents recounted in the Synoptic Gospels are of

unquestionable historicity. It subjects to scrutiny three of the most presumptively secure narratives in the Synoptic tradition—the baptism of Jesus by John, the cleansing of the Temple, and the passion narrative—and argues that each of these traditions is relatively late and secondary. It concludes that the narrative tradition can be understood as a result of the narrativization of themes already present in the sayings tradition, as interest in Jesus as a teacher modulated into a desire to make Jesus himself a champion and paradigm of the community ethos generated by those sayings. A methodology that seeks to draw conclusions about the historical Jesus based on extrapolations from the traditions of singular biographical events in Jesus' life is misguided.—C.R.M.

1646. E. K. BROADHEAD, "On the (Mis)Definition of Q," *JournStudNT* 68 ('97) 3-12.

Most definitions of Q reflect an earlier stage of research (source and redaction criticism) and are addressed to a limited audience of scholars. But we have reached a new stage in Q research, and we are reaching new audiences. If the sayings tradition is now understood by most scholars as an independent tradition with its own identity, purpose, setting, and theology, it must be so defined for the academy, the church, and the world. We are justified in speaking of the ancient collection of Jesus' words as the "Alpha Tradition."—C.R.M.

1647. M. GOODACRE, "Fatigue in the Synoptics," *NTStud* 44 (1, '98) 45-58.

Matthew and Luke sometimes wrote versions of Markan pericopes in which they made initial changes, only to lapse into the thought and wording of the original. Clear examples are Mt 14:1-12/Mk 6:14-29; Mt 8:1-4/Mk 1:40-45; Mt 12:46-50/Mk 3:31-35; Lk 8:4-15/Mk 4:1-20; Lk 5:17-26/Mk 2:1-12; and Lk 9:10-17/Mk 6:30-44, all of which make good sense on the theory of Markan priority. Fatigue may also suggest a solution to the problem of double tradition material such as Lk 9:1-6 (cf. Mt 10:5-15) and Lk 19:11-27/Mt 25:14-30, which make good sense on the theory of Luke's use of Matthew.—D.J.H.

1648. C. HEIL, "Das Spruchevangelium Q – Stand der Forschung," *BibLiturg* 71 (1, '98) 37-39.

After sketching the development of scholarly interest in the Sayings Gospel Q, the article describes the recent international initiative toward reconstructing the text of Q and the results that can be expected from this project.—D.J.H.

1649r. D. J. NEVILLE, *Arguments from Order in Synoptic Source Criticism* [*NTA* 39, pp. 142-143].

F. NEIRYNCK, "Note on the Argument(s) from Order," *EphTheolLov* 73 (4, '97) 386-392.—After pointing out some limitations in Neville's history of arguments from order in Synoptic source criticism, the article considers how his critique relates to the positions represented by W. R. Farmer and other scholars. It concludes that an adequate discussion of the relative order of the Gospels should take place in the larger context of a redaction-critical examination of each Gospel.—D.J.H.

1650. M. PERRONI, "L'interpretazione biblica femminista tra ricerca sinottica ed ermeneutica politica," *RivistBib* 45 (4, '97) 439-468.

The article first discusses feminist exegesis [see § 38-649] and Synoptic research, with reference to M. Fander's *Die Stellung der Frau im Markusevangelium* (3rd ed., 1992), E. M. Wainwright's *Toward a Feminist Critical Reading of the Gospel According to Matthew*

(1991), and T. K. Seim's *The Double Message. Patterns of Gender in Luke-Acts* (1994). Then it deals with feminist exegesis and the hermeneutical question, with reference to L. Schottroff's *Lydias ungeduldige Schwestern* (1994) and E. Schüssler Fiorenza's *Jesus. Miriam's Child, Sophia's Prophet* (1994).—D.J.H.

1651. G. Van Oyen, "The Doublets in 19th-Century Gospel Study," *EphTheolLov* 73 (4, '97) 277-306.

This article documents the critical study of Synoptic doublets in 19th-century scholarship. It treats saying doublets (two identical sayings as source doublets, the paucity of doublets in Mk, saying doublets and Matthean priority) and narrative doublets (in connection with hypotheses of Matthean priority and Markan priority, respectively). It notes that during this period doublets were seen as a challenge for the historical reliability of the Gospel narratives, and that the great number of saying doublets in Mt and Lk together with the paucity of doublets in Mk played an essential role in establishing the Two Source hypothesis.—C.R.M.

Synoptics, §§ 42-1711, 2149.

Matthew

1652. É. Cuvillier, "Particularisme et universalisme chez Matthieu: quelques hypothèses à l'épreuve du texte," *Biblica* 78 (4, '97) 481-502.

Analysis of the narrative logic of Matthew's Gospel shows that he wants his readers to make the transition from a remote and particularist understanding of mission (see Mt 10:5-6) to a real and universalist one (see 28:19b). The episode of the Canaanite woman (15:21-28) plays a central part in this shift. Being a missionary means living (like Jesus) in insecurity and presenting oneself before people as a "little one" who lives only by their reception. On the historical level, Matthew's narrative illustrates the destiny of a Jewish-Christian community that took upon itself its own heritage (the "old") and at the same time the gospel (the "new").—D.J.H.

1653. G. Howard, "Hebrew Gospel of Matthew: A Report," *Journal of Higher Criticism* [Madison, NJ] 2 (2, '95) 53-67.

In the wake of the publication of Howard's *Hebrew Gospel of Matthew* [*NTA* 40, p. 143], this report seeks (1) to demonstrate that Shem-Tob's Hebrew Matthew is older than the 14th century, and (2) to illustrate the heretical nature of the text's theology. It concludes that Shem-Tob appears to have inherited a heretical version of the First Gospel from Jewish tradents who preserved it from early times.—C.R.M.

1654. L. Novakovic, "Jesus As the Davidic Messiah in Matthew," *HorBibTheol* 19 (2, '97) 148-191.

Matthew's presentation of Jesus as the Davidic Messiah cannot be properly apprehended without taking into account Matthew's understanding of Jesus' divine sonship. After discussing Jewish concepts of the Davidic messiah, the article considers Matthew's portrayal of Jesus as the Davidic Messiah: the origin of the Davidic Messiah, the relation between Jesus' divine and Davidic origin, the therapeutic activity of the Davidic Messiah, the ambiguity of

Jesus' miracles, the Matthean "messianic secret," the dialogue about the Davidic sonship of the Messiah, and the Davidic Messiah crucified.—D.J.H.

Mt, §§ 42-1517, 1680, 2070.

1655. [Mt 1–2] A. J. HULTGREN, "Matthew's Infancy Narrative and the Nativity of an Emerging Community," *HorBibTheol* 19 (2, '97) 91-108.

There are fascinating parallels between Mt 1–2 and major narratives stretching from Genesis into Exodus (and to some extent even into Numbers) that set forth Israel's national epic. When attention is given to those scriptural narratives as background, Matthew's infancy narrative can be understood as providing a script for the self-understanding of the origins of the Matthean community in the post-Easter setting—indeed the nativity of an emerging community.—D.J.H.

1656. R. L. MOWERY, "From Lord to Father in Matthew 1–7," *CathBibQuart* 59 (4, '97) 642-656.

The article explores the apparent shift in emphasis in divine titles in Matthew's Gospel from "Lord" (chaps. 1–2), to "God" (chaps. 3–4), to "Father" (chaps. 5–7). Matthew constructed this progression first by positioning various pre-Matthean references to the Deity and then by adding various redactional references.—D.J.H.

1657. [Mt 1:2-17] N. A. BAILEY, "'What's Wrong with My Word Order?' Topic, Focus, Information Flow, and Other Pragmatic Aspects of Some Biblical Genealogies," *JournTransTextling* 10 ('98) 1-29.

The nature of genealogical lists such as Mt 1:2-17 (see Lk 3:23-38) affords an ideal environment for dealing with topics that change rather quickly. There is a strong tendency across languages (e.g. Kurmanji-Kurdish, Turkish, Candoshi, German, English) for topical information in sentence pairs like those found in Matthew's genealogy to be organized in the following manner: new topic 1—focus 2, new topic 2—focus 3.—D.J.H.

1658. J. NOLLAND, "Jechoniah and His Brothers (Matthew 1:11)," *BullBibRes* 7 ('97) 169-177.

By careful manipulation of traditions, Matthew was able not only to achieve his fourteen generations schema but also to evoke significant elements in the history covered by his genealogy. The absence of the three kings between Joram and Uzziah in Mt 1:8 is based on their sharing the curse of Ahab (see 1 Kgs 21:21-24, 29). The impossible combination of Jechoniah with "and his brothers" in Mt 1:11 allows Matthew to evoke significant features of the period of the Babylonian conquest and to span the final two generations of the Judean monarchy.—D.J.H.

1659. [Mt 1:22-23] W. S. PRINSLOO, "Jesaja 7:14 en die maagdelike geboorte (Isaiah 7:14 and the virgin birth)," *SkrifKerk* 18 (2, '97) 323-327.

In spite of Matthew's use of Isa 7:14 in Mt 1:22-23, Isa 7:14 cannot be interpreted as a prediction of the virgin birth. Since Matthew's text is a complete reinterpretation of Isa 7:14, it cannot be applied as a criterion for the reading of Isa 7:14. Each of these texts is unique, with its own function and message.—C.R.M.

1660. T. STRAMARE, "Matteo 2,1-12: Gesù adorato dai Magi a Betlemme (Parte I)," *BibOr* 39 (3, '97) 155-167.

This installment first discusses the literary unity of Mt 2:1-12, its place in Matthew's narrative, and its historicity. Then it considers Bethlehem as the place of Jesus' birth and reflects on the power of (geographical, topographical, and archaeological) facts.—D.J.H.

1661. [Mt 5–7] X. ALEGRE, "La moral del sermón de la montaña de Mateo," *RevistLat AmTeol* 14 (42, '97) 243-264.

After considering various approaches to the moral teachings in the Sermon on the Mount, the article discusses its importance, significance, ecclesial context in Matthew's Gospel (fidelity to the OT, love of neighbor as the decisive criterion), structure (5:1-2; 5:3-16; 5:17–7:12; 7:13-27; 7:28-29), and how it can be interpreted today.—D.J.H.

Mt 5:5, § 42-1565.

1662. P. ROBINSON, "The Church in the Public Sphere. Some Perspectives from Matthew 5:13-16," *Missionalia* [Menlo Park, South Africa] 25 (3, '97) 274-284.

The processes of secularization and modernization have swept the Christian church from its traditional place and role in European and South African society. The biblical images of salt and light evoked in Mt 5:13-16 are powerful directives for the church toward an assertive identity and constructive participation in the public sphere.—D.J.H.

1663. S. BYRSKOG, "Matthew 5:17-18 in the argumentation of the context," *RevBib* 104 (4, '97) 557-571.

After noting that the narrative framework into which Mt 5:17-18 is embedded identifies the disciples as the addressees of the second person plural in 5:17, the article questions whether 5:17 should be regarded as a new argumentative beginning, clarifies how 5:17-18 fits into the patterns of argumentation in 5:13-20, highlights the function of 5:17-18 as a proof, integrates this understanding into the larger perspective of Matthean narrative, and concludes that 5:13-20 is ultimately concerned with the behavior of the disciples, not of Jesus, and that 5:17-18 appears to have been theologically essential.—C.R.M.

1664. L. CARDELLINO, "Il ripudio per causa di πορνεία (Mt 5,32 e 19,8-9; Mc 10,11 e Lc 16,18)," *BibOr* 39 (3, '97) 183-190.

The article first reflects on the terminology and interpretation of the exceptive clauses in Mt 5:32 and 19:8-9 regarding πορνεία in the light of Jewish life and traditions. Then it explains the absence of such an exception in Mk 10:11 and Lk 16:18 in the light of their Gentile audiences.—D.J.H.

1665. [Mt 5:43] R. BERGMEIER, "'Und deinen Feind hassen,'" *TheolBeitr* 29 (1, '98) 41-47.

The search for the origin of "and hate your enemy" (Mt 5:43) in the OT or the Qumran writings has been fruitless. Rather, it is better explained as Matthew's critique of those who might place limits on the biblical command to love one's neighbor (see Lev 19:18; 4 Macc 2:14).—D.J.H.

1666. [Mt 6:9] I. Gomà Civit, "'Santificado sea tu nombre'. La primera petición del Padrenuestro," *RevistCatTeol* 21 (2, '96) 289-332.

This investigation of the petition "Hallowed be your name" (Mt 6:9; Lk 11:2) first considers the terms: the name of God, the meaning of "sanctifying" the name of God, and the initiative (divine and human) and timing (future and present) of the sanctification of the name. Then it considers the context of the petition with reference to the Lord's Prayer, the Sermon on the Mount, resonances of Ezekiel, baptism "in the name . . . ," the prologue to Ephesians, and John 17.—D.J.H.

1667. [Mt 6:9-13] J. L. Espinel Marcos, "El 'Padre Nuestro,'" *Ciencia Tomista* [Salamanca] 124 (2, '97) 205-220.

After discussing the Lord's Prayer not only in Mt 6:9-13 and Lk 11:2-4 but also in Mk 14:36, 38 and John 17, the article argues that the entire prayer depends on Jesus' own prayers, and examines the individual petitions by comparing the versions found in Mt 6:9-13 and Lk 11:2-4.—D.J.H.

1668. [Mt 6:9-13] F. Lenne, "Notre Père," *FoiVie* 96 (5, '97) 27-31.

This reflection on the Lord's Prayer (Mt 6:9-13) as "good news" considers in ten steps the spiritual significance of each phrase.—D.J.H.

1669. A. Moreno García and A. Nocon, "Un comentario inédito a Mt 6,9-13 de Pedro de Valencia (1555-1620): Ad orationem dominicam illam *Pater noster, qui es in coelis* symbola," *Revista Española de Teología* [Madrid] 58 (1, '98) 87-104.

Pedro de Valencia (1555-1620), a disciple of Arias Montano, reflects the "golden age" of Spanish humanism between the Renaissance and the Baroque. After an introduction to his commentary on the Lord's Prayer (Mt 6:9-13), the article presents the Latin text (with some Greek quotations) along with notes and marginalia below.—D.J.H.

Mt 6:25-34, § 42-2133.

Mt 11:28-30, § 42-2136.

1670. G. De Virgilio, "La valenza teologica dell'espressione: 'πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ' (Mt 11,29)," *RivistBib* 45 (4, '97) 409-428.

Jesus' self-presentation "I am meek and lowly in heart" (πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ) in Mt 11:29 puts forward a nonviolent model of messianism. After considering the pertinent terminology, the article situates the text in the concentric structure of Mt 11:28-30, discusses three thematic connections (meekness-humility, meekness-inheriting the land, meekness-messianism of peace), and traces developments within NT biblical theology.—D.J.H.

1671. [Mt 13:3-23] M. L. Bailey, "The Parable of the Sower and the Soils," *BiblSac* 155 (618, '98) 172-188.

In keeping with Jesus' "apology" for the parables (Mt 13:10-17), the contrast between the unproductive and productive soils in the parable of the sower and the soils (Mt 13:3-9 and 13:18-23) illustrates the contrast between those within Israel who were rejecting the message

of the kingdom and the disciples who received it. By negative example the first three soils encourage listeners to respond to the message properly. The fourth soil encouraged the disciples to hear and understand the word of the kingdom, to do the work of the kingdom, and to be fruitful for the kingdom.—D.J.H.

1672. [Mt 13:52] D. A. DESILVA, "'Scribes Trained for the Kingdom,'" *AshTheolJourn* 29 ('97) 1-6.

The saying about scribes trained for the kingdom in Mt 13:52 sums up "academic excellence" in the context of theological education. As Sir 39:1-6 shows, this academic excellence comes from a combination of commitment to study and diligence in prayer to the God who gives understanding.—D.J.H.

Mt 14:22-33, § 42-1691.

1673. E. F. KIRSCHNER, "Pedro, Pedra e o Papa: Pressuposições protestantes em torno de Mateus 16:18," *VoxScript* 7 (2, '97) 15-27.

Some evangelical theologians have denied the identification between Peter and the "rock" in Mt 16:18, and others have affirmed it. While exegetical analysis of the text does indeed confirm the identification, this conclusion does not demand acceptance of the Roman Catholic use of Mt 16:18 as the biblical basis for the papacy.—D.J.H.

Mt 19:8-9, § 42-1664.

Mt 20:20-23, § 42-1693.

Mt 21:5, § 42-1565.

1674. [Mt 23:32-36] H.-J. BECKER, "Die Zerstörung Jerusalems bei Matthäus und die Rabbinen," *NTStud* 44 (1, '98) 59-73.

The seventh woe against the scribes and Pharisees (Mt 23:32-36) represents a polemically shaped Christian "outsider" perspective on the events of A.D. 70. Attention to how the rabbis reflected on these same events against the same biblical background (especially the motif of the "blood of Zechariah") reveals the distinctive character of the Matthean interpretation as well as its roots in Jewish-scribal thought.—D.J.H.

Mt 24:40-41, § 42-2130.

1675. K. WEBER, "The Image of the Sheep and Goats in Matthew 25:31-46," *CathBibQuart* 59 (4, '97) 657-678.

Examination of attitudes toward sheep and goats in 20th-century Greece and Sicily, the ancient Greco-Roman world, 20th-century Palestine, and ancient Syria and Palestine indicates that local variation exists with regard to these images, and that they cannot be reduced to a single pan-Mediterranean valuation that persisted through expanses of space and time. In 1st-century Jewish Syria and Palestine sheep and goats were pastured in mixed flocks, and both were evaluated positively. Thus the negative attitude toward the goats in Mt 25:31-46 would have been surprising. It serves to accent the radical quality of divine judgment and the

radical call to righteousness. It also suggests that "all the nations" (πάντα τὰ ἔθνη) refers on different levels to both all humankind and Christians.—D.J.H.

1676. A. G. VAN AARDE, "Matthew 27:45-53 and the Turning of the Tide in Israel's History," *BibTheolBull* 28 (1, '98) 16-26.

The article argues that Matthew describes the fall of Jerusalem/destruction of the Temple and the vision of the coming of the Son of Man as having been anticipated in Jesus' crucifixion/resurrection; that the Evangelist places these two events in an explanatory fashion within his description of Israel's history; that these events are revealed in Scripture, and that for the church the validity of the First Testament is not something in the past; that Jesus, who is called the Christ, is the Son of Man; that the tension between "imminence" and "interdeterminate future" must be understood from the perspective of Matthew's conception of time; that the key to this understanding is located in recognizing "the turning of the tide"; and that Mt 27:45-53 is the discourse within Matthew's plot as narration where this turning of the tide is reported.—D.J.H.

1677. E. CHENEY, "The Mother of the Sons of Zebedee (Matthew 27.56)," *JournStudNT* 68 ('97) 13-21.

The presence of the mother of the sons of Zebedee in Mt 20:20-21 and 27:56, and her absence in Mt 27:61 and 28:1, contribute to defining discipleship in Matthew's Gospel. She supports Jesus' instructions that his disciples must renounce their households and be committed to their "new family."—D.J.H.

1678. [Mt 28:8-15] J. P. SCULLION, "Exegesis, Imagination, and Preaching in Easter Time," *NewTheolRev* 11 (1, '98) 96-99.

The article reflects on the relation between critical exegesis and imaginative preaching with reference to Mt 28:8-15 and the theme of the women's presence at the cross and the tomb of Jesus.—D.J.H.

Mark

1679. A. BEDENBENDER, "Echos, Spiegelbilder, Rätseltexte. Beobachtungen zur Komposition des Markusevangeliums (3. Teil)," *Texte & Kontexte* [Berlin] 21 (77-78, '98) 1-136.

Taking as its starting point Mark and A.D. 70, this third installment [see §§ 41-923, 938] calls attention to various kinds of "disturbances" in Mark's Gospel: echoes, mirror images, picture-puzzles, and riddles. Then after discussing gospel and Torah as well as the pluriformity of meanings, it considers three issues that emerge from studying the text: the place of Mark's Gospel in the continuum of Jewish historical experience; the significance of Jerusalem and its destruction in Judaism; and Jesus, Mark, and women—recent feminist-oriented Markan research.—D.J.H.

1680. P.-Y. BRANDT AND A. LUKINOVICH, "Οἶκος et οἰκία chez Marc comparé à Matthieu et Luc," *Biblica* 78 (4, '97) 525-533.

Mark uses two, very similar words in order to designate house: οἶκος and οἰκία. The study first considers the occurrences of οἶκος and οἰκία, respectively, in Mk alone and offers a sys-

tematic and comparative summary of the results. Then, after comparing Mark's employment of these terms with classical and NT usage, it focuses on their appearance in Mt and Lk. Finally it summarizes the peculiarities of Markan usage and the theological role that the "house" plays in Mk.—C.R.M.

1681. M. Ebner, "Neue Töne in einer neuen Form (I). Narrative Annäherung an das Markusevangelium: der Verfasser als Architekt des Evangeliums," *BibLiturg* 71 (1, '98) 40-50.

Adopting the persona of the Evangelist, this narrative analysis of Mark's Gospel deals with the author (a Christian teacher in Rome ca. A.D. 71), the materials available to him, how he shaped them, the (geographical) plan, how he carried it out, the superscription (1:1), and the life-setting (after Nero's persecution).—D.J.H.

1682. S. R. Garrett, "Disciples on trial," *ChristCent* 115 (12, '98) 396-399.

Mark's negative depiction of the Twelve serves a positive purpose. By portraying them as blind and inconstant during Jesus' earthly ministry, Mark seeks to show that their positive—perhaps even heroic—stature and accomplishments already known to his readers were entirely post-resurrection developments. Only after Easter would the disciples be given full sight and brought to single-minded faith.—D.J.H.

1683. L. W. Hurtado, "Greco-Roman Textuality and the Gospel of Mark. A Critical Assessment of Werner Kelber's *The Oral and the Written Gospel*," *BullBibRes* 7 ('97) 91-106.

This assessment of Kelber's *The Oral and the Written Gospel* (1983) treats two issues not given enough attention in previous evaluations: (1) the nature of Greco-Roman literacy, and (2) the nature of Greco-Roman textuality. Since Kelber's characterizations of the nature of orality and textuality are not appropriate for the Greco-Roman setting of Mark, his proposal cannot serve us well in understanding the appearance of the written Gospels and the intentions behind them.—C.R.M.

1684. X. Pikaza, "Dios de Moisés, Dios de Jesús. Pensar la Trinidad desde San Marcos," *Estudios Trinitarios* [Salamanca] 31 (1, '97) 3-78.

After discussing Yahweh the God of Moses according to Exod 2:23–4:18 ("I am who I am"), the article considers the God of Jesus according to Mark ("You are my Son") with reference to Jesus' baptism (Mk 1:9-11), temptation (1:12-15), and transfiguration (9:2-9). Then it reflects on the God of human beings in various Markan texts (12:28-34; 10:1-12; 12:18-27; 3:31-35), and treats texts that link God and Jesus (8:31–9:1; 10:35-45; 13:30-32; 14:32-42; 15:34). An appendix deals with the Spirit of God (1:8; 3:28-30; 13:11).—D.J.H.

1685r. H. Sariola, *Markus und das Gesetz* [*NTA* 36, p. 115].

G. Dautzenberg, "Markus und das Gesetz. Überlegungen zur gleichnamigen Untersuchung von Heikki Sariola," *BibZeit* 42 (1, '98) 91-95.—Since Sariola's monograph on Mark and the Law has not received the attention that it deserves, the article provides an exposition of his treatments of some key passages (e.g. Mk 7:1-23; 12:28-34; 11:15-19) and reflects on his general thesis that the problem of the Law lay in Mark's *Vorgeschichte*.—D.J.H.

1686. E. E. WALLIS, "Mark's Goal-Oriented Plot Structure," *JournTransTextling* 10 ('98) 30-46.

The article discusses Mark's story as an example of narrative discourse, using guidelines developed by R. E. Longacre as well as ideas gleaned from recent cognitive studies. It treats the function of Mark's prologue and epilogue, the plot in a thematic matrix, Mark's intercalation strategy, thematic exorcisms, thematic peak, and whether Mark was an epic poet. It concludes with remarks on the translator's challenge.—C.R.M.

1687. A. YARBRO COLLINS, "Finding Meaning in the Death of Jesus," *JournRel* 78 (2, '98) 175-196.

Using the Gospel of Mark as a focus, the article explores three aspects of the ways in which the followers of Jesus named and narrated his death in the 1st century. First it treats the naming of Jesus' death as a sacrifice, along with the notion of vicarious suffering, and explores the way in which these motifs, at home in the Hebrew Bible, were expanded by Hellenistic Jewish authors into narratives of noble death (giving rise to the martyrdom). Next it discusses Greco-Roman traditions that express the idea of an "effective death," especially in relation to rituals of substitution. Then it considers the *curriculum vitae* of the hero, a narrative pattern that appears in the popular lives of the poets and in Mark. Finally it addresses some objections that have been raised against the notion of sacrifice and considers what interpretation of the death of Jesus is most prominent in Mark.—C.R.M.

1688. J. RIUS-CAMPS, "Les variants de la recensió occidental de l'*Evangeli de Marc* (I) (Mc 1,1-15)," *RevistCatTeol* 22 (1, '97) 163-177.

The article compares thirty-eight cases of textual variations in Mk 1:1-15 found in the Western text represented by Codex Bezae (D05) and in the Alexandrian text represented by Codex Vaticanus (B03), respectively.—D.J.H.

1689. J. C. LOBA MKOLE, "A Liberating Women's Profile in Mk 5:25-34," *African Christian Studies* [Nairobi] 13 (2, '97) 36-47.

After reflecting on women's experience in Africa, the article proposes the story of Jesus and the woman with the flow of blood in Mk 5:25-34 as a biblical paradigm for women's liberation in an African Christian context. What changed the woman's life were her initiatives proceeding from faith and Jesus' positive response.—D.J.H.

1690. [Mk 6:32-44] D. MACKAY, "The Feedings in Mark: Miracle, or more than Miracle?" *Colloquium* 29 (2, '97) 119-130.

After considering the importance of the feedings (Mk 6:32-44; 8:1-10) for a general apprehension of Mark's message, the article looks at their importance for an authentic apprehension of Mark's message, and asks whether Mark related the feedings exclusively as miracles. The way Mark narrates the feedings implies a marriage of natural and supernatural in open commensality around Jesus, a partnership between God and humanity in the disciples' gift of their pitiful store of food and the miracle that Jesus does with it.—D.J.H.

1691. [Mk 6:45-52] J. J. PILCH, "Walking on the Sea," *BibToday* 36 (2, '98) 117-123.

Jesus and those who knew him were quite familiar with and adept at experiences of alternate reality. Accounts of Jesus' baptism, transfiguration, walking on the Sea of Galilee (Mk

6:45-52 parr.), and post-death or resurrection appearances readily fit into the common, Mediterranean cultural experiences of altered states of consciousness.—C.R.M.

1692. [Mk 7:24-30] J. PERKINSON, "A Canaanitic Word in the Logos of Christ; or The Difference the Syro-Phoenician Woman Makes to Jesus," *Semeia* 75 ('96) 61-85.

Contrary to dominant "christocentric" readings of Mk 7:24-30, the article argues that the story offers a minute disruption in the witness of the gospel to Jesus as the entire locus of salvation. It uses insights from feminist and postcolonial discourse theory to exhibit this slight self-difference or non-coincidence within the *christo-logos* as a trace of messianic power operating for a brief moment against Jesus himself from a subject-position represented as non-Jewish, female, and pagan. A postcolonial reading opens the discourse of Jesus to the possibility of the word of salvation issuing from an other who is "not Christ."—D.J.H.

Mk 8:1-10, § 42-1690.

Mk 10:11, § 42-1664.

1693. M. OBERWEIS, "Das Martyrium der Zebedaiden in Mk 10.35-40 (Mt 20.20-3) und Offb 11.3-13," *NTStud* 44 (1, '98) 74-92.

The two apocalyptic witnesses described in Rev 11:3-13 may well have been the two sons of Zebedee (see Mk 10:35-40; Mt 20:20-23). The links between these figures included their positions at the right and left in the heavenly court (Rev 11:4 [see Zech 4:11-14] and Mk 10:37/Mt 20:21), their power to bring down fire from heaven (Rev 11:5 and Lk 9:54), and their connections with Moses and Elijah (Rev 11:6 and Mt 17:1-9 parr.).—D.J.H.

1694. [Mk 10:42-45] P. DEBERGÉ, "'Il ne doit pas en être ainsi parmi vous'. Quelques réflexions sur l'exercice du pouvoir dans l'Église," *BullLittEccl* 98 (4, '97) 319-333.

After discussing Mk 10:42-45 as teaching reserved to the Twelve, the article considers the witness of the primitive church and reflects on the power of service. Wielding power in the church has to do preeminently with the mission of the church born of cross and Pentecost.—D.J.H.

1695. A. YARBRO COLLINS, "The Signification of Mark 10:45 among Gentile Christians," *HarvTheolRev* 90 (4, '97) 371-382.

Confessional inscriptions and related texts show that in the Hellenistic and Roman periods the word group λύω served to speak of transactions between human beings and gods in which sins were forgiven and offenses expiated, and thus, not only in contexts of the manumission of slaves and the ransoming of captives. This evidence suggests that the notion of the Son of Man giving his life as a ransom (λύτρον) for many (Mk 10:45) belonged to the same complex of ideas as the saying over the cup (Mk 14:24), according to which the blood of Jesus was poured out for many. At least from the viewpoint of their reception among Gentiles familiar with the Hellenistic cults, both sayings interpret Jesus' death by describing it in a metaphorical way as a ritual expiation for the offenses of many.—D.J.H.

1696. [Mk 11:15-19] E. DE LA SERNA, "Los ídolos, causantes del asesinato de Jesús de Nazaret," *Cuadernos de Teología* [Buenos Aires] 16 (1-2, '97) 117-127.

In reflecting on the forces that led to Jesus' death, the article focuses on the Gospel

accounts of Jesus' expulsion of the vendors from the Jerusalem Temple (Mk 11:15-19 parr.) and the discussion about tribute owed to Caesar (Mk 12:13-17 parr.). It gives particular attention to how the Temple and the emperor function as "idols" in these passages.—D.J.H.

1697. J. C. DE MOOR, "The Targumic Background of Mark 12:1-12: The Parable of the Wicked Tenants," *JournStudJud* 29 (1, '98) 63-80.

Mark's version of the parable of the wicked tenants (Mk 12:1-12) may be read as a genuine Jewish parable or allegory. Every element in the story ("a man," the vineyard, the fence, the wine-sink, the tower, the owner's share, the servants, the killing of the servants, the tenants, the murder of the son, the inheritance, the rejected stone) can be interpreted in accordance with attested targumic exegesis that antedates A.D. 70. The audience may have been acquainted with the story, or at least with the standard interpretation of its main metaphors in the targumic exposition of Scripture in the synagogue.—D.J.H.

Mk 12:13-17, § 42-1696.

1698. G. SCHWARZ, "'Die Häuser der Witwen verzehren'? (Markus 12,40/Lk 20,47)," *Bib Notiz* 88 ('97) 45-46.

The charge that the scribes "devour the houses of widows" in Mk 12:40/Lk 20:47 reflects a mistranslation of the Aramaic *ʾāklîn bāttê ʾarmĕlāttāʾ*, which originally referred to consummating fornication with widows.—D.J.H.

Mk 14:24, § 42-1695.

1699. A. M. SCHWEMER, "Jesu letze Worte am Kreuz (Mk 15,34; Lk 23,46; Joh 19,28ff)," *TheolBeitr* 29 (1, '98) 5-29.

The article explores the inner cohesion of the completely different last words of Jesus recorded by Mark, Luke, and John. After considering the role of Isaiah 53 in the earliest interpretation of the passion of Jesus, it treats the last words of Jesus in Mk 15:34; Lk 23:46; and Jn 19:30 with particular attention to the role that the interpretation of Isaiah 53 may have played at each stage. The relative freedom of the Gospels in presenting the last words of Jesus has both theological and historical grounds.—C.R.M.

Luke

1700. E. J. CHRISTIANSEN, "Inger Marie Lindboe: *Tjeneste, tilfredsstillelse, forventning og fullendelse*" [Inger Marie Lindboe: *Service, satisfaction, expectation, and fulfillment*], *NorskTeolTids* 98 (4, '97) 227-234.

Lindboe's 1997 dissertation on the conception of meals in the Gospel of Luke seeks to show how the meals elucidate crucial aspects of faith. She questions the focus of previous research on the symbolic and spiritual content of the meals, and highlights the concrete and material aspects of the meal and the connection between nourishment and salvation. While a more nuanced discussion of the Pharisees' role, relevant Qumran sources, and OT covenant texts might have shed further light on her thesis, she successfully provides new insight into historical and social conditions as well as a new theological viewpoint.—C.R.M.

1701. L. DORNISCH, "A Woman Reads the Gospel of Luke: Introduction and Luke 1: The Infancy Narratives," *BibRes* 42 ('97) 7-22.

Luke's Gospel may be read from the perspectives of the writer(s), the implied narrator(s), "certain women" who seem important in the unfolding of the text, and women today who bring their own experience to reading the good news. The value of reading from all these different perspectives is illustrated with reference to the Elizabeth-Mary cycle in chapter 1. [The same fascicle (pp. 32-42) contains T. K. Seim's response to Dornisch and B. E. Reid [§ 42-1705].]—D.J.H.

1702. D. HERMANT, "Un procédé d'écriture de Luc: le transfert," *RevBib* 104 (4, '97) 528-556.

This study examines Luke's frequent practice (more than eighty times) of taking short passages from his sources and transplanting them into entirely new contexts. After distinguishing this phenomenon from three others (transferring entire pericopes, reduction of doublets, simple inversions), it first lists instances in which details from originally Markan pericopes paralleled by Luke appear elsewhere in Luke (simple [block] transfers, transfers to two or more pericopes, complex cases, more questionable cases) and offers a commentary on this literary operation. Then it lists further passages in which it proposes that the originally Markan source no longer has an equivalent in Luke (e.g. Mk 1:5/Lk 7:29; Mk 6:19/Lk 13:31; Mk 6:20/Lk 9:7) and comments on this procedure. The literary practice signaled by these substantial displacements appears to be a particularity of Luke's method of composition.—C.R.M.

1703. F. J. MATERA, "Preaching the Spirit in the Year of Luke," *Church* 14 (1, '98) 29-32.

Luke portrays Jesus the Son of God as the Spirit-anointed Messiah, a prophetic figure who comes with a gracious offer of salvation for God's people. The article presents an overview of Luke's Gospel that focuses on the Holy Spirit and offers suggestions for preaching on the Spirit during the year of Luke in the Sunday lectionary.—D.J.H.

1704. P. M. MEAGHER, "Prophetic Spirit – New Way of Being Church," *Vidyajyoti* 62 (1, '98) 40-43.

Luke presents Jesus as the faithful and filial prophet of God who lives and acts with a special sensitivity to the Spirit of God. The Christian community, according to Acts, is born from and guided in its mission by the Holy Spirit. Today too we understand how to be church by listening to the Spirit.—D.J.H.

1705. B. E. REID, "Choosing the Better Part," *BibRes* 42 ('97) 23-31.

Examination of the roles that the women disciples play in Luke and Acts shows that they are distinctly different from those of the male disciples. Nowhere do the women disciples participate in the mission of preaching, proclaiming, witnessing, healing, or exorcising. There are no narratives showing women disciples as called, commissioned, or filled with the Spirit. Contemporary readers wishing to overcome gender-based inequalities must learn to read the Lukan stories about women against the Evangelist's intent. [The same fascicle (pp. 32-42) contains T. K. Seim's response to Reid and L. Dornisch [§ 42-1701].]—C.R.M.

1706. P. TREMOLADA, "La teologia di Luca (1986-1996)," *ScuolCatt* 126 (1, '98) 59-108.

After noting some new developments in research on Luke-Acts between 1986 and 1996,

the article reports on recent study of important themes in Lukan theology: the OT in Luke's work, Israel in the plan of God, the theology of salvation, Luke's Christology, the Holy Spirit in the Lukan writings, and eschatology and ecclesiology.—D.J.H.

1707. J. M. VAN CANGH, "Ἡ γυναίκα στό Εὐαγγέλιο τοῦ Λουκᾶ (Women in the Gospel of Luke)," *DeltBibMel* 26 (2, '97) 31-60.

Modern insistence on gender equality has generated considerable attention to the role of women in the biblical tradition. The OT and rabbinic literature view women generally as inferior (e.g. being the property of the father/husband, prohibited from filing for divorce, constricted in matters of worship, forbidden from study of the word of God), although isolated examples of admired women such as the matriarchs exist. In contrast, Jesus begins a revolution highlighted by Lk 8:1-3, which evidences the unprecedented event of a group of women following and serving the rabbi Jesus. Other Lukan texts underscore women's equality to hear and observe the word of God (Lk 10:42; 11:28), equal dignity (Lk 7:36-50; 13:10-17), exemplary role (Lk 1:26-55), courageous faith as compared to the twelve (Lk 23), and role as first messengers of the good news and thereby first founders of the church. The question today is to ascertain whether the serious constrictions of the ministries of women in the church are due to the nature of women as such or to socio-political factors and therefore subject to reform.—Th.S.

Lk, §§ 42-1508, 1680, 2098.

1708. [Lk 1:46-55] J. SCHREINER, "Magnificat. Gebet aus Gottes Wort," *TheolGlaub* 88 (1, '98) 13-25.

After commenting on the *Sitz im Leben* and form of the Magnificat, the article treats its content in three parts: thanksgiving for salvation (Lk 1:46-49), the piety of the poor (1:50-53), and an eschatological perspective (1:54-55). Mary's hymn of praise, composed of OT texts, announces the fulfillment of God's covenants with David and Abraham in Jesus.—C.R.M.

1709. [Lk 1:68-79] A. J. MCNICOL, "Rebuilding the House of David: The Function of the Benedictus in Luke-Acts," *RestorQuart* 40 (1, '98) 25-38.

This study examines the function of certain statements in the Benedictus (Lk 1:68-79) to demonstrate that Luke's purpose in Lk-Acts was to show that Jesus' mission revealed that the glory of Israel would not rest finally in a physical house (i.e. the Temple) but in the communal life of the church in Jerusalem. Accordingly it treats the exegetical network behind Lk 1:68-79 that speaks of the fulfillment of God's promises in the rebuilding of the house of David, how this unfolds in Lk, and how the entire plan culminates in Acts.—C.R.M.

1710. [Lk 2:1-20] L. LEGRAND, "Christmas and Evangelization 2000," *IndTheolStud* 34 (4, '97) 285-293.

In his story of Jesus' birth in Lk 2:1-20, Luke gives special attention to the good news proclaimed to the shepherds (see 2:8-20). Through them, Luke invites us to learn about the joy of a revelation, the upsetting impact of a revolution, and the earnestness of a resolution.—D.J.H.

1711. A. KIRK, "Upbraiding Wisdom: John's Speech and the Beginning of Q (Q 3:7-9, 16-17)," *NovTest* 40 (1, '98) 1-16.

The tendency of Q scholarship to view John's speech in Q 3:7-9, 16-17 as a prophetic announcement of judgment and then draw the inference that it represents a stage in the Q group's social history when it views Israel as destined for judgment rests on an inadequate assessment of the form-critical characteristics of the speech. This study contends that John's speech replicates the widely attested instructional convention of the scolding, angry instructor who assumes a threatening demeanor in order to arrest the attention of complacent, wayward students, disabuse them of their delusions, and motivate them to attach themselves to a wise instructor able to impart to them the wisdom requisite for a successful and blessed life. Accordingly, John's speech and Q's sapiential speeches belong together within a unified, formative literary conception, rendering dubious stratigraphical arguments predicated upon their incongruity.—C.R.M.

Lk 3:23-38, § 42-1657.

Lk 4:16-21, § 42-1905.

1712. [Lk 4:16-30] P. HERTIG, "The Jubilee Mission of Jesus in the Gospel of Luke: Reversals of Fortunes," *Missiology* [Scottdale, PA] 26 (2, '98) 167-179.

In Lk 4:16-30 Jesus proclaims that he is the anointed one of God and introduces a jubilee era that is programmatic in Luke's Gospel. Jesus' good news to the poor was inclusive of Gentiles and outcasts, and did not meet exclusive expectations. His radical mission was the very mission of God found in the OT proclamation of jubilee. It was both proclaimed and enacted, spiritual and physical, for Israel and for the nations, and present and eschatological.—D.J.H.

1713. J. J. KILGALLEN, "Forgiveness of Sins (Luke 7:36-50)," *NovTest* 40 (2, '98) 105-116.

A study of the relationships among Jesus, the woman, and the Pharisee in Lk 7:36-50 yields the best understanding of the story. The article treats the woman and the Pharisee, the woman and Jesus, the Pharisee and Jesus, and when the woman was forgiven. It concludes that a most suasive evidence in favor of the woman's having come to Simon's house with faith and forgiveness is the relation of the entire story to what precedes it. It is ultimately the interplay of the story's characters that makes the Lukan teaching about faith, forgiveness, and the identity of Jesus so convincing.—C.R.M.

1714. [Lk 10:38-42] J. G. BACHAND, "What Were They Talking About? A Bethany Reflection," *RevRel* 57 (2, '98) 180-185.

It seems likely that Jesus and Mary in Lk 10:38-42 were talking about the reign of God and what that entailed. The Mary and Martha narrative does not point to the existence of two responses to faith in Jesus. Rather, it emphasizes the universal call to discipleship, the "one thing" that is needed.—D.J.H.

1715. [Lk 10:38-42] P. ELLIS, "The better part," *Month* 31 (2, '98) 58-61.

In the Mary and Martha story in Lk 10:38-42, Jesus is not creating a hierarchy of spirituality, with contemplation at the summit. By saying that Mary had "chosen the better part," he is stressing the necessity of discerning what is actually needed and appropriate in a given situa-

tion. The notion of appropriateness is crucial to understanding the idea of service in the Gospels.—D.J.H.

Lk 11:2, § 42-1666.

Lk 11:2-4, §§ 42-1667–1668.

Lk 12:22-32, § 42-2133.

1716. P. VAN STADEN, "Transformerende riglyne vir die kerk uit Lukas 14: Mense is belangriker as reëls en grense (Transformative guidelines for the church from Luke 14: People are more important than rules and boundaries)," *HervTeolStud* 53 (3, '97) 650-669.

The article first discusses various models (macro- and micro-sociological) for approaching the distinctive interdependent personality type of the 1st-century Mediterranean world. Then after emphasizing that the NT documents reflect the values that prevailed at the time they were written, the article explores the implications of the transformational guidelines for church leaders in Luke's day with reference to Luke 14. Luke's vision for the future of the church can be summarized by the conviction: People are more important than rules and boundaries.—C.R.M.

1717. C. SINGER, "La difficulté d'être disciple. Luc 14/25-35," *ÉtudThéolRel* 73 (1, '98) 21-36.

This examination of the final form of Lk 14:25-35 seeks to uncover the meaning and effect that the redactor wished to convey. After general remarks on the pericope (delimitation, structure) and a brief survey of current interpretations, it contends that the passage should be understood not as an exhortation to radical discipleship but as a propaedeutic to the announcement of the gospel. The language of Lk 14:25-35 is that of transformation articulated around the renunciation of the impossible.—C.R.M.

1718. J. J. KILGALLEN, "Luke 15 and 16: a Connection," *Biblica* 78 (3, '97) 369-376.

This essay explores Luke's motive in placing the stories of Lk 16 after those in chapter 15. It suggests that what was implicit in the story of the young man in chapter 15, namely his shrewdness or ability to find means to the end of saving his life, becomes explicitly the quality Jesus urges upon his disciples in 16:1-8a: They should act φρονίμως and thus find their secure way into the kingdom of God. The same quality is again at least implicitly urged upon the Pharisees, if they understand the story of the rich man (16:19-31) aright and change their way and choose the means that will bring them into the kingdom.—C.R.M.

1719. [Lk 15:11-32] A. BATTEN, "Dishonour, Gender and the Parable of the Prodigal Son," *TorontoJournTheol* 13 (2, '97) 187-200.

Attention to the dynamics of honor and shame and to the differences between male and female perspectives raises some new possibilities for the interpretation of the parable of the prodigal son in Lk 15:11-32. In dealing with both of his sons, the father in the parable behaves in a manner uncharacteristic of a Middle Eastern dominant male who builds his reputation through the control and discipline of his family. The parable not only challenges the edifice of patriarchal honor but also advocates the importance of family reconciliation, a con-

cern more of women than of men. It could be said then that the parable demonstrates a gynococentric point of view.—C.R.M.

1720. [Lk 15:11-32] C. A. BONAR, "Two sons—seven deadly sins," *HomPastRev* 98 (4, '98) 17-24.

The parable of the prodigal son (Lk 15:11-32) is appropriate for penance services, since between them the two sons commit all of the seven deadly (or capital) sins: pride, avarice, lust, sloth, gluttony, anger, and envy. The younger son accepted the father's offer of love and forgiveness; we are left wondering whether the older brother did so.—D.J.H.

Lk 16:18, § 42-1664.

Lk 17:34-35, § 42-2130.

1721. F. BOVON, "Apocalyptic Traditions in the Lukan Special Material: Reading Luke 18:1-8," *HarvTheolRev* 90 (4, '97) 383-391.

This study attempts to disentangle the several layers of Lk 18:1-8, working backward from the Lukan redaction to the redaction of the special material to the traditions lying behind these two successive rewritings to the oldest story. A terse, rather shocking parable is preserved by Jesus' followers (vv. 2-5). In v. 6, then in v. 7a, then in v. 8a, then finally in v. 8b (and probably also in v. 7b) several successive interpretations emerge. Along this trajectory one meets a Greek-speaking community with Jewish roots that exhibits a strong self-identity and intense apocalyptic expectation. The topography of the Lukan special material coincides with the extension of the Hellenists from Jerusalem to Syria, through Samaria and Galilee (Acts 6:1–8:40; 11:19-30). Jesus' travel narrative in Lk 9–19 could be a prototype and the antitype of the expansion of these communities.—C.R.M.

Lk 20:47, § 42-1698.

Lk 23:46, § 42-1699.

Lk 24:13-33, § 42-1528.

1722. [Lk 24:13-35] C. MARSH, "Rembrandt Reads the Gospels: Form, Context and Theological Responsibility in New Testament Interpretation," *ScotJournTheol* 50 (4, '97) 399-413.

This paper offers a brief reading of three paintings by Rembrandt of the Emmaus road story in Lk 24:13-35 (focused heavily on vv. 30-31). What we have are three theological slants, possibly even three different theologies, in relation to the text of Luke but opening out from there in different directions. These three paintings offer a spark to the task of the interpretation of Luke, and remind us that biblical interpretation need not always come in the form of words.—C.R.M.

1723. [Lk 24:13-35] N. T. WRIGHT, "The Resurrection and the Postmodern Dilemma," *SewaneeTheolRev* 41 (2, '98) 141-156.

After commenting on the challenge of our present social and cultural situation (transition from modernism to postmodernism), the article reflects on the Emmaus road story (Lk 24:13-

35) in the context of Psalms 42–43. In framing his Gospel narrative in this way, Luke has given us a historical version of Psalms 42–43. The Temple, the place where God had promised to dwell with his people, is quietly but decisively replaced by Jesus.—C.R.M.

1724. P. ATKINS, "Luke's Ascension Location—A Note on Luke 24:50," *ExpTimes* 109 (7, '98) 205-206.

For narrative reasons Luke retained two different place names for the one ascension event (Lk 24:50: Bethany; Acts 1:12: Olivet). One may do justice to the Greek of Lk 24:50 by translating: "Then he led them out up to the point overlooking Bethany," a reading supported by geography and Luke's need to keep the two locations for narrative allusions (Lk 24:50 to 19:29; Acts 1:12 to Lk 23:39-46).—C.R.M.

John

1725. P. B. BOSHOFF, "Die 'aposunagogos' se invloed op die geskrifte van die Nuwe Testament volgens Walter Schmithals (The influence of the 'aposunagogos' on the writings of the New Testament according to Walter Schmithals)," *HervTeolStud* 53 (3, '97) 599-608.

For Schmithals, the term ἀποσυνάγωγος refers to the exclusion of Christians confessing Jesus as the Messiah from the synagogue after A.D. 70 and expresses the historical circumstances of a great number of NT writings. The article reflects on various texts in Matthew, Luke-Acts, John, and other NT writings in light of this concept.—D.J.H.

1726. R. E. BROWN, "The Gospel according to John—An Overview," *ChicStud* 37 (1, '98) 5-15.

After giving answers to some basic questions on the Fourth Gospel (date, addressees, author, identity of the Beloved Disciple, relation to the Synoptics), the article provides an overall picture of what makes John such a unique contribution to early Christianity: the development of the Gospel, how the Evangelist used the Gospel to deepen faith, Jesus' presence to the Christians, and John in the canon.—C.R.M.

1727. R. F. COLLINS, "Characters Proclaim the Good News," *ChicStud* 37 (1, '98) 47-57.

The interactions between Jesus and the characters who contribute to the various subplots of the Fourth Gospel allow the reader to appreciate more fully the Evangelist's chief character, namely, Jesus himself. After treating the function of Jn 1:1-18 in presenting the story's main character and the role played by a variety of anonymous persons throughout the Gospel, the article focuses on the Twelve, the women, and those who were healed.—C.R.M.

1728. J. M. LIEU, "The Mother of the Son in the Fourth Gospel," *JournBibLit* 117 (1, '98) 61-77.

In the Fourth Gospel Mary is simply "the mother of Jesus" (Jn 2:1, 3) or "his mother" (2:4, 12; 19:25). Her significance must be assessed with reference to such texts as the parable of the woman giving birth in 16:21 and to the idea of being born ἄνωθεν (Jn 3:3-5). The mother of the Son forces us to ask, but does not answer, how the Son is bound by his story and transcends it, both is restrained by the story of humanity and transcends it, his birthing a dying, his dying a birth.—D.J.H.

1729. F. MANNS, "La sagesse nourricière dans l'Évangile de Jean," *BibOr* 39 (4, '97) 207-234.

The article first considers the motif of Wisdom providing nourishment to humans in Proverbs 9; Sir 14:20–15:10; Qumran texts; Philo's writings; other Jewish sources; and 1 Cor 10:1-13 (Jesus as the rock that nourishes), respectively. Then it discusses the motif in the bread-of-life discourse in John 6 and the call to drink living water in Jn 7:37-39, and reflects on the place of sapiential Christology in John's Gospel.—D.J.H.

1730. S. B. MARROW, "Johannine Ecclesiology," *ChicStud* 37 (1, '98) 27-36.

One might define the church as the community of believers who confess and worship Jesus Christ as Lord. Out of a close inspection of the community, confession, and lordship elements in the Johannine corpus, there emerges the realization that, while the ecclesiology of the Fourth Gospel is a Christology, the Christology of the epistles is an ecclesiology.—D.J.H.

1731. J. F. O'GRADY, "The Beloved Disciple, His Community and the Church," *ChicStud* 37 (1, '98) 16-26.

The Beloved Disciple was probably a combination of historical figure and ideal follower. His community was probably a confused mixture without clear lines of authority other than the Beloved Disciple and the Spirit. The leadership was spontaneous and accepted all people. Both he and his community lived on the edge of early Christianity.—D.J.H.

1732. C. OSIEK, "John, A Gospel for Our Time," *BibToday* 36 (2, '98) 72-78.

The Fourth Gospel has remained a Christian favorite and is as relevant today as ever. The article treats areas of modern life in which this is true under five headings: spirituality, community, fuller participation of women, true understanding of love, and security of truth.—C.R.M.

1733. M. M. PAZDAN, "Jesus, Disciples, and Jewish Feasts in John," *BibToday* 36 (2, '98) 79-85.

Historical description of Jewish feasts and their relation to Johannine Christology are essential contributions to scholarship. But the notion of Jesus' "replacement" of feasts encourages a perceived anti-Jewish attitude in the Gospel. A consideration of how Johannine believers reappropriated the feasts in light of their experience of the risen Jesus can avoid this problem.—C.R.M.

1734. E. PLUMER, "The Absence of Exorcisms in the Fourth Gospel," *Biblica* 78 (3, '97) 350-368.

In the profound theological synthesis by which the Fourth Gospel came into being, the traditions concerning Jesus' exorcisms were gradually pushed to the periphery as inadequate vehicles of Johannine κήρυγμα, διδαχή, and προσκύνησις. This process was hastened to its completion by the conflict between Johannine Christianity and Pharisaic Judaism (lest Jesus be misinterpreted as being in league with Beelzebul). This was a legitimate development of the primitive Jesus tradition, since it clarified Jesus' own interpretation of his work as paradigmatic of God's definitive defeat of Satan.—D.J.H.

1735. M. Rodríguez-Ruiz, "Estructura del Evangelio de San Juan desde el punto de vista cristológico y eclesiológico," *EstBib* 56 (1, '98) 75-96.

On the basis of a synchronic reading, the article proposes a theological-literary structure for the Fourth Gospel. After general comments on the Gospel as a whole, it discusses the first part of Jn according to the following concentric pattern: a—1:1-18; b—1:19-36; c—1:37-51; 2:1–4:54; 6:1-71; d—5:1-47; 7:1–11:54; c'—11:55–12:36a; b'—12:36b-43; a'—12:44-50. Then it treats the second part, which is also clearly concentric: a—13:1–17:26; b—18:1–19:42; a'—20:1–21:25. Finally it considers some essential aspects of the theological structure of the Fourth Gospel.—C.R.M.

1736. P. J. Ryan, "The Lamb: A Johannine Meditation," *RevRel* 57 (2, '98) 174-179.

Adopting the persona of the beloved disciple, the article recounts his experience of following Jesus the Lamb of God as it is portrayed in John's Gospel. Jesus had the authority of Lamb-like surrender, an abnegation of self that only God could encompass and only God could achieve.—D.J.H.

1737. A. J. Saldarini, "Passover in the Gospel of John," *BibToday* 36 (2, '98) 86-91.

The three Passover festivals celebrated in the Johannine narrative (2:13, 23; 6:4; and 11:55) speak profoundly of the meaning of Jesus' life, death, and resurrection. At each point Passover provides biblical themes and suggests biblical precedents.—D.J.H.

1738. U. Schnelle, "Johannes als Geisttheologe," *NovTest* 40 (1, '98) 17-31.

The basic idea of John's Gospel—the unity of believers with the Father and the Son—touches upon the area of pneumatology. Investigation of the hermeneutical, christological, anthropological, and ecclesiological dimensions of Johannine pneumatology shows that pneumatology is the key to understanding both Johannine theology and the literary shape of the Fourth Gospel.—D.J.H.

1739. D. Senior, "The Eloquent Meaning of Jesus' Death in the Gospel of John," *ChicStud* 37 (1, '98) 37-46.

In a manner more emphatic than the other Gospels, John portrays the death of Jesus as the supreme action of his mission and the paradoxical culmination of his life. After considering the passion and death of Jesus within John's overall narrative, the article discusses John's theology of the death of Jesus as a revelation of love, and as the normative pattern for a Christian understanding of death.—C.R.M.

1740. J. G. van der Watt, "Liefde in die familie van God: 'n Beskrywende uiteensetting van familiale liefdesverhoudinge in die Johannesevangelie (Love in the family of God: A descriptive exposition of familial love in the Gospel of John)," *HervTeolStud* 53 (3, '97) 557-569.

Love is the central ethical term in John's Gospel. Love includes loyalty toward members of the community and the acceptance of responsibility, is expressed in actions, and works reciprocally. The Father sets the example that should be followed in obedience by the children of God. In the case of the Father, love is expressed by giving his Son to die on the cross. In the case of the disciples, love is expressed by obediently following the commands of the Father and the Son. In both cases, love involves giving something.—D.J.H.

1741. D. WENHAM, "A Historical View of John's Gospel," *Themelios* 23 (2, '98) 5-21.

The view that John was highly creative and indeed historically inventive in his Gospel is not correct. Despite the Jamnia hypothesis, there is evidence that John's theology is much earlier than the late 1st century A.D., and that John provides a historically well informed account of Jesus' ministry. Indeed, a strong case can be made that this Gospel derives from John the son of Zebedee, apostle of Jesus. Whereas the Synoptics give a general picture of Jesus, John focuses on the question of who Jesus is, doing everything that he can to show that Jesus is the Christ, the Son of God.—D.J.H.

1742. J. ZUMSTEIN, "Das Johannesevangelium: Eine Strategie des Glaubens," *TheolBeitr* 28 (6, '97) 350-363.

John's Gospel is an example of how a Gospel awakens, strengthens, and structures faith by rhetorical and argumentative means. The article first considers John's Gospel as a call to faith with reference to the Gospel's conclusion (20:30-31), the Johannine plot, the epilogue in chapter 21, and the addressees (whose faith needed to be recontextualized in light of the break with the synagogue). Then it discusses the Johannine strategy of faith: the Prologue, the problem with the "stages" approach, the Gospel's implicit commentary (irony, misunderstanding, symbolic speech), and the persons. Finally it reflects on further developments of the Johannine strategy of faith in the Gospel's redactional elements and in the Johannine community.—D.J.H.

Jn 1–12, § 42-1757.

Jn 1:1, § 42-1563.

1743. [Jn 1:1-18] K. K. KHOO, "Logos, Tao and Wisdom," *Ching Feng* [Hong Kong] 40 (2, '97) 149-172. [See § 40-1519.]

Study of the Tao of Lao Tzu in *Tao Te Ching* reveals many conceptual similarities with the Logos of Jn 1:1-18: preexistent, transcendent, spiritual, dependent on nothing, immutable, immanent, etc. There are, however, many gaps between the Tao and the Logos: The Logos as a personal God; incarnation, sacrificial love, and redemptive activities; etc.—D.J.H.

1744. [Jn 1:1-18] K. K. KHOO, "The Tao and the Logos: Lao Tzu and the Gospel of John," *International Review of Mission* [Geneva] 87 (344, '98) 77-84. [See § 40-1519.]

The Greek term λόγος is translated into English as "the Word" and into Chinese as "the Tao." Just as Jesus Christ is rightly identified with the Logos in Jn 1:1-18, so is he also rightly identified with the Tao.—D.J.H.

1745. [Jn 1:1-18] J. SWETNAM, "John's Prologue: A Suggested Interpretation," *MelTheol* 48 (2, '97) 75-91.

Taking the prologue to John's Gospel (1:1-18) as a unified whole and assuming its close relation to the rest of the Gospel, this interpretation suggests that its unifying theme is the becoming human of the eternal divine Logos who, incarnate as Jesus Christ, takes the place of the Mosaic Law to become himself the new law of the Christian dispensation. The discussion unfolds according to the following outline: the Logos as God (1:1-5), John as witness (1:6-8), the Logos as light for those who believe in him (1:9-13), and the Logos as σάρξ (1:14-18).—C.R.M.

1746. [Jn 1:1-18] E. WAINWRIGHT, "Jesus Sophia," *BibToday* 36 (2, '98) 92-97.

Although Sophia is not referred to explicitly in Jn 1:1-18, some of her key characteristics are attributed to Jesus as the Word/Logos: being with God even before creation (1:1-5), dwelling among us (1:10-14), and being the only "Son" of the Father (1:18).—D.J.H.

1747. R. H. WILLIAMS, "The Mother of Jesus at Cana: A Social-Science Interpretation of John 2:1-12," *CathBibQuart* 59 (4, '97) 679-692.

Treating Jn 2:1-12 as a historically plausible incident, the article first highlights its cultural context (gender-specific division of space, relations between mother and son, maintaining and acquiring honor), and then presents a culturally contextual reading of the passage (setting, Mary's intervention, Jesus' response). Read in context, Jn 2:1-12 is a story about a widowed mother at a wedding who brokers from her son a favor that preserves the honor of the groom's family and enhances her son's honor in an unexpected way.—C.R.M.

1748. M. W. DUBE, "Reading for Decolonization (John 4:1-42)," *Semeia* 75 ('96) 37-59.

After discussing different imperialist movements and cultural strategies for dominating foreign spaces as well as the Bible and empire-building, the article offers a reading that interrogates and highlights the power relations that Jn 4:1-42 proposes for international cultural relations and exchange. It treats the imperial setting, hidden interests, travelers, geography/lands, expansion, and the construction of the Samaritan woman/people/land. Finally it presents M. Torontle's decolonizing rereading of the story of the Samaritan woman that recognizes and makes attempts to arrest its oppressive constructions of gender, race, geography, and religion.—C.R.M.

Jn 6:16-21, § 42-1691.

1749. [Jn 7:37-39] H. M. KNAPP, "The Messianic Water Which Gives Life to the World," *HorBibTheol* 19 (2, '97) 109-121.

The article explores the prominent OT backdrop to the imagery employed by Jesus in Jn 7:37-39. In essence the fulfillment of the OT, the turning of the ages, and the Jewish mission to the Gentiles are here held by Jesus in the vernacular ladle of "Come to me and drink."—C.R.M.

1750. R. A. BONDI, "John 8:39-47: Children of Abraham or of the Devil?" *JournEcumStud* 34 (4, '97) 473-498.

This essay considers not only the text of Jn 8:39-47 but also its place within the Fourth Gospel in terms of the theological issues it raises and of the setting within the lived experience of the Johannine community and the Jewish people toward the end of the 1st century A.D. It also offers suggestions about how this seemingly intractable pericope can be comprehended in a manner that does justice to John, the Johannine community, and early Judaism, as well as current Jewish-Christian relations. The problem with the text—at least in terms of relationships between members of the Jewish and Christian communities—began when the Gospel was first read outside the context in which it was written and when people began to be progressively less informed as to the circumstances that were a part of its creation.—D.J.H.

1751. [Jn 8:44] S. MOTYER, "Is John's Gospel Anti-Semitic?" *Themelios* 23 (2, '98) 1-4.

In assessing the charge against "the Jews" in Jn 8:44 ("You are from your father the devil")

one must take account of the rhetorical (polemical) background and the point that the charge is ethical rather than ontological. Jewish readers in the late 1st century A.D. would have recognized the Fourth Gospel as an appeal to them. In this setting "the Jews" certainly do not represent all Jews but rather a precise group (albeit the group that gradually won the day through the growing power of the Yavneh academy). Far from being anti-Semitic, John's Gospel is deeply committed to the peace of Jerusalem, which longs to see Jews finding the true center of all God's purposes for them through faith in Jesus the Christ.—D.J.H.

1752. R. CHENNATTU, "The Good Shepherd (Jn 10). A Political Perspective," *Jnanadeepa* [Pune, India] 1 (1, '98) 93-105.

Jesus' discourse on the Good Shepherd empowered the Johannine community to make the right option for Jesus at the time of persecution by the Romans. After considering the political background of the Johannine community, the article discusses Jesus' claim to be the Good Shepherd and its significance as a religious blasphemy and a political threat, and reflects on its implications for India today.—D.J.H.

1753. J. D. M. DERRETT, "Lazarus, the Body, and Water (John 11,44; Isaiah 58,11; Numbers 20,9-11)," *BibOr* 39 (3, '97) 169-182.

A visual midrash on Jn 11 lies in the catacomb paintings of the 3rd and 4th centuries. These show Jesus' raising of Lazarus paired with Moses' obtaining water from the rock. Painters at Rome a century after John's Gospel knew that these were mutually illuminating precisely in the context of interments.—C.R.M.

1754. J. D. M. DERRETT, "Not Seeing and Later Seeing (John 16:16)," *ExpTimes* 109 (7, '98) 208-209.

In Jn 16:16 the verb θεωρεῖτε favors oracular and metaphorical sight and contemplation (like Hebrew *r'h*), while the verb ὄψεσθε favors inward vision as true apprehension (like Hebrew *ḥzh*). Therefore Jn 16:16 can be paraphrased as follows: "A little while and you will observe me no more; and again, after a little while you shall inwardly apprehend me."—D.J.H.

Jn 19:28-30, § 42-1699.

1755. M. EBNER, "Wer liebt mehr? Die liebende Jüngerin und der geliebte Jünger nach Joh 20,1-18," *BibZeit* 42 (1, '98) 39-55.

This investigation of the relationship between Mary Magdalene and the beloved disciple in Jn 20:1-18 first considers Mary Magdalene as the loving female disciple who finds her beloved (Jn 20:1, 11-18), with particular attention to the language of love echoing Canticles. Next it deals with the beloved disciple in 20:2-10 as a mirror-figure to Mary and a rival to Peter. Then it discusses Mary Magdalene the loving female disciple (20:1, 11-18) in correspondence to John the Baptist (1:29-34), with special reference to the theme of witness and discipleship. Finally it deals with the great figures in the history of the Johannine community and the criterion of "love."—D.J.H.

1756. [Jn 20:19-29] J. A. GRASSI, "The Wounds of Jesus: Exegesis, Biblical Piety, and Liturgy," *Worship* 72 (2, '98) 141-147.

The mutilated hands and side of the risen Jesus, found only in John, appear in three scenes

(Jn 20:19-23, 24-25, 26-29). In each there is a contrast between believing and unbelieving that leads to the climactic confession of Thomas (v. 28).—C.R.M.

1757. G. Biguzzi, "Gv 20,30-31, i 'segni' e la struttura di Gv 1-12," *EuntDoc* 50 (3, '97) 425-470.

After reviewing research on criteria for subdividing Jn 1–12, the article considers three Johannine statements about the "signs" (Jn 20:30-31; 2:11; 12:37). Next it considers the place of the signs in Jn 1–12: from Cana to Cana, and the "first" two signs (Jn 2:1-12; 4:43-54); two more signs (5:1-47; 6:1-71); the last two signs (9:1-41; 11:1-54); and movement from the signs to the "hour" of Jesus as the sign par excellence. Then within the framework suggested by the signs, it presents a detailed outline of Jn 1–12, answers some difficulties, and draws general conclusions about the structure, nature, and redaction of the Fourth Gospel.—D.J.H.

1758. L. Cardellino, "Chi rifiuta la parola di Dio non comprenderebbe neppure se fossero scritte tutte le conversioni (Gv 21,25)," *RivistBib* 45 (4, '97) 429-437.

Attributing their usual Johannine "double" senses to key terms in Jn 21:25 ("world," "comprehend-contain," "do") yields the following interpretation: The "world" of human beings, which denies the word of God and wishes material signs in order to believe, cannot "comprehend" the miracle ("sign") of the conversions "done" by Jesus, nor can it bear witness to them all.—D.J.H.

Acts of the Apostles

1759. R. Gebauer, "Mission und Zeugnis. Zum Verhältnis von missionarischer Wirksamkeit und Zeugenschaft in der Apostelgeschichte," *NovTest* 40 (1, '98) 54-72.

After reviewing important positions in scholarship (L. Cerfaux, N. Brox, G. Schneider, J. Kremer, C. Burchard) over the last fifty years on the relation between mission and witness in Acts, the article seeks to overcome the lack of consensus through a consideration of the basic points of the Lukan witness conception, the twelve apostles as missionaries and witnesses, and Paul as witness and missionary. It concludes that missionary activity and witness in Acts may neither be seen as specially allotted to the twelve apostles or Paul, nor juxtaposed as completely distinct ways of proceeding. Rather, the speech of the witnesses expresses for Luke's audience his representation of the history of the early Christian mission.—C.R.M.

1760. D. Marguerat, "Voyages et voyageurs dans le livre des Actes et la culture gréco-romaine," *RevHistPhilRel* 78 (1, '98) 33-59.

Luke's fixation on travel in Acts is a narrative choice that is consonant with the marked interest of Greco-Roman society in those who travel. It is not sufficient to compare Lk-Acts with the Greek novel or the lives of the philosophers; rather, as a review of the travel literature of the time reveals, the theme of travel in the 1st century constitutes a product of universal consumption. This examination of the cultural roots of Luke's depiction of his heroes' travel first specifies the narrative function served by the travel theme in Acts. Next it examines how this motif is inscribed literarily in Hellenistic culture. Finally it indicates the cultural matrices that give life to the Lukan representation of travel. Travel emerges in Acts as a polyvalent theme with contacts to reports of the foundation of a colony, novels of adventure

and exploration, the itinerary as a claim of universality (in the lives of the philosophers), and the metaphor of the initiatic way.—C.R.M.

1761. G. W. MURRAY, "Paul's Corporate Evangelism in the Book of Acts," *BiblSac* 155 (618, '98) 189-200.

A close look at Acts reveals that other believers were often present when Paul engaged in evangelism, and in quite a few cases he and other believers actually evangelized corporately. The article examines Paul's association with others in Acts, the reasons Paul joined others, Paul's practice of corporate witness in Acts, and the rationale for team evangelism.—C.R.M.

1762. S. PAULSON, "Lessons from Acts for the Easter Season," *Pro Ecclesia* [Northfield, MN] 7 (1, '98) 91-103.

Acts (especially in the Sunday readings for the Easter season of Year C) tells the story of God's plan for salvation spreading to the ends of the earth. Between judgment and glory is the time of the gospel of Jesus Christ, which proclaims mercy to the sinner and relief to those who are suffering. The only question Luke leaves open, with this book that has no real end, is whether this inevitable encroachment of the kingdom, whose final time we do not know, will include you or not.—D.J.H.

1763. R. I. PERVO, "A Hard Act to Follow: *The Acts of Paul* and the Canonical Acts," *Journal of Higher Criticism* [Madison, NJ] 2 (2, '95) 3-32.

This study contends that *Acts of Paul* rather than presenting a respectful sequel to Acts (as R. Bauckham has argued), seeks to correct, and possibly to supplant, the canonical work, as well as at least two of the Pastoral epistles. After preliminary observations, it considers the relation of *Acts of Paul* to Acts, surveys instances of the literary modification of Acts in *Acts of Paul* (Acts 20:7-12/*Martyrdom of Paul* 1; Acts 19/*Acts of Paul* 7; Acts 20:17–21:14/*Acts of Paul* 9), and offers critical reflections on Bauckham's study of *Acts of Paul*.—C.R.M.

1764. P. RICHARD, "El movimiento de Jesús después de su resurrección y antes de la Iglesia. Claves hermenéuticas para interpretar los Hechos de los Apóstoles (IV)," *Revist LatAmTeol* 14 (42, '97) 285-307.

This final installment [see § 42-1083] deals with Paul's ascent to Jerusalem (Acts 19:21–21:15), his stay ("trial and passion") in Jerusalem and Caesarea (21:16–26:32), and his journey ("death and resurrection") to Rome and final mission at Rome (27:1–28:31).—D.J.H.

Acts, §§ 42-1702, 1704–1706, 1709, 2079, 2098, 2114.

1765. G. HUNSBERGER, "'The Day when he was taken up . . .'—A Meditation from Acts 1:1-9," *International Review of Mission* [Geneva] 86 (343, '97) 389-392.

Luke makes it apparent that the day of ascension (see Acts 1:1-9) was poised between heaven and earth, between the beginning and the end. Perhaps we can recognize in "the day when Jesus was taken up" (1:2) a liminal moment very much like our own, and one which therefore orients us to our vocation.—C.R.M.

1766. [Acts 1:1–15:1] J. J. SCOTT, "The Church's Progress to the Council of Jerusalem according to the Book of Acts," *BullBibRes* 7 ('97) 205-224.

This essay is concerned with the phase of early Christian history recorded in Acts

1:1–15:1. It suggests a reconstruction that aims to clarify the stages of the struggle through which the primitive fellowship passed that climaxed in the council of Jerusalem in Acts 15. It treats the earliest days of primitive Christianity (Acts 1–5), the Jewish Christian Hellenists—Stephen (6–7), the inclusion of groups within traditional associations with Judaism (8), etc. Finally it considers the relation of the council of Jerusalem to Galatians.—C.R.M.

Acts 1:12, § 42-1724.

1767. [Acts 2] J. CHMIEL, "Une 'sociophonie' de la fête de Shavouot-Pentecôte," *Anal Cracov* 28 ('96) 219-224.

The article explores the links between the Jewish festival of Weeks (with particular attention to its connection with the giving of the Law on Sinai) and the Lukan account of the Christian Pentecost in Acts 2. Then it explores how this "sociophony" can illumine other texts (Lk 24:13-35; Acts 8:26-40; 2:14-36).—D.J.H.

Acts 2:3, § 42-2068.

1768. [Acts 2:4] D. CRYSTAL, "Why did the crowd think St Peter was drunk? An exercise in applied sociolinguistics," *NewBlackfr* 79 (924, '98) 72-76.

The article summarizes and evaluates favorably B. Zerhusen's proposal [§ 40-939] that "other tongues" in Acts 2:4 refers to languages other than Hebrew. Because the situation presupposed in Acts 2:4 was a diglossic one (i.e. a linguistic situation where a single culture uses two varieties of a language, or two separate languages, for different and complementary purposes), the cultural expectation of Peter's audience would be that speech claiming religious authority would be in Hebrew. A natural reaction to bold prophecy in a "low language" would be to assume that the speaker was drunk.—C.R.M.

1769. [Acts 2:14-36] A. E. MCGRATH, "Apologetics to the Jews," *BiblSac* 155 (618, '98) 131-138.

The sermons in Acts offer invaluable guidance on how the apologetic ministry to Jews should be conducted. Apologists need to explain the significance of Jesus' resurrection, as Peter did in Acts 2:14-36. Jesus' death and resurrection happened. But their significance goes beyond their historicity. The death of Jesus on the cross is about redemption and salvation; the resurrection of Jesus is about his deity and humankind's future hope.—D.J.H.

1770. W. J. LYONS, "The Words of Gamaliel (Acts 5.38-39) and the Irony of Indeterminacy," *JournStudNT* 68 ('97) 23-49.

After noting that NT interpreters produce interpretations that necessarily reflect their cultural situatedness, and seeing how the words of Gamaliel in Acts 5:38-39 are understood outside the biblical guild, the article explores the "meanings" of Acts 5:38-39 through the presentation of positive (D. B. Gowler, *Clementine Recognitions*) and negative (J. A. Darr) views of the words of Gamaliel, employing irony as a heuristic device that enables interpretations to be compared and contrasted. The work of Gowler and Darr demonstrates how two very different readings of Gamaliel's principle can occur almost solely on the basis of a disagreement about the unity of Luke and Acts.—C.R.M.

1771. [Acts 6:1] W. REINBOLD, "Die 'Hellenisten'. Kritische Anmerkungen zu einem Fachbegriff der neutestamentlichen Wissenschaft," *BibZeit* 42 (1, '98) 96-102.

The word Ἑλληνισταί (see Acts 6:1; 9:29; 11:20) simply refers to people who spoke Greek as their mother-tongue. There is no need to take it as a Lukan or traditional technical term or as the name of an early Christian party.—D.J.H.

Acts 6:8–8:3, §§ 42-2095, 2126.

1772. R. PINDEL, "Głoszenie Ewangelii w kontekście praktyki i myślenia magicznego. Na podstawie Dz 8, 4-13 (Verkündigung des Evangeliums im Kontext der Magie nach Apg 8, 4-13)," *AnalCracov* 28 ('96) 313-328.

The article first discusses the context of Acts 8:4-13 within 8:4-25, and examines the literary problem of Acts 8:4-25. Then it focuses on Acts 8:13, and traces the weakness of Simon's Christian commitment to his retaining a magical mentality and his lack of conversion in the sense of a real change of thinking (μετάνοια).—D.J.H.

1773. C. R. CARSON, "Acts 8:37—A Textual Reexamination," *UnSemQuartRev* 51 (1-2, '97) 57-78.

The absolute certainty regarding the secondary nature of Acts 8:37 in Nestle-Aland^{27} and the *Greek New Testament*^{4} must be reexamined. The weight assigned to the evidence of 4th-century uncials and P^{45} and P^{74} must be counterbalanced by the witness of Irenaeus and P^{50} as well as a broader range of historical factors. This study argues that (1) Acts 8:26-39 was originally an independent document, (2) the tradition of a particular community is reflected in the eunuch story, and (3) the baptismal formula, including v. 37, was integral to the independent document. It is likely that v. 37 was omitted in manuscripts commissioned by Constantine to allow Cornelius to become the first non-Jewish convert to Christianity in Acts 10.—C.R.M.

1774. R. S. ASCOUGH, "Civic Pride at Philippi. The Text-Critical Problem of Acts 16.12," *NTStud* 44 (1, '98) 93-103.

Despite losing the factual accuracy of the passage, the better attested reading πρώτη τῆς μερίδος Μακεδονίας πόλις must be retained at Acts 16:12. This reading finds support in the social context of civic pride in Greco-Roman antiquity. Since the designation πρώτη πόλις does not necessarily reflect an official designation but may just as well reflect the personal claims of the author, there is no need to conjecture a more factual reading in order to eliminate the so-called "problematic" phrasing of Acts 16:12.—C.R.M.

1775. [Acts 24–26] D. L. TIEDE, "Apostle on Trial: Building Congregations on Resurrection Hope," *WordWorld* 18 (2, '98) 136-142.

Acts is a reconstruction of the living tradition of apostolic mission, "building" Paul's "embodied argument" through a literary dramatization of the apostle's witness. The article inquires after the lessons Luke's portrayal of Paul on trial (see Acts 24–26) has for those who build congregations on the foundation Paul laid. It concludes that Paul's self-presentation and Acts' dramatization proclaim God's saving work.—C.R.M.

Epistles (General)

1776. D. DAY, "Preaching the Epistles," *Anvil* 14 (4, '97) 273-282.

The significant characteristics of the NT epistles include personal reference, occasion, mood, structure, linearity, function, and conversational theology. Sermons on them should reflect the nature of the epistolary material which they aim to expound.—D.J.H.

Paul

1777. S. AGOURIDES, "Η επίδραση της θεολογικής σκέψης του Αποστόλου Παύλου στον Ευρωπαϊκό Πολιτισμό (The Influence of Pauline Theological Thought on European Civilization)," *DeltBibMel* 26 (2, '97) 5-15.

Paul's teaching concerning human liberation from the "elemental spirits of the world" (Gal 4:3) and the "rulers of this age" (1 Cor 2:6) has been a seminal factor behind the historical understanding of reality in European thought ranging from Augustine to Kant, and from K. Marx to O. Cullmann. Paul's Christology influenced Europe by promoting Christ-centered worship, stimulating the Reformation and its consequences, and energizing the notion and value of personal freedom in all realms. Perhaps European unity can be pursued in terms of Paul's image of the body working together, while consisting of many members caring for one another.—Th.S.

1778. L. ALVAREZ VERDES, "La función de la 'razón' en el pensamiento ético de S. Pablo," *Studia Moralia* [Rome] 34 (1, '96) 7-42.

In Paul's writings, "reason" (νοῦς) has a positive human application. The renewal of νοῦς in the believer signifies not its abandonment or rejection but rather its development through a new horizon of understanding. The mediating role of νοῦς is, for Paul, an essential condition so that the fundamental imperative can be translated into the concrete imperatives of a positive ethic.—D.J.H.

1779. J. BECKER, "Der Völkerapostel Paulus im Spiegel seiner neuesten Interpreten," *Theol LitZeit* 122 (11, '97) 977-990.

This report on recent publications on Paul discusses (1) the "entirely other" Paul (H. Detering, B. Zürner), (2) comprehensive descriptions of the work and theology of Paul (J. Gnilka, E. Lohse, J. Murphy-O'Connor, E. P. Sanders), (3) approaches that emphasize Paul's biography (M. Hengel and A. M. Schwemer, A. Dauer, C. Breytenbach, L. Wehr), and (4) investigations of individual themes of Pauline existence and theology (B. Heininger, S. Schreiber), including papers from the Third Durham-Tübingen Symposium (ed. J. D. G. Dunn).—C.R.M.

1780. D. BIENERT, "A Descontinuidade e a Continuidade da Lei mosaica na Vida do Cristão: Uma Perspectiva paulina," *VoxScript* 7 (2, '97) 29-50.

The article first reviews the case for discontinuity between the Mosaic Law and Christian life according to Paul with reference to the principal Pauline texts and to the views of S. Westerholm and other modern scholars. Then it examines the case for continuity with refer-

ence to pertinent passages in Paul's letters and to the works of T. R. Schreiner and other scholars. Finally it compares the two approaches, with particular attention to their various strengths and weaknesses.—D.J.H.

1781. H. Boers, "'Αγάπη and Χάρις in Paul's Thought," *CathBibQuart* 59 (4, '97) 693-713.

Examination of words derived from the stems ἀγαπ- expressing love and χαρ- expressing kindness or favor in Paul's writings produces very different results with regard to the way he thinks. Words derived from the stem ἀγαπ- remain remarkably uniform throughout Paul's letters. But words derived from the stem χαρ- are characteristically multivalent already in classical and Hellenistic Greek generally, as they are in Paul's Greek. Consequently, Paul's use of these words reveals more complex features of his thinking and points to important developments in his thought.—C.R.M.

1782. B. Chilton, "The Mystery of Paul," *BibRev* 14 (1, '98) 36-41, 46-47.

We learn a great deal about Paul in his historical context from J. Murphy O'Connor's *Paul. A Critical Life* (1996), about Paul in his religious and intellectual milieu from A. N. Wilson's *Paul. The Mind of an Apostle* (1997), and about Paul as a Judaic theologian from N. T. Wright's *What Saint Paul Really Said* (1997). But the pictures drawn by these three authors rely too much on guesswork and fail to get at Paul's true originality. It does not illuminate the mystery of Paul to say that he was a bigot who found love (Murphy-O'Connor), or a greedy zealot who found guilt (Wilson), or a violent revolutionary who learned to experience and seek peace (Wright).—D.J.H.

1783. C. B. Cousar, "Paul and the Death of Jesus," *Interpretation* 52 (1, '98) 38-52.

Atonement is too narrow a category to encompass Paul's grasp of the meaning of Jesus' death. Paul approaches the meaning of Jesus' death in various ways: God's way of righting what is wrong, the dawn of the new age, a new way of knowing, the redefinition of power, and the paradigm for the life of believers. Paul's theology of the cross is the basis for affirming a power that accomplishes its purposes in weakness, rather than through domination or control or subjugating competing groups.—D.J.H.

1784. T. Eskola, "Paul, Predestination and 'Covenantal Nomism'—Re-assessing Paul and Palestinian Judaism," *JournStudJud* 28 (4, '97) 390-412.

In *Paul and Palestinian Judaism* (1977), E. P. Sanders analyzed the soteriological structure of early Judaism and concluded that its theology was covenantal. This article explores critically the foundations of Sanders's theory: the categories of sociology and soteriology, covenantal nomism and an idealized view of Judaism, the problem of theodicy and the concept of "weak" predestination in Second Temple Judaism, synergistic nomism and human free will, and the concept of "strong" predestination in Paul. It concludes that the covenantal nomism defined by Sanders turns out to be an opposite of Paul's soteriology.—D.J.H.

1785. J. A. Fitzmyer, "Alonso Schökel and Δικαιοσύνη Θεοῦ," *EstBib* 56 (1, '98) 107-109.

This response to the second part of an article by L. Alonso Schökel [§ 41-1411] notes that (1) the references to δικαιοσύνη θεοῦ in 2 Cor 5:21 and Phil 3:9 do not pertain to God's

righteousness, and (2) Paul and the Qumran writers go beyond OT teaching in their formulation about the justification of sinners that comes from the righteous God.—D.J.H.

1786. P. A. HOLLOWAY, "Paul's Pointed Prose: The *Sententia* in Roman Rhetoric and Paul," *NovTest* 40 (1, '98) 32-53.

Comparison of Paul's style with that popularized in the schools shows that Paul's letters contain a number of striking *sententiae* beyond those contained in the familiar gnomologies of Romans 12 and Galatians 6. Paul's *sententiae* exhibit many of the features (antithesis, paradox, paronomasia) characteristic of the *sententiae* of the declaimers. Paul's use of *sententiae* (especially of *clausulae*) conforms to the practices of the schools, especially as these were incorporated into similar epistolary literature like the younger Seneca's *Epistulae Morales*. A close reading of Rom 14:13-23 shows that Paul like the declaimers reworked earlier material (see 1 Corinthians 8–10) in a conscious effort to make it even more pointed. Paul's *sententiae* are concentrated in his letters to Corinth and Rome—cities where his efforts at a more urbane style would have been appreciated and to some extent even expected.—D.J.H.

1787. M. D. HOOKER, "A Partner in the Gospel: Paul's Understanding of Ministry," *EpworthRev* 25 (1, '98) 70-78.

When Paul describes himself as a συγκοινωνός in the gospel (1 Cor 9:23), he is surely saying that the only way to receive the benefits of the gospel is to share in ministry—to be a partner in the gospel in every sense of the word. There is a remarkable parallel between the statements concerning Paul's ministry in 1 Cor 9:19-23 and his summaries of the gospel that express a notion of "interchange" (e.g. 2 Cor 5:21; 8:9; Gal 3:13; 4:4-5; Rom 8:3-4; Phil 2:6-8). Paul's teaching on ministry has often been misunderstood. An inhibition about recognizing Christ's saving work as an example has led many to ignore Paul's emphasis on Christ as a pattern to which they should be conformed.—C.R.M.

1788. G. JANKOWSKI, "Der Name des Messias. Jesus, Christus, Herr bei Paulus," *Texte & Kontexte* [Berlin] 20 (4, '97) 23-41.

After observing that it is questionable whether Paul already understood Christ as a proper name, since he frequently employs the name Jesus and the title Christ separately, the article notes the various forms of the "name" used in 1 Cor 1:1-9 and presents a concordance of the various "names" for Jesus (Christ Jesus, the Lord Jesus Christ, the Lord Jesus, etc.) used by Paul (including Ephesians and Colossians). Then it examines Paul's use of (1) the proper name Jesus, (2) Christ—the Messiah, (3) Lord—κύριος, (4) Jesus Christ our Lord, and (5) Christ Jesus and Jesus Christ.—C.R.M.

1789. M. W. KARLBERG, "The Search for an Evangelical Consensus on Paul and the Law," *JournEvangTheolSoc* 40 (4, '97) 563-579.

The key to the current doctrinal dispute concerning the nature of the Mosaic Law and the relation between the covenants is the biblical teaching concerning God's covenant with Adam at creation (the covenant of works). The opposition between the Law and the gospel whether in the writings of Paul or Protestant orthodoxy pertains to the two antithetical principles of inheritance, one of works and one of faith.—C.R.M.

1790. P. M. MEAGHER, "Jesus Christ in God's Plan, Interreligious Dialogue, Theology of Religions and Paul of Tarsus," *Vidyajyoti* 61 (11, '97) 742-756.

Paul's understanding of God was the fruit of the dialogue between his Jewish tradition and his experience of God mediated through Jesus of Nazareth, crucified and raised, and embodied in the earliest traditions. The universality of God's saving action for the human family has been reaffirmed and clarified. This was the heart of the mystery of God's final action in history. We may state that it is not and was not and will not be God's intention that all people come to know and surrender to God through Jesus Christ. God, however, will always be the Father of our Lord Jesus Christ and gift us with his love through Jesus Christ and the Spirit.—D.J.H.

1791. M. M. MITCHELL, "'A Variable and Many-sorted Man': John Chrysostom's Treatment of Pauline Inconsistency," *JournEarlyChristStud* 6 (1, '98) 93-111.

Using the standard apologetic techniques, John Chrysostom often sought to exonerate Paul from the charge of inconsistency, while at the same time he celebrated Paul as a praiseworthy "variable and many-sorted man." Thus Chrysostom was inconsistent on the topic of Paul's inconsistency. This was perhaps another instance of his mimetic engagement with his hero. Indeed, Chrysostom had one solution to Pauline inconsistency that has not yet found modern (or postmodern) representatives: to celebrate and enjoy the variability of the apostle to the Gentiles, regarding it as yet another instance of a longstanding divine technique of accommodation to a finite, fallible, and diverse human audience.—D.J.H.

1792. J. MURPHY-O'CONNOR, "Pauline Studies," *RevBib* 104 (4, '97) 628-634.

This bulletin of recent Pauline studies describes and evaluates four books: J. M. Scott, *Paul and the Nations* (1995); C. E. Arnold, *The Colossian Syncretism* (1995); S. J. Hafemann, *Paul, Moses, and the History of Israel* (1995); and W. Kraus, *Das Volk Gottes* (1996).—D.J.H.

1793. B. E. NIKOPOULOS, "'Οφειλή' και 'οφειλέτης': Βασικές έννοιες του ενοχικού Δικαίου στις επιστολές του Απ. Παύλου ('Debt' and 'Debtor': Basic Ideas of Contractual Law in the Letters of the Apostle Paul)," *DeltBibMel* 26 (2, '97) 95-120.

An examination of legal terms in Paul's letters shows him to be a great teacher of law who used Roman civil law in both his apostolic work and his articulation of the new revelatory reality centered on new creation and love. The concepts of "debt" and "debtor" in Pauline texts (Rom 1:14; 4:4; 13:7-8; 15:27; Gal 5:3; etc.) are not merely general but contain the specific legal meaning of debtor and creditor according to Roman obligatory law (*obligatio*). For example, due to his call, Paul is a debtor and obliged to satisfy the debt to divine law by means of his apostleship (Rom 1:14). Similarly, in the social realm his advice is "pay to all of them what is due them" (ὀφειλάς, Rom 13:7). The highest obligation (and a unique Pauline contribution) is spiritual: the endless obligation of selfless love (1 Cor 13:5) that makes all both debtors and creditors, and is forever renewed just as it is satisfied.—Th.S.

1794. J. G. NORDLING, "Christ Leavens Culture: St. Paul on Slavery," *ConcJourn* 24 (1, '98) 43-52.

Jesus did not abolish slavery as an institution but seems to have accepted it as a fact of his environment. In fact, Greco-Roman society depended on a "slave economy" for its very existence. While Paul sometimes used slavery as a metaphor for the power of sin, in several

passages he refers to slavery in its actual condition. Contrary to the prevailing notions of his age, Paul writes as if servile Christians are responsible moral agents, not chattel property. In Christ these slaves have as much dignity and worth as free persons have.—D.J.H.

1795. M. Öhler, "Homosexualität und neutestamentliche Ethik," *ProtoBib* 6 (2, '97) 133-147.

Paul utilized his negative view of homosexuality received from Judaism in Romans 1 as an illustration to disclose the general sinfulness of humanity. But in light of a new view of homosexuality this can no longer be drawn upon as an example. The model of conflict resolution proposed by Paul in 1 Corinthians 8 offers an important way forward in thinking about the connection of the church with homosexuality.—C.R.M.

1796. C. Schroeder, "'Standing in the Breach.' Turning Away the Wrath of God," *Interpretation* 52 (1, '98) 16-23.

To "stand in the breach" (Ps 106:23) means to turn away divine wrath by acting on behalf of others. A people is saved when one risks life for the sake of others. According to Paul, Jesus' death of atonement was not meant to satisfy God's wrath but to provide the possibility of new life for sinful human beings. In Jesus' death, God steps into the breach and, by taking upon himself the sin of all humanity, acts on behalf of all the others, "so that in him we might become the righteousness of God" (2 Cor 5:21).—D.J.H.

1797. M. Theobald, "Rechtfertigung und Ekklesiologie nach Paulus. Anmerkungen zur 'Gemeinsamen Erklärung zur Rechtfertigungslehre,'" *ZeitTheolKirch* 95 (1, '98) 103-117.

According to Paul's doctrine of justification, which had an ecclesiological life-setting, the unity of the church consisting of Jews and Gentiles is based on one way of salvation for all—the way of faith (see Rom 3:29-30). In this context questions regarding circumcision (see Romans 4), Sabbath observance, and "clean" and "unclean" (see Romans 14) are of secondary importance. The current consensus among churches regarding justification assumes their mutual acceptance of one another as churches of Jesus Christ and their mutual respect for one another's traditions.—D.J.H.

1798. M. Winger, "Meaning and Law," *JournBibLit* 117 (1, '98) 105-110.

If νόμος by itself in Paul identifies Jewish law, then what are appended genitival phrases like πίστεως (Rom 3:27), τοῦ θεοῦ (Rom 7:22), Μωϋσέως (1 Cor 9:9), τοῦ Χριστοῦ, and τῆς ἁμαρτίας (Rom 7:23) doing? Paul also uses πνεῦμα, like νόμος, with nouns in the genitive case. In none of these instances is there any reason to take πνεῦμα by itself to refer to the Holy Spirit. This adds weight to the thesis that the burden of proof rests on those who argue that νόμος in Paul's letters always refers to Jewish νόμος.—C.R.M.

1799. E. Woodcock, "The Seal of the Holy Spirit," *BiblSac* 155 (618, '98) 139-163.

The article first considers the various meanings of σφραγίζω and σφραγίς ("seal"): inaccessibility, authorization and certification, ownership and protection, and sealing in relation to the Holy Spirit. Then it deals with the meanings of ἀρραβών ("pledge"): earnest or down payment, pledge, contract for services, and ἀρραβών in relation to the Holy Spirit. Finally it shows that the four key Pauline texts (2 Cor 1:21-22; 5:5; Eph 1:13-14; 4:30) use

the concepts of being sealed with the Holy Spirit and/or the Holy Spirit as an ἀρραβών to assure believers that God has guaranteed their salvation.—D.J.H.

Paul, §§ 42-1775, 1858, 2055.

Romans, 1–2 Corinthians

1800. J.-N. Aletti, "Israël et sa Loi selon Saint Paul. Une image caricaturale?" *Études* 388 (4, '98) 499-511.

With reference to various texts in Romans, the article first considers how, according to Paul, the Jew views the Law: works and forgiveness, identity and assurance, and whether the Law is a way without issue. Then it discusses how Paul views the Law: the possibility of justice without the Law, the demonstration in 1:18–3:20, the Law as holy and yet impotent, the Spirit and the Law, and the Mosaic system. It concludes with observations on Israel and the Gentiles.—D.J.H.

1801. A. B. du Toit, "The ecclesiastical situation of the first generation Roman Christians," *HervTeolStud* 53 (3, '97) 498-512.

With attention to Paul's letter to the Romans and other pertinent sources, this investigation of the ecclesiastical situation of the first-generation Roman Christians considers their numbers, ethnic composition (Jews and Gentiles), ecclesiastical structuring (house churches, factions), places of worship, and the role of women in Roman church life.—D.J.H.

1802. R. N. Longenecker, "Prolegomena to Paul's Use of Scripture in Romans," *BullBibRes* 7 ('97) 145-168.

After delineating questions that arise from Paul's use of Scripture in Romans, the article offers preliminary considerations about his addressees and purpose, examines his use of traditional materials, and investigates how Paul used biblical quotations in the various parts of Romans. Because he was addressing believers (Gentiles and Jews, but dominantly the former) whose theology and traditions stemmed largely from the Jerusalem church, Paul used Scripture to support and focus his presentation in a manner that would be appreciated and understood by them.—D.J.H.

1803r. S. K. Stowers, *A Rereading of Romans* [*NTA* 39, p. 522].

A. Gignac, "Déconstruire notre lecture de *Romains* pour reconstruire notre théologie? À propos de l'ouvrage de S.K. Stowers: *A Rereading of Romans,*" *LavalThéolPhil* 54 (1, '98) 181-193.—According to Stowers, Paul's letter to the Romans is not so much an attack on Judaism as it is a defense of the election of Gentiles in Christ. The article considers his "provocative but seductive" theses and his ambivalent methodology. On the whole, his exegetical-hermeneutical construction is powerful but not entirely convincing. Furthermore, while the historical perspective is overvalued, it is not applied in a coherent manner. A general synopsis of Stowers's reading of Romans is presented in outline form on p. 193.—D.J.H.

1804r. Ibid.

R. B. Hays, "'The Gospel Is the Power of God for Salvation to Gentiles Only'? A Critique of Stanley Stowers' *A Rereading of Romans,*" *Critical Review of Books in Religion* [Atlanta]

9 ('96) 27-44.—After summarizing Stowers's proposed reading of Romans in six theses taken to be distinctive and of central importance in his argument, the article identifies some of its significant contributions, and then offers a critique. Two of Stowers's proposals are fundamentally mistaken: that the "encoded audience" of Romans is entirely non-Jewish, and that Paul assumes the continuing sufficiency of the Law as the basis for Israel's relation to God. Questions must also be raised about the emphasis he places upon the theme of "self-mastery" and the method he employs for analyzing Paul's use of "speech in character." Stowers's provocative book falls considerably short of his goal of providing a new historical reading of Romans that will overturn the readings of a dominant Western theological paradigm, even though many of his criticisms of that paradigm are just and accurate.—C.R.M.

1805. [Rom 1:26-27] D. A. HELMINIAK, "Ethics, Biblical and Denominational: A Response to Mark Smith," *JournAmAcadRel* 65 (4, '97) 855-859.

In his study of ancient bisexuality and the interpretation of Rom 1:26-27, M. D. Smith [§ 41-1025] fumbles in the field of ethics and appears oblivious to important biblical scholarship. His argument ignores the greatest difference between the ancient and the contemporary world (sexual orientation), and seems to presuppose the evangelical understanding of sin, influenced by Calvinist predestination theory and emphasis on the total depravity of fallen humanity.—D.J.H.

1806. J. E. MILLER, "Pederasty and Romans 1:27: A Response to Mark Smith," *Journ AmAcadRel* 65 (4, '97) 861-866.

Contrary to M. D. Smith [§ 41-1025], there are two reasons why a 1st-century hearer of Rom 1:27 would think of pederasty: Paul is attacking an accepted Gentile practice, and by using the term ἄρσην Paul implies that at least one of the males is not an ἀνήρ. Moreover, it is doubtful that Paul desired to discuss or his audience would have understood homosexuality in Rom 1:26 [see § 39-1573]. [In the same issue (pp. 867-870) Smith responds to both Helminiak and Miller.] —D.J.H.

Rom 4:1-3, § 42-1861.

1807. R. HOLST, "The Meaning of 'Abraham Believed God' in Romans 4:3," *WestTheol Journ* 59 (2, '97) 319-326.

Romans 4 makes clear that God's self-disclosure through the word of promise is the reason for Abraham's subjective faith, and that apart from it an analysis of his faith is impossible. Abraham's faith apprehended the historical and eschatological dimensions of the posterity-promise (4:3, 9, 17, 18, 22) and the land inheritance-promise (4:13), as well as the promise of universal blessing through his seed. The Abrahamic narrative structure of the passage, and especially Paul's frequent allusions to the promises, are Paul's way of theologizing Christ as the object of faith and of contextualizing his person and work in the covenant.—C.R.M.

1808. [Rom 6:1-14] V. TANGHE, "Die Vorlage in Römer 6," *EphTheolLov* 73 (4, '97) 411-414.

Within Rom 6:1-14, it is possible to isolate 6:2-10 as a self-contained and well structured unit that stands in tension with 6:11-14. The final redactor transmitted this *Vorlage* almost unchanged.—D.J.H.

Rom 7:14-25, § 42-1828.

Rom 9–11, § 42-1840.

1809. M.-I. SEEWANN, "'Verstockung', 'Verhärtung' oder 'Nicht-Erkennen'? Überlegungen zu Röm 11,25," *Kirche und Israel* [Neukirchen-Vluyn] 12 (2, '97) 161-172.

The term πώρωσις in Rom 11:25 should be understood as "not knowing" in light of the general biblical usage of Hebrew *šĕrîrût* and Greek πώρωσις as the opposite of "knowing."—D.J.H.

1810. [Rom 12:1–15:13] W. F. TAYLOR, "Obligation: Paul's Foundation for Ethics," *Trinity Seminary Review* [Columbus, OH] 19 (2, '97) 91-112; *Josephinum Journal of Theology* [Columbus, OH] 5 (1, '98) 5-25.

In Rom 12:1–15:13 Paul envisions a new community in which people do not seek their own honor but the honor of others; a new community in which the lowly are not avoided because they could compromise the honor rating of those higher up in the societal pecking order but one in which the lowly are sought out, welcomed, and included, as honor is shared. The concept of obligation as a foundation for Paul's ethics is not only understandable but also virtually a necessity. [The version in *Trinity Seminary Review* is accompanied by a response by J. M. Childs (pp. 113-115).]—D.J.H.

1811. P. BÉRÉ, "Rom. 12,2-3: Exhortation au Renouvellement Intérieur (Essai d'exégèse)," *Hekima Review* [Nairobi] 18 ('97) 82-96.

After considering the context of Rom 12:2-3, the article discusses its composition and the significance of each member in it. Then it discusses the semantics of ἀνακαίνωσις (interior renewal) and σωφρονεῖν (an effect of grace), and concludes with observations on "spiritual metamorphosis."—D.J.H.

1812. J. P. LEWIS, "'The Kingdom of God . . . Is Righteousness, Peace, and Joy in the Holy Spirit' (Rom 14:17): A Survey of Interpretation," *RestorQuart* 40 (1, '98) 53-68.

After considering the form and content of Rom 14:17, the article examines how it has been interpreted by patristic writers, the Reformers, and modern scholars. It gives particular attention to its use in eschatological discussion and to whether it implies an intervening "kingdom of heaven" to be distinguished from both the present and the future kingdom.—D.J.H.

1813. R. E. OSTER, "'Congregations of the Gentiles' (Rom 16:4): A Culture-based Ecclesiology in the Letters of Paul," *RestorQuart* 40 (1, '98) 39-52.

Paul uses the phrase αἱ ἐκκλησίαι τῶν ἐθνῶν in Rom 16:4 to describe congregational religious culture more than congregational racial character. The phrase seemingly points to a city where multiple congregations existed and to an apostle whose presentation of the gospel revealed no agenda for homogenizing the cultural expressions of faith among his Roman readership.—C.R.M.

1814. H. W. HOLLANDER, "The Meaning of the Term 'Law' (NOMOΣ) in 1 Corinthians," *NovTest* 40 (2, '98) 117-135.

A detailed analysis of the five passages in 1 Corinthians where the Greek word for "law" is

used (9:8-9; 9:20-22; 14:21; 14:34; 15:56) demonstrates that Paul understood and used the term νόμος in a rather broad, unspecific sense, and that he relatively often referred to legal codes other than the Jewish Law. There are a few instances in 1 Corinthians where νόμος does refer to the Jewish Law (9:9, 20; 14:21). Most interesting, however, is the fact that in 1 Cor 9:8-9 "the Law of Moses" is most likely mentioned as a specimen of "the law" in general; that is, as one example of the many (written) laws that are found all over the world in all sorts of cultures and among all kinds of nations.—C.R.M.

1815. J. C. Pakala, "A Librarian's Comments on Commentaries: 5 (1 & 2 Samuel & 1 Corinthians)," *Presbyterion* 23 (2, '97) 113-115.

This installment [see § 42-785] of an ongoing treatment of commentaries for the OT and NT treats 1–2 Samuel and 1 Corinthians. For the latter it highlights the commentaries by G. D. Fee and C. K. Barrett, and identifies as notable the volumes by F. F. Bruce and S. J. Kistemaker.—C.R.M.

1816. G. Tomlin, "Christians and Epicureans in 1 Corinthians," *JournStudNT* 68 ('97) 51-72.

There are good grounds for believing that some Christians in Corinth were influenced by the ideas and practice of trends in Greco-Roman Corinth most strongly represented by Epicureanism. The argument that Epicureanism illuminates the situation that Paul confronts in Corinth complements rather than contradicts recent sociological and rhetorical approaches to 1 Corinthians. It suggests a plausible philosophical source for arguments used to back up the behavior of a group of fairly well-off Corinthian Christians who viewed sexual activity as morally neutral, regarded the resurrection of the body as unnecessary and impossible, valued wisdom in the Greek sense of that word, and viewed themselves as superior and separate from the poor in the congregation.—C.R.M.

1817. [1 Cor] G. Tomlin, "The Theology of the Cross: Subversive Theology for a Postmodern World?" *Themelios* 23 (1, '97) 59-73.

In defusing the power-struggle within the Corinthian church, Paul pointed to the cross of Christ as the place where God has revealed his "wisdom" or "characteristic way of working." Thus the cross deconstructs both competitiveness and arrogance, and acts as a model for the use of power. The article goes on to show how Martin Luther and Blaise Pascal turned to theology which begins at the cross to address power-struggles within the church of their time.—D.J.H.

1 Cor, § 42-2110.

1818. C. S. De Vos, "Stepmothers, Concubines and the Case of Πορνεία in 1 Corinthians 5," *NTStud* 44 (1, '98) 104-114.

According to the majority of scholars the case of πορνεία in 1 Corinthians 5 involves a man engaged in a continuing sexual relationship with his stepmother. This study examines the social and legal consequences of engaging in such a relationship and contends that the relationship was unusual but not illegal according to Roman law, since the woman was most likely the *concubina* of the man's late father, not the man's stepmother. Because of their different understandings of marriage and appropriate sexual customs, Paul considered the relationship as πορνεία while the Corinthian Christians on the whole did not.—C.R.M.

1819. J. SMIT SIBINGA, "The Composition of 1 Cor. 9 and Its Context," *NovTest* 40 (2, '98) 136-163.

A numerical analysis of 1 Corinthians 9 and its context—with particular attention to the distribution of verbal forms, the number of words, and the number of syllables—leads to surprising results and seems to be strictly indispensable for an adequate description of the text. Paul's composition methods included various techniques, aimed at creating clear proportions and patterns within a well organized, well integrated whole. The critically established text of 1 Corinthians 9 proves to be an exposé of 960 syllables, structured by 96 verbal forms, among which 72 finite forms are to be distinguished from 24 non-finite forms. The numerical perspicuity of Paul's prose is an essential aspect of its literary quality.—D.J.H.

1 Cor 9:19-23, § 42-1787.

1820. [1 Cor 10–11] E. B. AITKEN, "τὰ δρώμενα καὶ τὰ λεγόμενα: The Eucharistic Memory of Jesus' Words in First Corinthians," *HarvTheolRev* 90 (4, '97) 359-370.

This reading of materials in 1 Corinthians 10–11 (the Sinai covenant in 10, Jesus' words and actions in 11:23-26) attends to cult, both its ritual and its narrative, and to the function of authoritative speech in cultic context. The memory of Jesus that is constructed in 1 Corinthians 11 through the sayings attributed to him therein concerns not only his death but also his position as the initiator of the cult and the authoritative interpreter of the cultic action in relation to both the passion narrative and the covenant of Israel. The practice of covenant meals and the stories of the trials in the wilderness from the cult legend of Israel combine with traditions about the suffering righteous to form the means for remembering Jesus.—C.R.M.

1821. J. F. M. SMIT, "The Function of First Corinthians 10,23-30: A Rhetorical Anticipation," *Biblica* 78 (3, '97) 377-388.

The prohibition to take part in sacrificial meals within the precincts of the many temples in Corinth that Paul promulgates in 1 Cor 8:1–10:22 obliges the believers in Corinth to seclude themselves from their social environment. The length of his exposition and his guarded approach reveal that Paul does not expect his addressees will easily accept his decision. In 10:23-30 Paul already reacts to the objections he expects his addressees to make and forestalls them by suggesting that he all but fully agrees with their views. The function that this passage fulfills within Paul's discussion tallies with the definition of an anticipation (προκατάληψις; *praesumptio; anticipatio*) as given by the *Rhetorica ad Alexandrum.* The three exhortations of 10:31–11:1 serve as a recapitulation of Paul's entire discussion on idol offerings.—C.R.M.

1822. [1 Cor 12–14] A. ERIKSSON, "'Women Tongue Speakers, Be Silent': A Reconstruction through Paul's Rhetoric," *BibInt* 6 (1, '98) 80-104.

A rhetorical analysis of 1 Corinthians 12–14 shows that Paul regarded women pneumatics as his main opponents and that he calls these women "tongue speakers" and not "prophets" as they would have called themselves. After identifying a rhetorical situation consisting of two finite questions concerning pneumatics and glossolalia, the article contends that Paul employed a subtle rhetorical approach (*insinuatio*) to reach the goal of prohibiting women's speaking in 14:33b-35. The contrast between prophecy and tongues in chapters 12–14 is

steeped in male/female imagery and indicates that Paul intended to associate women with speaking in tongues. Thus Paul's negative portrayal of glossolalia is part of his rhetorical effort to silence the women tongue speakers in the church meeting.—C.R.M.

1 Cor 14:10-11, § 42-1911.

1823. P. B. PAYNE, "MS. 88 as Evidence for a Text without 1 Cor 14.34-5," *NTStud* 44 (1, '98) 152-158.

In MS 88 (12th century) 1 Cor 14:36 follows immediately after 14:33, while 14:34-35 follows 14:40 and is separated from the latter verse by a double slash; a corresponding double slash appears above the last letter of 14:33. The most likely explanation of the features of MS 88 is that the scribe copied its text from a non-Western manuscript without vv. 34-35, and filled in the missing verses from some other manuscript. Thus MS 88 provides additional external support for the thesis that these verses were not in the original text of 1 Corinthians 14. Full-page and close-up photographs of 1 Corinthians 14 in MS 88 are included.—C.R.M.

1824. R. M. PRICE, "Apocryphal Apparitions: 1 Corinthians 15:3-11 as a Post-Pauline Interpolation," *Journal of Higher Criticism* [Madison, NJ] 2 (2, '95) 69-99.

After reviewing the legitimacy of interpolation hypotheses, the article contends that the claim in 1 Cor 15:3 that Paul received the gospel he preached from earlier tradents presents an insurmountable problem for Pauline authorship in view of the protestation in Gal 1:1, 11-12 that Paul's gospel was not of human origin. It argues that originally 1 Cor 15:12 followed immediately on vv. 1-2 and that the list of vv. 3-11 constitutes an interpolation inserted by an "early catholic" scribe who felt he could strengthen the argument of the chapter as a whole by prefacing it with a list of evidences for the resurrection. The list reflects the harmonization of competing traditions (Cephas and the Twelve/James) from the standpoint of a later generation, while the note about the 500 (v. 6) is redolent of still later legendary extravagance.—C.R.M.

1825. [1 Cor 16:10-11] C. R. HUTSON, "Was Timothy Timid? On the Rhetoric of Fearlessness (1 Corinthians 16:10-11) and Cowardice (2 Timothy 1:7)," *BibRes* 42 ('97) 58-73.

The testimony of Acts and Paul regarding Timothy is entirely positive. Far from suggesting that Timothy was timid, the adverb ἀφόβως in 1 Cor 16:10-11 points to his fearlessness. The phrase "spirit of cowardice" in 2 Tim 1:7 is not a characterization of the reader, either the historical Timothy or an implied reader who resembles him, but a familiar rhetorical device in contexts of ancient moral exhortation and intended to appeal to Timothy's sense of shame in order to goad him on to what is noble.—C.R.M.

1826. D. F. KELLY, "Prêcher avec puissance la parole de Dieu . . . ? 2 Corinthiens 4: 1-6," *RevRéf* 49 (2, '98) 1-13.

In his reflection on preaching the gospel in 2 Cor 4:1-6, Paul teaches important truths about Christian ministry: the need to overcome difficulties, the necessity of holding fast to the gospel, and the power that comes from close attachment to the gospel.—D.J.H.

Galatians, § 42-1766.

Gal 1:1, 11-12, § 42-1824.

1827. N. H. YOUNG, "Who's Cursed—and Why? (Galatians 3:10-14)," *JournBibLit* 117 (1, '98) 79-92.

The key to resolving the interpretative difficulties of Gal 3:10-14 is found in Paul's use of Deut 27:26 in v. 10 as a proof text. Paul argues, on the one hand, that those who live a religious life as defined by the Law of Moses, whether Jew or Gentile, are not free to neglect any of its requirements. On the other hand, the Law cannot pronounce a curse on either Christian Jews or Gentiles when they eat together, neglect the Torah's ritual calendar, or fail to circumcise their offspring, because such things are transgressions only within the Sinai covenant Law, not within the faith of Christ.—C.R.M.

1828. [Gal 5:16-17] W. W. COMBS, "Does the Believer Have One Nature or Two?" *Detroit Baptist Seminary Journal* [Detroit] 2 ('97) 81-103.

Attention to Gal 5:16-17 and Rom 7:14-25 indicates that two-nature (old and new) terminology combined with a proper understanding of regeneration and sanctification accurately represents the believer's struggle with sin as presented in Scripture.—D.J.H.

1829. [Eph 4:8] R. DORMANDY, "The Ascended Christ and His Gifts," *ExpTimes* 109 (7, '98) 206-207.

Careful analysis of the use of Ps 68:18 in Eph 4:8 shows that the lordship of Christ is being defined not by the supremacy of power alone but rather by self-giving love and transforming grace. Having taken us captive, Christ transforms our sinful natures, sending us out in the manner that he sent himself—to be gifts given to the world.—D.J.H.

1830. R. BALGE, "Ephesians 5:21—A Transitional Verse," *Wisconsin Lutheran Quarterly* [Mequon, WI] 95 (1, '98) 41-43.

Eph 5:21 ("Submit to one another out of reverence for Christ") looks backward according to strict grammar and sense, and forward according to sense.—D.J.H.

1831. G. R. SMILLIE, "Ephesians 6:19-20. A Mystery for the Sake of which the Apostle is an Ambassador in Chains," *TrinJourn* 18 (2, '97) 199-222.

Paul's unveiling of the mystery of the gospel seems to reach a climax in Ephesians where he employs the term μυστήριον six times, clearly explaining the socio-cultural and political implications of the gospel (the equality of Jews and Gentiles before God) that he preaches along the way. The article explores the meaning of the phrase "mystery of the gospel" in Eph 6:19-20 in light of the context of the rest of Ephesians. It suggests as a possible historical setting for Paul's public proclamation of the "mystery of the gospel" a trial before Nero or one of his prefects.—C.R.M.

1832. J. H. P. REUMANN, "Philippians and the Culture of Friendship," *Trinity Seminary Review* [Columbus, OH] 19 (2, '97) 69-83.

In Phil 4:10-20 Paul was following social conventions in accord with the Philippians'

Greco-Roman notions of friendship. But he also sought gently to correct their views theologically by appealing to God and to what God does, and may have intended to bend their efforts toward the collection for Jerusalem. The possibility of the rhetoric of friendship and enmity also offers an avenue for interpreting Phil 1:14-18. Paul did not give an unconditional yes or no to the Greek culture of friendship. For him, the church was more than a "society of friends." [The same issue (pp. 85-89) contains a response by D. G. Luck.]—D.J.H.

1833. F. MANZI, "L'Uso liturgico del paradosso di Filippesi 2, 5-11 nel primo prefazio comune," *EphLiturg* 112 (1, '98) 3-17.

The article first shows how Paul used the paradox of Jesus' humiliation and exaltation (Phil 2:6-7, 9) to exhort the Philippians to base their lives on the cross and exaltation of Christ. Then it demonstrates how the use of this text in the first common preface in the Roman Missal (1975) both respects and enhances Paul's intention in liturgical perspective.—D.J.H.

1834. S. A. DEANE, "Obedience and Humility of the Second Adam: Philippians 2:6-11," *JournRadRef* 7 (1, '97) 4-12.

After treating the form and context of the hymn in Phil 2:6-11, the article presents an explication of it within the framework of Adam Christology. The hymn presupposes Adam's fateful choice, his desire to "be like God," his failure, and his downfall. Jesus is the second Adam. Where the first Adam failed, the second Adam is victorious.—C.R.M.

1835. P. A. HOLLOWAY, "*Bona Cogitare:* An Epicurean Consolation in Phil 4:8-9," *HarvTheolRev* 91 (1, '98) 89-96.

Phil 4:6-9 constitutes a unified consolation. While 4:6-7 is clearly consolatory, 4:8-9 is an instance of the Epicurean technique of *avocatio-revocatio,* consolation by turning one's mind away from (*avocatio*) what is painful and to (*revocatio*) what is pleasant (*bona cogitare*).—D.J.H.

1836. T. R. GILDEMEISTER, "Christology and the Focus of Faith: Readings from Paul's Letter to the Colossians in Year C," *QuartRev* 18 (1, '98) 89-110.

In the letter to the Colossians, we see in sharp relief the evidence that Paul looks at the world through the singular lens of his understanding of Christ Jesus. After discussing Paul and the situation in Colossae, the article offers reflections on four passages in the lectionary cycle for Year C: 1:1-14 ("orthodoxy and orthopraxis: 'right belief' and 'right practice'"), 1:15-28 ("cosmic Christ, crucified Christ"), 2:6-19 ("freedom from . . ."), and 3:1-11 ("the frightening freedom to . . .").—D.J.H.

1837. E. KRENTZ, "Κατὰ τὸν Χριστόν: Preaching Colossians in Year C," *CurrTheolMiss* 25 (2, '98) 132-136.

After noting the texts from Colossians specified by the lectionary for the Year of Luke, the article treats the situation of the Colossian addresses, the cosmic Christology of Colossians (Christ as criterion, body as church and church as body, cross and cosmos), according to Christ—worship as edification (life in the body, worship as mutual enablement, hymns and life), and life in an ordered world. A "mini-bibliography" is included.—C.R.M.

1838. J. H. ROBERTS, "Die belydenisuitspraak Kolossense 1:13-20: Eenheid, struktuur en funksie (The confessional statement Colossians 1:13-20: Unity, structure and function)" *HervTeolStud* 53 (3, '97) 476-497.

This study attempts to demonstrate the unity of Col 1:13-20 as a confessional statement, and to determine its structural coherence and progression. After reviewing the work of J. Botha on the hymn in Col 1:15-20, it examines the macrostructure of Colossians, presents structural arguments in favor of the unity of 1:13-20, and explicates its function of grounding the community's faith in the totally sufficient salvation by God in Christ. The communicative thrust of the letter is found in the warning against being misled on a way other than that of Christ.—C.R.M.

1839. J. A. D. WEIMA, "An Apology for the Apologetic Function of 1 Thessalonians 2.1-12," *JournStudNT* 68 ('97) 73-99.

Modern interpreters have too quickly abandoned the long-held view that Paul in 1 Thess 2:1-12 was in some real sense defending himself. Evidence from the thanksgiving (1:2-10), the apostolic parousia (2:17–3:10), the antithetical statements of 2:1-12, and the repeated appeals in this passage to the Thessalonians' first-hand knowledge about Paul's original ministry in their city strongly suggests that the primary function of 2:1-12 was defensive or apologetic.—D.J.H.

1840. S. LÉGASSE, "Paul et les Juifs d'après 1 Thessaloniciens 2,13-16," *RevBib* 104 (4, '97) 572-591.

1 Thess 2:13-16 should be regarded as originally part of the letter, not as an interpolation. In it Paul uses the topos of Israel's infidelity to condemn Jewish obstruction of the apostolic preaching and to declare the eschatological punishment of the culprits. In Romans 9–11, in another state of mind and under the pressure of the community's circumstances, Paul leaves room for the theology of Israel's salvation.—D.J.H.

1841. [1 Thess 4:3–5:11] P. N. BWANALI, "We Believe That Jesus Died and Rose Again: A Reply to Paul," *Hekima Review* [Nairobi] 18 ('97) 97-104.

The article offers an imaginary reply to Paul on behalf of the Thessalonian community to parts of 1 Thessalonians concerning sanctification (4:3-8), love of our brothers and sisters (4:9-12), our dead brothers and sisters (4:13-18), and times and seasons (5:1-11).—D.J.H.

1842. R. E. OTTO, "The Meeting in the Air (1 Thess 4:17)," *HorBibTheol* 19 (2, '97) 192-212.

Paul's unique eschatological depiction of meeting Christ "in the air" in 1 Thess 4:17 sought to allay the Thessalonian Christians' anxiety about the fate of their departed fellow believers in view of the Greek conception of the air as the abode of the gods, *daimones,* and souls of the departed. The "meeting in the air" is not a literal rapture of believers but a symbolic depiction of the final battle of Christ and the powers of darkness that oppose him and his people.—C.R.M.

1843. C. L. QUARLES, "The 'ΑΠΟ of 2 Thessalonians 1:9 and the Nature of Eternal Punishment," *WestTheolJourn* 59 (2, '97) 201-211.

This article responds to E. Fudge's use of 2 Thess 1:9 as evidence for the annihilation of

the finally impenitent. According to the consensus of recent NT scholars, the ἀπό phrase of 2 Thess 1:9 describes exclusion from the presence of God as the essence of divine punishment. The article argues in favor of another exegetical possibility in which the ἀπό phrase describes divine punishment as caused by or originating from the presence of the Lord. The common adjectival force of the preposition, the OT background, and parallels from the NT and the Pseudepigrapha lend strong support to the causal interpretation.—C.R.M.

1844. I. H. MARSHALL, "Recent Study of the Pastoral Epistles," *Themelios* 23 (1, '97) 3-29.

After looking at commentary resources on the Pastoral epistles, the article discusses recent scholarship on important issues in their interpretation: the origin of the epistles, the acceptability of pseudonymity, language and theological style, amanuensis theories, non-deceptive post-Pauline composition, the problem of structure, and the nature of their theology. A bibliography is included on pp. 22-28.—D.J.H.

1845. T. SÖDING, "Mysterium fidei. Zur Auseinandersetzung mit der 'Gnosis' in den Pastoralbriefen," *IntKathZeit/Communio* 26 (6, '97) 502-524.

The article first considers the theology of the "gnostics" combated in the Pastorals: the "gnostic" teaching, the character of "gnosis," the "gnostic" reform, and the fascination of "gnosis." Then it considers the critique of "gnosis" in the Pastorals, passion for the truth (the truth of the gospel, conveying knowledge in the church), key Pauline theological perspectives (on creation, the Law, history, eschatology, grace, and ethics), and pastoral theology as the conquest of "gnosis."—D.J.H.

1846. F. WEIDMANN, "The Good Teacher: Social Identity and Community Purpose in the Pastoral Epistles," *Journal of Higher Criticism* [Madison, NJ] 2 (2, '95) 100-114.

The portrayals of the character and activity of community leaders, the community, and the rivals of the community in the Pastoral epistles serve to call the addressees to engage in behavior that will instruct and persuade. The Pastoral epistles build on a tripartite understanding of social boundaries within which the addressees (provided with various descriptions of the good teacher) are challenged to act. Toward those within the community and those far outside of it the good teacher will show kindness and gentleness. Toward those who are close outsiders (i.e. the rival teachers) the good teacher is to expend little or no effort.—C.R.M.

Pastorals, § 42-1763.

1847. A. J. KÖSTENBERGER, "Ascertaining Women's God-Ordained Roles: An Interpretation of 1 Timothy 2:15," *BullBibRes* 7 ('97) 107-144.

After a survey of the history of the interpretation of 1 Tim 2:15 (patristic, Reformation, modern), the article offers a detailed exegetical investigation of the phrase σωθήσεται διὰ τῆς τεκνογονίας and considers possible references to gnostic teaching and Gen 3:15 or 16. It concludes that 1 Tim 2:15 is best rendered: "She (i.e. the woman) escapes (or is preserved; gnomic future) [from Satan] by way of procreation (i.e. having a family)." The sense of the injunction is that women can expect to escape Satan under the condition of adhering to their God-ordained role centering around the natural household.—C.R.M.

2 Tim 1:7, § 42-1825.

1848. T. G. LONG, "Bold in the Presence of God. Atonement in Hebrews," *Interpretation* 52 (1, '98) 53-69.

The preacher of Hebrews speaks existentially about the kind of religion in which he fears the congregation is ensnared, one of repeated ritual requiring endless and costly sacrifice that does not heal and cannot cleanse the perpetually guilty conscience (see Heb 9:9). In battling the despondency of his congregation the preacher possesses as his only weapon the spoken word. He employs three primary images to describe the atoning work of the Son: hero, liberator, and priest.—D.J.H.

1849. J. C. MCCULLOUGH, "Anti-Semitism in Hebrews?" *IrBibStud* 20 (1, '98) 30-45.

After discussing the terms anti-Semitism and anti-Judaism and whether christological claims are necessarily anti-Jewish, the article assesses the attitude toward Judaism in Hebrews. It concludes that Hebrews is a contribution by a 1st-century Jewish author to the debate as to which direction Judaism should take. As part of an *intra-muros* debate, therefore, it can be read as a dialogue within the Judaism of that time rather than as an anti-Jewish tract.—C.R.M.

1850. A. VANHOYE, "La novità del sacerdozio di Cristo," *CivCatt* 149 (3541, '98) 16-27.

With particular attention to Hebrews, this reflection on the newness of Christ's priesthood deals with Christ as the mediator of the new covenant between God and human beings, the new concept of sanctification in comparison with the OT concept, and the newness of Christ's priestly offering (new scope, new content, new way of offering, and new dynamism set in motion).—D.J.H.

1851. B. R. SCOTT, "Jesus' Superiority over Moses in Hebrews 3:1-6," *BiblSac* 155 (618, '98) 201-210.

After reviewing the background of the Jesus/Moses comparison in Heb 3:1-6, the article presents an exegesis of the passage with particular attention to three foundational themes: covenant, access to God, and faithfulness. The contrast between Jesus and Moses in Heb 3:1-6 is not polemical in purpose but serves as a rhetorical device to persuade the readers to accept the new covenant, to enjoy their direct access to God, and to recognize Jesus Christ as the faithful mediator between God and humans.—C.R.M.

1852. [Heb 10:32–13:17] D. KIM, "Perseverance in Hebrews," *SkrifKerk* 18 (2, '97) 280-290.

While the whole of Hebrews deals with perseverance, this theme culminates in 10:32–13:17, which forms a structural unit bonded together by the appeal to the readers to remain steadfast in the face of adversity. The article treats each semantic unit successively (10:32-39; 11:1-2; 11:3-31; 11:32-38; 11:39-40; 12:1-13; 12:14-29; 13:1-17). The main concern of Heb 10:32–13:17 is to motivate the readers to persist in their loyalty to their Christian faith.—C.R.M.

1853. E. MENGELLE, "La estructura de Hebreos 11,1," *Biblica* 78 (4, '97) 534-542.

Heb 11:1 defines πίστις according to a concentric structure, with πραγμάτων at the center: "So then, faith is the basis of [transcendent] realities that are hoped for, proof of the [tran-

scendent] realities that are not seen." The terms ὑπόστασις and ἔλεγχος must be taken in an objective rather than a subjective sense.—D.J.H.

1854. B. HEININGER, "Hebr 11.7 und das Henochorakel am Ende der Welt," *NTStud* 44 (1, '98) 115-132.

By choosing the term χρηματισθείς in rewriting Genesis 6–7 in Heb 11:7, the author of Hebrews used a Greek word that had a context in oracular speech and would have been received in this sense in Hellenistic Judaism. It would also have evoked OT passages about communication between God and humans through oracles and dreams. This thesis is confirmed by the designation of Noah as a mantic in Jewish literature and by the oracle about the end of the world in *1 Enoch* 65:1-12.—D.J.H.

1855. J. ŁACH, "'Patrzmy na Jezusa' (Hbr 12,2) ('Avendo lo sguardo fisso a Gesú' [Eb 12,2])," *StudTheolVars* 35 (2, '97) 49-55.

The essay reflects on the significance of the figure of Christ for Christian life on the basis of the opening verses of Hebrews 12. Christ himself is a witness of our trials through enduring oppression. He is our leader (ἀρχηγός, v. 2), our guide on the way every day.—C.R.M.

Catholic Epistles

1856. R. F. CHAFFIN, "The Theme of Wisdom in the Epistle of James," *AshTheolJourn* 29 ('97) 23-49.

After noting the debt of James to the OT wisdom literature and the purpose of the wisdom themes in the epistle, the article examines four themes of wisdom in James: OT figures who embodied wisdom, prayer, peace, and eschatology.—C.R.M.

1857. F. HAHN AND P. MÜLLER, "Der Jakobusbrief," *TheolRund* 63 (1, '98) 1-73.

This survey of research on the letter of James covers material published mainly after World War II and especially since the 1970s. It is divided into eight major sections: bibliographical information (commentaries and monographs, articles), basic questions in the history of research, textual criticism (editions, problematic texts, new finds), disposition and genre, major theological concerns (God, anthropology, Christ, salvation, faith, works, wisdom, action, present and future), tradition (OT, wisdom, Jesus, Paul), the person of James and the addressees, and place in the canon.—D.J.H.

1858. H.-W. NEUDORFER, "Ist Sachkritik nötig? Anmerkungen zu einem Thema der biblischen Hermeneutik am Beispiel des Jakobusbriefs," *KerDog* 43 (4, '97) 279-302.

Sachkritik does not solve exegetical problems. Rather, it is necessary to make further distinctions in exegesis and take into account the unity of Scripture. When one attends to the specific character and function of the letter of James, its terminology, and theology, there is no need to judge as contradictory the teachings about justification proposed by Paul and James. As D. Bonhoeffer said, "Only the believer is obedient, and only the obedient believes."—D.J.H.

1859. W. POPKES, "The Composition of James and Intertextuality: an Exercise in Methodology," *StudTheol* 51 (2, '97) 91-112.

This paper draws attention to the linkage between intertextuality and the composition of

James and to what this implies for James' strategy of argumentation. After methodological considerations and a survey of recent approaches to the composition of James, it calls for a reappreciation of the diachronic dimension in terms of intertextuality, which exceeds mere source criticism. Then it presents Jas 4:5-6 as a test case of intertextuality, and deliberates on the argument and place of James 4. It concludes that an intertextual approach puts us in a better position to distinguish between the thought-structure of the source material and of the epistle at the synchronic level.—C.R.M.

1860. C. J. COLLINS, "Coherence in James 1:19-27," *JournTransTextling* 10 ('98) 80-88.

The article presents exegetical comments on Jas 1:19-27 to clarify the flow of thought and to illustrate the thematic coherence in the three paragraphs (vv. 19-21, 22-25, 26-27). The passage concerns the manner in which James wanted his audience to listen to their leader/teacher when he spoke in their worship service.—C.R.M.

1861. R. B. COMPTON, "James 2:21-24 and the Justification of Abraham," *Detroit Baptist Seminary Journal* [Detroit] 2 ('97) 19-45.

While Paul argues in Rom 4:1-3 that Abraham's justification was *sola fide,* James appears to argue for just the opposite in Jas 2:21-24. Assuming that when properly interpreted there can be no real conflict between Paul and James, the article critiques previous attempts at reconciling their views, offers a verse-by-verse examination of Jas 2:21-24, and presents an overall statement as to the harmonization of James and Paul on the justification of Abraham.—C.R.M.

1862. C. J. COLLINS, "James 5:14-16a: What is the Anointing For?" *Presbyterion* 23 (2, '97) 79-91.

After preliminary text-linguistic and literary observations on Jas 5:14-16a, the article discusses the "prayer of faith," the interpretation of σῴζω and ἐγείρω, the meaning of ἀσθενέω and κάμνω, the future reference of the κἄν clause, and the reason for anointing with oil. James directs those who are dangerously ill to call the elders to pray for them: for recovery, if God should will it, but more importantly in preparation for the world to come. The anointing expresses God's promise of eschatological life.—C.R.M.

1–3 John, § 42-1730.

1863. W. L. RICHARDS, "An Analysis of Aland's *Teststellen* in 1 John," *NTStud* 44 (1, '98) 26-44.

In order to determine the accuracy of the classifications derived from the 98 test passages chosen by K. Aland from the Greek manuscripts of the Catholic Epistles, the article compares his data with the full collations of 112 manuscripts of 1 John, and concludes that the full collations of 1 John confirm 83% of Aland's classifications for the Catholic Epistles. It is clear that some of the classifications from among the remaining 17% require modification, and that further testing of the entire *Teststellen* method should be done.—D.J.H.

1864. S. J. JOUBERT, "'Die einde is hier!' Tekstuele strategie en historiese verstaan in die Judasbrief ('The end is here!' Textual strategy and historical understanding in the Letter of Jude)," *HervTeolStud* 53 (3, '97) 543-556.

After discussing the performative functions of persuasive discourse, the article recon-

structs the social-historical context of the letter of Jude, and provides a literary analysis of the letter's rhetorical strategies that sought to persuade the intended readers to reject the group of teachers in their midst with conflicting perceptions of reality. Jude identifies the opponents with the notorious archetypes of sinners from history who defined the nature of sin and disobedience to God, and relates the present chaos caused by them to the final eschatological events in the divine calendar.—D.J.H.

1865. S. J. JOUBERT, "Facing the Past. Transtextual Relationships and Historical Understanding in the Letter of Jude," *BibZeit* 42 (1, '98) 56-70.

The letter of Jude uses well known figures and groups from Jewish history as "visible" representations of the spiritual realities of the readers, and so forces readers to choose sides—either with "significant others" such as God, Christ, the Holy Spirit, the heavenly beings, and the apostles (including Jude), or with representatives of "illegitimate versions of reality" such as Satan, the fallen angels, the people of Sodom, and evil characters such as Cain, Korah, and Balaam (and, of course, the intruders into their community). It addresses the anomalies of the present in terms of the notion of continuity and similarity regarding divine involvement in history.—D.J.H.

1866. J. S. ALLEN, "A New Possibility for the Three-Clause Format of Jude 22-3," *NTStud* 44 (1, '98) 133-143.

The three clauses of Jude 22-23 (as they appear in the Sinaiticus reading) refer to one group of persons (the doubting) rather than three persons. Jude 22-23 should be translated as follows: "Have mercy on those who are doubting; save them, seizing them from the fire; have mercy on them with fear, hating even the garment stained by the flesh." This interpretation is based on the weakness of other interpretations, analogous biblical and classical texts, verses in Jude that display similar use of the idiom in question, and context and thought-flow.—D.J.H.

Revelation

1867. R. BAUCKHAM, "God in the Book of Revelation," *ProcIrBibAssoc* 18 ('95) 40-53.

The theme of the book of Revelation is the coming of God's universal kingdom. This paper focuses on some aspects of Revelation's understanding of God to convey some impression of its distinctive method of doing and expressing theology. It focuses on answering the question: Who is this God whose kingdom is coming? Thus it treats a theocentric and theological vision, the Alpha and the Omega, the One who is and who was and who is to come, etc. It concludes that Revelation's remarkably high Christology is a careful and deliberate attempt to include Jesus Christ in its understanding of the one God of Jewish monotheism.—C.R.M.

1868. E. COTHENET, "Liturgie céleste et liturgie de l'Église d'après l'Apocalypse," *EspVie* 107 (24, '97) 529-535.

After considering elements that pertain to the heavenly liturgy in Revelation, the article discusses features that may reflect the church's liturgy (especially chaps. 1 and 5), the hymns and prayers, and the liturgical function of the community. Revelation invites us to live a litur-

gy engaged in the harsh realities of this world against the horizon of the heavenly liturgy.—D.J.H.

1869. J. CUNNINGHAM, "The Prophetic Time Periods in Daniel and Revelation," *Journ RadRef* 7 (2, '98) 4-19.

The article examines in context the time periods mentioned in Daniel (7:25; 8:13-14; 9:24-27; 12:7; 12:11; 12:12) and Revelation (11:2; 11:3; 12:6; 12:14; 13:5) to determine which of the rival approaches (preterist, historicist, futurist) to the interpretation of biblical prophecy is correct. It concludes that the political geography of the Middle East today increasingly resembles that of the ancient Near East.—C.R.M.

1870. G. GERAGHTY, "The Book of Revelation: An Aid to Primary Evangelization as We Await the Third Millennium," *African Christian Studies* [Nairobi] 13 (2, '97) 53-62.

After reflecting on links between the book of Revelation and Maasai culture, the article calls attention to the process of ἀνάμνησις witnessed in Revelation 2–3 (gathering, listening, sharing, departing) and considers its value in evangelization today.—D.J.H.

1871. W. HARRINGTON, "Worthy is the Lamb," *ProcIrBibAssoc* 18 ('95) 54-70.

This paper contends that the image of the suffering Lamb in Revelation transforms the image of Christ as divine warrior (see chap. 19). It justifies this interpretation by examining texts throughout the book (1:4-8; 1:9-20; 5:1-14; 7:9-17; 12:7-12; 14:1-5; 14:14-16; 15:1-4; 19:11-21; 21:1–22:5). If John proceeds to paint the power and triumph of the Lamb, he wants it understood that the decisive victory of the Lamb was won on the cross.—C.R.M.

1872. M. V. LEE, "A Call to Martyrdom: Function as Method and Message in Revelation," *NovTest* 40 (2, '98) 164-194.

Revelation exhibits a chiastic structure that both interprets the central message of the book and compels the audience to follow this message. The message is that through God's sovereignty over the universe, Christ's death and resurrection provide the model whereby the saints understand their own death as the prerequisite to eternal life. The method is provided through a structure which allows the audience to participate in the revelatory experience and also compels them to choose sides in the battle between good and evil. The work culminates in chaps. 13–14, where the believers must decide whether to serve the beast or Christ. This is a paradoxical decision in which saving one's life in the present means eternal damnation, but losing one's life willingly leads to eternal life.—D.J.H.

1873. E. MEYER, "'n Godsleer van Openbaring soos vervat in die himnes (A Theology of Revelations as imbedded in the hymns)," *SkrifKerk* 18 (2, '97) 305-322.

The author of Revelation not only wrote the hymns in the book but also used them specifically to express his theology and Christology. These hymns offer humankind real hope by calling one and all to the center and true reason for existence: the worship of God.—D.J.H.

1874. R. M. PRICE, "Saint John's Apothecary: *Différance,* Textuality, and the Advent of Meaning," *BibInt* 6 (1, '98) 105-112.

A deconstructive reading of the Apocalypse paralleling J. Derrida's exegesis of the *Phaedrus* in "Plato's Pharmacy" (in *Dissemination,* 1981) suggests that what is revealed in

Revelation is something about language and texts in general. John, like Plato, means to denigrate writing—even though to do it he must write! He means to exalt speech, the living Word of God who appears at the climax to banish the forces of textual chaos (Rev 19:11-15). John drives the φάρμακοι from the heavenly city arm in arm with the idolaters (22:15). The poison of the Bible's language is that it tempts the reader to make this stammering speech about God into God.—C.R.M.

1875. P. PRIGENT, "Révélation Biblique et Expression Artistique," *FoiVie* 96 (5, '97) 3-26.

This investigation of the iconography of Revelation first provides basic information about the book, and then in three "acts" discusses how various scenes in the book have been portrayed by artists (L. Cranach, S. Dali, J. Lurçat, B. Buffet, L. Fini, and J. van Eyck). Ten artistic representations are included on pp. 7-9, 21-26.—D.J.H.

1876. U. VANNI, "Linguaggio, simboli ed esperienza mistica nel libro dell'Apocalisse. I," *Gregorianum* 79 (1, '98) 5-28.

After explaining mysticism, language, and symbolization with reference to various texts in Revelation, the article considers the mysticism of Rev 1:4–3:22 with its focus on the risen Christ at the center of the community. Then it discusses mystical experience according to the second part of the book (chaps. 4–5), with particular attention to the manifestation of God and to Christ as the Lamb.—D.J.H.

Revelation, § 42-2115.

1877. E. LAVERDIERE, "Discovering the Book of Revelation—IV. The Opening Salutation (1:4-8): An Introductory Dialogue (cont.)," *Emmanuel* 104 (1, '98) 24-31.

This installment deals with the seven spirits before the throne (Rev 1:4c); Jesus Christ, the faithful witness (1:5a); the christological doxology (1:5b-6); and the prophetic announcement (1:7-8).—D.J.H.

1878. D. K. K. WONG, "The Tree of Life in Revelation 2:7," *BiblSac* 155 (618, '98) 211-226.

In the message to the church at Ephesus, Christ promises believers that they will "eat of the tree of life . . . in the paradise of God" (Rev 2:7). The article discusses the background of this blessing, the nature of the blessing (eternal life in the New Jerusalem), and its recipients (all believers).—D.J.H.

Rev 11:3-13, § 42-1693.

1879. W. RILEY, "Who is the Woman of Revelation 12?" *ProcIrBibAssoc* 18 ('95) 15-39.

A narrative analysis of Revelation 12 indicates that the author intended the sign of the woman to be intelligible either within the chapter or in the context of Revelation as a whole. Reading Revelation 12 intertextually leaves us with some confidence that Scriptures familiar to author and audience have been used by the seer to ensure that the woman clothed with the sun is identified as Daughter Zion, specifically as Mother Zion. In other words, the woman is presented as the people of God, fruitful mother, divinely beloved and protected, even though she is satanically threatened.—C.R.M.

1880. [Rev 12–13] M. CAHILL, "The Horror Story: A Component of the Book of Revelation," *ProcIrBibAssoc* 18 ('95) 71-77.

After briefly noting that we are learning to live with the fact that parts of the biblical writings are fictional in genre, the article suggests that the horror story is a subgenre of Revelation, locates the element of horror story in the strict sense to chapters 12–13, and identifies its function as a form of catharsis that strengthens Christians for persecution.—C.R.M.

BIBLICAL THEOLOGY

1881. B. JANOWSKI, "Der eine Gott der beiden Testamente. Grundfragen einer Biblischen Theologie," *ZeitTheolKirch* 95 (1, '98) 1-36.

Biblical theology must not only reflect the diversity of biblical writings but also bear in mind that the Christian Bible consists of two parts, the first of which, the "Old Testament," is identical with the Tanak, the Bible of Israel. This double function has consequences for Christian-Jewish dialogue. Both parts bear witness to the one God.—D.J.H.

1882. D. T. OLSON, "The Bible and Theology: Problems, Proposals, Prospects," *Dialog* 37 (2, '98) 85-91.

After noting four problems involved in relating the Bible and theology, the article discusses four positive proposals: a canonical biblical theology (B. S. Childs); a social-rhetorical OT theology (W. Brueggemann); a christocentric biblical theology (F. Watson); and complexity and coherence in the interplay of the Bible, theology, and society (M. Welker and W. Schweiker). It concludes with four reflections on prospects for integrating biblical study and theology.—D.J.H.

Christology

1883. M. AMALADOSS, "Images of Christ and Orientations in Mission. A Historical Overview," *Vidyajyoti* 61 (11, '97) 732-741.

The article explores the relation between mission and the following images of Jesus: Messiah or eschatological Lord, heavenly Lord, King of Kings, iconoclast, "mysteric" Christ, liberator, and servant. Today Jesus the servant will be the model for mission, though liberation and dialogue remain actual. The kenotic Christ will be the mysteric Christ on the cross.—D.J.H.

1884. J. COSTADOAT CARRASCO, "Características y alcances de la humanidad de Jesucristo," *TeolVida* 38 (3, '97) 163-174.

The humanity of the Son of God is a mystery of the mercy of God. The perfection of humanity in Jesus Christ consists in having shared our human psychology and risked all his being in obedience to his Father and out of love for fallen humanity. Jesus is human like all humans, apart from sin. In Jesus it has been revealed that God competes not against humanity but against inhumanity.—D.J.H.

1885. D. FREDRICKSON, "What Difference Does Jesus Make for God?" *Dialog* 37 (2, '98) 104-110.

With reference to texts in Paul's letters (especially Phil 2:6-11 and Rom 5:1-11) and

Mark's Gospel, the article explores how Jesus' action for us brings us into the life of God. Because we live in God's life, God can no longer be the same. Because God rejoices in Jesus' action, God is changed.—D.J.H.

1886. D. JACOBSON, "Sophiagate," *Dialog* 37 (2, '98) 99-103.

In the OT Woman Wisdom represents an absorption of goddess language into the monolatrous faith of postexilic Judaism. The NT connection between Jesus and Sophia opens up a fruitful way to speak about Christology and creation.—D.J.H.

1887. D. J. LOSE, "The Historical Jesus and the So-Called Crisis of Christology," *Dialog* 37 (1, '98) 38-45.

This essay examines the relation between contemporary Jesus research and Christology by placing recent historical-critical studies of Jesus under the lens of neo-orthodox claims. After suggesting a broad typology of christological proposals with which to assess the present situation, it examines R. Bultmann's understanding of the ambiguous nature of history and suggests how this stance can assist in addressing the questions raised by contemporary scholarship (the inescapable element of confession in all historiography and life).—C.R.M.

1888. G. MARCHESI, "Il volto di Gesù nel Nuovo Testamento," *CivCatt* 148 (3540, '97) 553-566.

After tracing the development from the invisible God to God made visible in Jesus Christ within the Bible, the article discusses the term πρόσωπον ("face") in the linguistic usage of the NT, NT texts pertinent to the "face" of Christ the human-divine one, and the idea that whoever sees Christ sees the Father.—D.J.H.

1889. J. F. MCGRATH, "Change in Christology: New Testament Models and the Contemporary Task," *IrTheolQuart* 63 (1, '98) 39-50.

The article first reviews the two models of early christological development that have predominated: the syncretistic view that changes in doctrinal formulation occurred primarily due to the influence of contacts with new religions or cultures, and the organic view that doctrinal changes were an outworking of the implications of what was present in the system of belief from the beginning. Then it proposes as a way out of the impasse the view that the changes in doctrine were due to pastoral concerns in the sense that new formulations arose as traditional doctrines were applied to or defended in new situations.—D.J.H.

1890r. G. O'COLLINS, *Christology. A Biblical, Historical, and Systematic Study of Jesus* [*NTA* 40, p. 369].

K. L. SNODGRASS, "Christology and the Historical Jesus," *BullBibRes* 7 ('97) 255-257.—This comprehensive and relatively balanced treatment of Christology provides an unusual and interesting discussion. As much as anything, it reveals the enormous difference between biblical and traditional systematic theology. The most troublesome area is the relation of the human and divine in Jesus, and in particular the claim that Jesus was aware of his divine sonship but had no memory of preexistence. A further topic requiring comment is the author's legitimate but ineffective attempt to raise feminist issues. This is a helpful book for students and general readers, which will stimulate thought and debate.—D.J.H.

1891. G. O'Collins, "Images of Jesus: reappropriating titular christology," *Theology Digest* [St. Louis, MO] 44 (4, '97) 303-318.

There may well be room for a renewed titular Christology as a Christology of images. After calling attention to the relative neglect of the christological titles in recent biblical scholarship, the article takes up the case for the significance of the titles "Lord" and "Last Adam," and looks at "Wisdom" and some other titles used for Jesus in Scripture and theology. It concludes that the christological images and titles can contribute greatly to our understanding of Jesus and to our search for truth, goodness, and beauty.—D.J.H.

1892. W. Pannenberg, "The Historical Jesus as a Challenge to Christology," *Dialog* 37 (1, '98) 22-27.

What passes as the authority of historical competence in the Jesus Seminar [§ 42-1595] is unfortunately often claimed for judgments that are not unprejudiced. The task of Christology is to account for Jesus' divine sonship in terms of explicating what is implicit in his teaching on the kingdom with regard to his own person. However, any attempt to reconstruct on that basis historically and systematically the rise of the early Christian teaching on Jesus Christ the Son of God has to wrestle with the thorny issue of Jesus' resurrection—thorny not in the early Christian experience but in terms of our contemporary conception of reality.—D.J.H.

1893. C. Schönborn, "Der Weg der neuzeitlichen Christologie. Versuch einer Diagnose," *TheolGlaub* 88 (1, '98) 1-12.

The three pillars of Christology—Scripture, tradition, and personal experience—have collapsed under the critical spirit of modern times. Nevertheless, the figure of Jesus Christ seems to be stronger than this kind of criticism, since Jesus Christ in person is the foundation of Christology.—D.J.H.

1894. D. J. C. van Wyk, "Die oorspronge van die belydenis 'Jesus is God' in die vroegste Christendom: 'n Ondersoek na metodes en kriteria (The origins of the confession 'Jesus is God' in earliest Christianity: A quest for sound methodology and criteria)," *HervTeolStud* 53 (3, '97) 722-750.

In current christological research there is an apparent discrepancy regarding the divinity of Jesus when the results of recent historical Jesus research and the Nicean and Chalcedonian confessions are compared. After delineating the problem, the article considers the origins of the confession "Jesus is God" with reference to methodological issues, appropriate criteria, and the pertinent NT texts and titles.—D.J.H.

1895. W. J. Wildman, "Pinning Down the Crisis in Contemporary Christology," *Dialog* 37 (1, '98) 15-21.

M. J. Borg's approach to Jesus and the revisioning of theology [§ 42-1595] reflects a hard-won synthesis, though it is essentially the same as A. von Harnack's approach. But Borg has gone too far in his christological pruning. All the virtues of his christological viewpoint can be preserved while greatly increasing continuity with the classical christological tradition.—D.J.H.

Christology, § 42-2038.

Church and Ministry

1896. J. TONG, "Biblical Perspectives of Lay Ministry," *StulosTheolJourn* 5 ('97) 97-108.

Through Christ, all believers share in a universal priesthood. The concept of the priesthood of believers is derived from the nature of the church as the people of God, the body of Christ, a spiritual building/temple, and a temple of the Holy Spirit. The content of the priesthood of all believers includes direct access to God, spiritual sacrifices, preaching the word, administration of baptism and the Lord's Supper, and a mediating function.—D.J.H.

1897. F. VOUGA, "Die religiöse Attraktivität des frühen Christentums," *TheolGlaub* 88 (1, '98) 26-38.

The success of early Christianity cannot be explained simply by appealing to social anxieties or needs, as some of its ancient observers suggested. Rather, one must take account of the new anthropology that is included in the proclamation of the gospel. Distinguishing between a person's qualities and God's appreciation of the person as beloved, this proclamation implied both the discovery of the individual and a new quality of human community.—D.J.H.

Various Themes

1898. A. M. AAGAARD, "Helligånden, som er Herre og som levendegør" [The Holy Spirit, as Master or as Life-giver], *DanskTeolTids* 60 (4, '97) 290-305.

The biblical narratives understand God's Spirit to be both the giver and the gift of life. The breathing of the Spirit "from on high" must be construed as the emergence of life—life made possible, made new, enlivened, reconciled, and liberated. The anatomy of the natural and social worlds is porous to the Spirit's power to connect, enliven, and fulfill.—D.J.H.

1899. S. C. BARTON, "Living as Families in the Light of the New Testament," *Interpretation* 52 (2, '98) 130-144.

After observations on two trends in scholarly accounts of the "NT and the family," the article discusses in a theological-ecclesial way texts that may speak in significant ways to family life today (Jn 1:14; Mk 3:33; 1 Pet 3:1; Mt 6:12). Living as Christian families today is not a matter of reproducing the family life of NT times, nor is it a matter of replicating the patterns of authority contained in the NT "household codes." Rather, it is a matter of creative fidelity to the text's witness to the triune life of God, a fidelity inspired by the Spirit and worked out in the fellowship of the church.—C.R.M.

1900. R. BICHELBERGER, "Figures bibliques," *Christus* 178 ('98) 167-177.

After considering the "holy weakness" displayed by Jesus in his *kenosis* and Mary in her Magnificat, the article reflects on the weakness received from God with reference to Esther, Jonah, Joseph, and Gideon. Then it deals with the weakness born of evil with regard to Sarah and Rebecca, Jacob, Judah, Boaz, and David.—D.J.H.

1901. C. BÖTTRICH, "Fasten im Neuen Testament," *Die Zeichen der Zeit* [Leipzig] 52 (1, '98) 11-15.

In the OT and early Judaism, fasting could be a help toward deepening spiritual experi-

ence. Although the NT presents no explicit teaching on fasting, fasting undertaken for the community and to make one free for others (and not as a form of ascetic self-redemption) is consistent with Christian responsibility.—D.J.H.

1902. M. Breneman, "Cosmovisión bíblica frente al paganismo moderno (Primera de dos partes)," *Kairós* [Guatemala City] 20 ('97) 29-49.

The nonbiblical worldview that prevails today is similar to the pagan worldview of antiquity and is at war with the biblical worldview. With reference primarily to OT texts, this installment discusses Israel's vision of the world vis-à-vis the pagan world and the place of God in the biblical worldview.—D.J.H.

1903. C. Brown, "'A Huge Burden of Guilt.' Christianity and Nature," *ExpTimes* 109 (5, '98) 139-142.

L. White's charge that the Judaeo-Christian tradition was largely to blame for the ecological crisis is partly correct. But he drew solely on Genesis 1–2 and made no recourse to other biblical texts (especially Jesus' teachings). Jesus' simple life-style and willingness to live in peace with the wild animals (see Mk 1:13) should be our ethos also.—D.J.H.

1904. D. A. Carson, "Reflections on Salvation and Justification in the New Testament," *JournEvangTheolSoc* 40 (4, '97) 581-608.

After delineating three assumptions, this article draws attention to the common ground between Catholics and evangelicals on salvation, outlines four problem areas that they should not trip over, summarizes what the Bible says about salvation (with reference to God; history and eschatology; Christology; Christ, the kingdom, and the cross; and justification), and makes some broader doctrinal connections and practical reflections.—D.J.H.

1905. R. de Menezes, "The Biblical Jubilee Year: Origin and Significance," *Vidyajyoti* 61 (10, '97) 651-668.

After considering some forerunners of the biblical jubilee year and the reinterpretation of the Sabbath year in Lev 25:1-7, the article discusses the jubilee year as it is described in Leviticus 25: etymology and meaning, time and manner of celebration, honesty in property transactions, right of redemption for ancestral property and for persons, and the origin of the legislation. While the OT jubilee year refers to a recurring pattern, Jesus in Lk 4:16-21 announces a one-time, irrevocable, general, and universal amnesty.—D.J.H.

1906. W. J. Dumbrell, "Justification and the New Covenant," *Churchman* 112 (1, '98) 17-29.

The article responds to G. Bray's contention [§ 40-954] that modern covenantal theory reduces faith to belief and sin to no more than separation or alienation. It discusses faith and justification, the justification debate, righteousness, and Paul and the new covenant. It concludes that the most important issue in the present debate is an understanding required of the nature and the significance of the new covenant. True biblical interpretation requires a careful appreciation of the full implications of the progression of salvation history.—C.R.M.

1907. D. Flemming, "Biblical Theological Foundations for a Response to Religious Pluralism," *Asbury Theological Journal* [Wilmore, KY] 52 (2, '97) 43-61.

In both the OT and the NT, there is a tension between exclusiveness and universality

regarding religious pluralism. Other religions can be the arena for sinful opposition to God and for God's gracious activity that prepares people for the final and saving revelation in the Christ-event. To admit the possibility of salvation apart from explicit knowledge of Jesus Christ is not to flirt with universalism. Neither does it diminish the urgency of the task of world evangelism.—D.J.H.

1908. C. GENEVAZ, "Peut-on perdre le salut?" *RevRéf* 49 (2, '98) 15-32.

With reference to various biblical texts, the article reflects on the nature of saving faith and whether one can lose salvation. One who has been gratuitously justified by faith in Jesus courts no danger of losing it, because salvation resides in the hands of God alone.—D.J.H.

1909. E. S. GERSTENBERGER, "Gott in unserer Zeit. Perspektiven einer kontextuellen und ökumenischen Theologie," *Die Zeichen der Zeit* [Leipzig] 52 (1, '98) 2-8.

After reflecting on the relation between universality and contextuality, the article considers OT experiences of God and the different contexts in which they took place: family faith, covenant of settlers, tribal and state religion, and the Jewish confessional community. Then it discusses the quest for God in our time, and concludes that theology must become both contextual and ecumenical.—D.J.H.

1910. D. GONNEAUD, "Dans le sacerdoce d'Israël, le ministère de Jésus," *NouvRevThéol* 120 (1, '98) 18-31.

Taking the Shoah as a starting point, the article reflects on the election of Israel and the relevance of its priesthood in human history. Then it considers Israel's role both within history and with regard to the future promised by God. Finally it links this perspective to the immaculate conception as a way of illumining Jesus' ministry (with particular attention to the temptation narratives) as a confirmation of Israel's priesthood.—D.J.H.

1911. M.-L. GUBLER, "So vielerlei Arten von Sprachen gibt es in der Welt, und keine ist ohne sinnvollen Laut . . . (1 Kor 14, 10 f). Sprache und Sprachen," *Diakonia* 29 (2, '98) 75-86.

After considering the gap between popular discourse today and church-talk, the article reflects on various aspects of language in the Bible: the word of God as an event, a time to speak and a time to be silent, Jesus' speaking in parables, Jesus as the "word of life" (1 Jn 1:1), "hope through the encouragement of the Scriptures" (Rom 15:4), the gospel as good news, and "homeland and future."—D.J.H.

1912. D. LYS, "Les Malheurs de Sophie (Dialogues). Christophe, Sophie," *FoiVie* 96 (5, '97) 73-91.

Taking the form of dialogues between Christophe and Sophie and with frequent references to various OT and NT texts, the article treats three main topics: creation, the name, and evil.—D.J.H.

1913. J. P. MORELAND, "Ethical Egoism and Biblical Self-Interest," *WestTheolJourn* 59 (2, '97) 257-268.

Self-interest is part of biblical teaching, especially in association with rewards and punishments. But ethical egoism neither captures adequately the nature of biblical self-interest, nor

is it the best normative ethical theory in its own right. Christians should include self-interest as an important part of their moral and religious lives without advocating ethical egoism in the process.–D.J.H.

1914. D. C. MURCHISON, "Scripture, Tradition, Knowledge and Experience. A Review of Some Recent Literature from the Church's Conversation on Homosexuality," *Ecum Rev* 50 (1, '98) 48-53.

Of the six recent books discussed in this article, three give particular attention to Scripture: M. Soards, *Scripture and Homosexuality. Biblical Authority and the Church Today* (1995); R. L. Brawley (ed.), *Biblical Ethics and Homosexuality. Listening to Scripture* (1996); and C.-L. Seow (ed.), *Homosexuality and Christian Community* (1996).—D.J.H.

1915. J. O'CONNELL, "The God of Israel: from Abraham to Mary," *Month* 31 (2, '98) 50-57.

For Jews in biblical times, the God of Israel was the beginning and the end, and the holy one. They believed that this God had offered them a covenant while remaining the Lord of the nations. Jesus consolidated the universalist mission that the later prophets began to glimpse, and founded his church to work for the coming of God's kingdom.—D.J.H.

1916. C. OSIEK, "Changing Images of God and Christ," *Journal of Constructive Theology* [Durban] 3 (2, '97) 3-12.

With reference to biblical as well as patristic and theological texts, the article discusses the use of feminine imagery for God, the Holy Spirit, and Christ.—D.J.H.

1917. W. C. PLACHER, "If God Has Found Us," *Dialog* 37 (2, '98) 111-115.

If one is to encounter Jesus as God's self-revelation in the biblical stories, one must affirm that the Bible gives a consistent and truthful portrait of who Jesus was, and that this Jesus was the self-revelation of God.—D.J.H.

1918. S. PURVIS, "A Question of Families," *Interpretation* 52 (2, '98) 145-160.

The Bible as a patriarchal document constitutes a problem for contemporary families. It does not offer a normative model for contemporary family structures or relationships. Rather, the Bible is best seen as stories about God and about human relationships with God. It reminds all contemporary families that justice and mercy for all is the fundamental challenge for us all. As a theocentric document, the Bible redirects our self-absorbed questions toward those who are in greatest need. In this regard, the Bible's concern with and instruction for biblical families is directly relevant to our own.—D.J.H.

1919. J. A. RODRÍGUEZ ROCA, "Satanás, la realidad del mal y la fe cristiana," *RazFe* 237 (1192, '98) 181-195.

With reference to various OT and NT texts, this discussion of the recurrent theme of Satan deals with Satan's relation to Yahweh in the OT and early Judaism, Jesus' struggle against the forces of evil, overcoming the fatalism associated with sickness, the satanic activity of sin and oppression, God's definitive victory in Christ over the evil one, the ecclesial contribution regarding evil and freedom, evil and the evil one, the personalization of evil, and rules for discernment.—D.J.H.

1920. G. ROTTENWÖHRER, "Lernen — *der* Zugang zum Evangelium," *MünchTheolZeit* 49 (1, '98) 33-37.

Jesus the teacher enabled disciples to enter his school and presented "a new teaching with authority" (Mk 1:27). The gospel (see Rom 1:16-17) gives shape and power to all Christian theology, so that theology must be regarded as the "haidmaid" of the gospel.—D.J.H.

1921. R. ROUTLEDGE, "'An Evil Spirit from the Lord'—Demonic influence or divine instrument?" *EvangQuart* 70 (1, '98) 3-22.

Taking as its starting point 1 Sam 16:14 ("an evil spirit from the Lord"), the article considers OT and early Jewish evidence regarding evil spirits, demons, angels (including rebellious angels), and sons of (the) god(s) and the divine assembly (including Satan and evil beings). In their understanding of supernatural, spiritual beings, there is no fundamental incompatibility between the OT and NT, and indeed there is a significant measure of correspondence.—D.J.H.

1922. J. A. RUIZ DE GOPEGUI, "As figuras bíblicas do diabo e dos demônios em face da cultura moderna," *PerspTeol* 29 (79, '97) 327-352.

After reflecting on the need for interpretation and on the nature of symbols, the article discusses the biblical symbols of evil (Satan, the devil, demons), their place in God's creation, and Jesus the exorcist. Then it considers how best to interpret and express this biblical evidence in the context of theology and church life today. An appendix provides a translation of *Life of Adam and Eve* 9:1-16.—D.J.H.

1923. B. SCHWANK, "Brunnen und Quellen," *ErbAuf* 74 (1, '98) 58-60.

The article describes wells and springs in the Holy Land, and reflects on references to them in various OT and NT texts (especially Jn 4:1-42). A color photograph of a well appears between pp. 64 and 65.—D.J.H.

1924. J. M. SPRINKLE, "Old Testament Perspectives on Divorce and Remarriage," *JournEvangTheolSoc* 40 (4, '97) 529-550.

The OT contains passages in which divorce and remarriage are allowed under some circumstances, divorce is commanded by God, divorce is condemned by God, God is involved in divorce, and the covenant is the rationale for divorce teaching. The OT evidence shows that divorce is tragically prudent under certain circumstances. Without giving full weight to OT teaching, readers of the NT treatment of divorce are too quick to absolutize the words of Jesus, which are no more to be taken literally than is his command to gouge out your eye if it causes you to sin.—D.J.H.

1925. B. J. STRATTON, "God Re-Viewed: Some Feminist Perspectives on God in the Bible," *Dialog* 37 (2, '98) 92-98.

After raising feminist questions about God in the OT, the article explores whether God acts on behalf of women in the OT, and focuses on the issues of adultery, rape, and abuse. Then it discusses how feminists consider God's relationship to women in the NT, and outlines some directions that feminist scholarship on God in the Bible might take.—D.J.H.

1926. J.-J. SUURMOND, "A Fresh Look at Spirit-Baptism and the Charisms," *ExpTimes* 109 (4, '98) 103-106.

This article attempts to interpret Spirit-baptism as the experience of the atoning power of

God in Christ, cleansing us from the anxious, grasping ego [see § 35-361]. This enables us to live according to our true identity as the image of God, becoming a charism in gratuitous love.—C.R.M.

1927. R. VERCELLINO-ARIS, "Le pardon: une résurrection . . . ," *RevRéf* 49 (2, '98) 33-53.

Forgiveness is a kind of resurrection, since it makes possible new relationships with God, others, and oneself. After considering the reality of evil and sin, the article discusses various aspects of divine and human forgiveness.—D.J.H.

1928. J. W. VOELZ, "Anti-Semitism in the New Testament: Is It a Problem of Semantics?" *ConcJourn* 24 (2, '98) 121-129.

The issue of anti-Semitism in the NT is not a problem of semantics. Rather, it is a problem of pragmatics—the impact of a text upon the receptors of the work. And this makes the matter of translation a very tricky enterprise.—D.J.H.

1929. W. VOGLER, "Wertewandel im Neuen Testament," *Die Zeichen der Zeit* [Leipzig] 52 (1, '98) 27-32.

The article first presents evidence for transvaluation or change of values in the Jesus tradition, Acts, and Paul's letters, respectively. Then it discusses the basis for this change (the revelation of Jesus Christ, the kingdom of God), and reflects on the consequences for our time.—D.J.H.

1930. P. WELLS, "Le Dieu de la Bible est-il intolérant?" *RevRéf* 48 (5, '97) 61-65.

The God of the Bible is intolerant vis-à-vis wickedness, sin, and evil—everything that opposes his holiness and justice. Otherwise, he would not be God. In the present, good and evil are incarnated in persons, whose supreme judge is God.—D.J.H.

1931. R. S. ZEIGER, "Finding Mary in the Scriptures," *HomPastRev* 98 (4, '98) 50-53.

The Blessed Virgin Mary is mentioned in both the first and last books of the Bible (see Gen 3:15; Revelation 12). The Bible teaches: Honor thy mother, Mary, as Jesus did!—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1932. H. D. BETZ, "Antiquity and Christianity," *JournBibLit* 117 (1, '98) 3-22.

In the history of the relationship between the culture of antiquity and emerging Christianity, it is possible to discern certain phases marked by highly intense encounters between antiquity and Christianity, followed by high points of cultural renewal. The article pursues this thesis with reference to the NT; the patristic period (Apologists, gnostics, Church Fathers); the culture of Byzantium; Renaissance, Humanism, Reformation; Enlightenment and Rationalism; the New Humanism; and the 20th century. One can reasonably hope that the study of antiquity and Christianity may again provide criteria of interpretation and conduct for a world that is in danger of losing all meaning and measure.—D.J.H.

1933r. W. BURKERT, *The Creation of the Sacred. Tracks of Biology in Early Religions* (Cambridge, MA: Harvard University Press, 1996).

W. BRAUN ET AL., "Review symposium," *Method & Theory in the Study of Religion*

[Leiden] 10 (1, '98) 84-132.—After Braun's introduction (pp. 84-88) to Burkert's attempt to demonstrate that a theory of religion contained by biology's limits can be argued coherently with reference to a broad range of religious phenomena, four reviewers representing different areas of interest and expertise assess the book's theoretical foundation, weigh the implications of its arguments, and consider its contribution to the study of religion: P. Boyer, a cognitive theorist and cultural anthropologist (pp. 88-92); C. R. Phillips, a classicist (pp. 92-105); T. Masuzawa (pp. 106-114); and D. C. Dennett, a philosopher (pp. 115-128). Burkert offers a four-page response to his reviewers (pp. 129-132).—C.R.M.

1934. L. S. B. MacCoull, "Dated and Datable Coptic Documentary Hands before A.D. 700," *Muséon* 110 (3-4, '97) 349-366.

It is important to examine what few pre-Arab conquest Coptic documentary papyri we have to form an impression of their types of hands and to have usable dating *comparanda* with which to work. The six documentary texts illustrated here (lands sales and transfers, sales contracts, a betrothal contract) may be dated between A.D. 535-625. They form a bridge to a later period of Coptic documentary paleography, extending to as late as the 11th century.—C.R.M.

1935. O. Montevecchi, "Samaria e Samaritani in Egitto," *Aegyptus* 76 (1-2, '96) 81-92.

The article first provides an inventory of references to Samaria and Samaritans in the papyri from Egypt, and in inscriptions and literary works from various parts of the Mediterranean world. Then it situates this evidence in the context of Jewish and Samaritan immigration during and after the time of Alexander the Great.—D.J.H.

1936. J. J. Pilch, "Caves," *BibToday* 36 (1, '98) 47-53.

After noting the geological characteristics that account for the many natural and human made caves in Syro-Palestine, the article briefly notes their various uses (e.g. domestic dwellings, storage). Then it treats a triad of caves associated with key events in the life of Jesus (first epiphany at Bethlehem, tomb in Jerusalem, ascension on the Mount of Olives).—C.R.M.

1937. B. Rochette, "Papyrologica bilinguia Graeco-latina," *Aegyptus* 76 (1-2, '96) 57-79.

After surveying the evidence for the use of Greek and Latin in Greco-Roman and Byzantine Egypt, the article provides an inventory of thirty-seven Greek-Latin bilingual literary papyrological texts (1st/2nd to 6th centuries A.D.), and reflects on the value of this material. These texts provide evidence for the existence of a Greco-Latin Koine in their confusion between the two alphabets and in the phenomenon of writing one language in the alphabet of the other.—D.J.H.

Archaeology

1938. D. Adan-Bayewitz, "Ršymt ʿry ḥwmh whʿdwt hʾrkʾwlwgyt-hhyṣṭwryt mydpt wmgmlʾ (The Tannaitic List of 'Walled Cities' and the Archaeological-Historical Evidence from Iotapata and Gamala)," *Tarbiz* [Jerusalem] 66 (4, '97) 449-470.

After a survey of research on the tannaitic list of "walled cities" (*m. ʿArak.* 9:6; *Sifra be-Har* 4,1 [108c]), the article shows that the archaeological evidence from Iotapata and Gamala

is consistent with the early tannaitic requirements for "walled cities." They were fortified by Gentiles at a relatively early date before passing into Jewish hands. On both archaeological and literary-halakic grounds there is no reason to date the list of "walled cities" to after the Second Temple period.—D.J.H.

1939. Y. BARUCH, "ʾtr mn htqwpwt hrwmyt hqdwmh whbyzʾnṭyt bʾe-dêr, ḥbrwn (A Site of the Early Roman and Byzantine Periods at ed-Deir, Hebron)," *ʿAtiqot* 32 ('97) 109-117, 44*.

Rescue excavations undertaken in 1992 at ed-Deir near Hebron revealed a large courtyard house, a cairn, and a small building near the road. Structure 2 (in the center of the courtyard) must have been founded in the early Roman period, abandoned at the end of that period, and reoccupied in the 5th century A.D. Of the eight coins found at the site, five are from the early Roman period (1st century A.D.).—D.J.H.

1940. Y. BARUCH, "Gytwt, mʿrwt wqbrym lyd tl zyp (Winepresses, Caves and Tombs near Tel Zif)," *ʿAtiqot* 32 ('97) 99-102, 43*.

Rescue excavations undertaken in 1993 to the north of Tel Zif revealed three small winepresses, a large winepress incorporating two caves, and a burial cave about 50 m. away. Skeletal remains and sherds of the early and late Roman periods were found. [The same fascicle (pp. 103-108, 43*-44*) contains A. Kapitaikin's report on the finds from Caves A-C near Tel Zif.]—D.J.H.

1941. Y. BARUCH, "Mʿrt qbwrh mn htqwph hrwmyt bšwly ʾel-kirmil (A Burial Cave of the Roman Period on the Outskirts of el-Kirmil)," *ʿAtiqot* 32 ('97) 91-94, 42*.

Excavation of a burial cave on the outskirts of el-Kirmil yielded a fragment of an ossuary and two fragments of lids, as well as pottery, a glass bracelet, and beads. The ossuary resembles 2nd-3rd century A.D. ossuaries found in the southern Hebron hills. The ceramic evidence has been dated to the 1st-3rd centuries A.D.—D.J.H.

1942. N. BELAYCHE, "Du Mont du Temple au Golgotha: le Capitole de la colonie d'*Aelia Capitolina*," *RevHistRel* 214 (4, '97) 387-413.

The location of the Capitoline temple of Aelia Capitolina, the Roman colony founded under Hadrian to replace Jerusalem, remains a matter of debate due to unclear and conflicting sources. The discovery of two Byzantine documents in 1992 seemed to confirm Cassius Dio's location of the Capitol on the Temple Mount. However, the historical and archaeological analysis presented in this article suggests a site above the north side of the colony's forum, on Golgotha, as H. Vincent and F.-M. Abel proposed in 1914.—D.J.H.

1943. A. BERTOLINO, "Il fenomeno dell'immigrazione a Roma nell'antichità cristiana," *Alpha Omega* [Rome] 1 (1, '98) 121-132.

After discussing communication within the Roman empire, this analysis of Christian funerary inscriptions found in Rome and predating the 7th century A.D. considers the geographical areas that most contributed to movement toward Rome, the motives that prompted people to go there (employment, religion, military), the age at which people changed residence, whether more men or women were involved, and which cemeteries contained the remains of the immigrants. Also included is a table gathering data from 105 inscriptions.—D.J.H.

1944. D. J. BLACKMAN, "Archaeology in Greece 1996-97," *Archaeological Reports* [London] 43 ('97) 1-125.

This report [see § 41-1222] provides information about recent archaeological activity in Greece by regions: Athens; Attica; islands of the Saronic Gulf, etc.; Korinthia; Argolis; and so forth. [The same fascicle (pp. 126-143) includes a site index for the reports published between 1986 and 1996.]—D.J.H.

1945. F. M. CROSS AND E. ESHEL, "The Missing Link," *BibArchRev* 24 (2, '98) 48-53, 69.

The inscription on an ostracon found at Qumran in 1996 [see § 42-1284] appears to be a deed of gift from a neophyte named Honi to the community (*yaḥad*). It clearly establishes that site as a communitarian religious community and connects it with the Dead Sea scrolls found in the surrounding caves.—D.J.H.

1946. M. DADON, "Hr ʾdr (Har Adar)," *ʿAtiqot* 32 ('97) 63-79, 39*-40*.

In the large building complex excavated in Area A at Har Adar in 1991, two construction phases can be distinguished: a courtyard house built at the end of the Persian period and continuing into the early Hellenistic period, and an adaptation of it for use as a caravanserai in the 17th-18th centuries A.D. In Area B, a building with two wings and an open courtyard was uncovered, with a winepress and elongated storerooms incorporated in its southern wing. The ceramic finds indicate that the structure was built in the 2nd century B.C. and was in use until the first half of the 1st century B.C. [The same fascicle (pp. 80-81, 40*) contains H. Gitler's report on the coins from Har Adar.]—D.J.H.

1947. M. DADON, "Mʿrt qbwrh bbyt lḥm (Burial Caves at Bethlehem)," *ʿAtiqot* 32 ('97) 199-201, 51*.

In 1989 a rock-hewn burial cave of the First Temple period was discovered in the ʿEin el-ʿAtan neighborhood of Bethlehem; the cave was also in use in the Second Temple period. It seems that in the 8th-6th centuries B.C. the dead were laid on benches, and the remains were later removed to the repository. That the cave was reused at the end of the 1st century B.C. is indicated by the presence of ossuaries. Three of the ossuaries were used for the burial of adults, while the fourth is of a type used for child burials.—D.J.H.

1948. M. DADON AND Y. ZELINGER, "Šyšh qṭʿym nwspym šl ʾmt hmym hʿlywnh lyrwšlym (New Remains of the Upper Aqueduct of Jerusalem)," *ʿAtiqot* 32 ('97) 83-86, 40*-41*.

Six sections of the upper aqueduct of Jerusalem have recently been revealed in the Bethlehem municipal area. Zelinger (pp. 83-84) reports on the 30 m. long section of stone pipe uncovered in 1993, and Dadon (pp. 84-85) discusses five sections of stone pipe unearthed in 1990. The material and construction methods resemble those of other aqueducts from the Second Temple period.—D.J.H.

1949. N. FEIG, "Mʿrt qbwrh btbʿwn (A Burial Cave at Tivʿon)," *ʿAtiqot* 30 ('96) 61*-65*, 129.

The burial cave discovered in 1988 in Tivʿon consisted of an anteroom in the north and three burial chambers. The style of the cave is typical of the Roman period, as are the clay ossuaries.—D.J.H.

1950. M. Fischer and O. Tal, "Two Ceramic Assemblages from Hellenistic Apollonia," *Tel Aviv* 23 (2, '96) 213-234.

The pottery from Apollonia discussed in this article originates from two assemblages of undisturbed loci—the first from an architectural context (Area H; Loci 1502, 1505, 1511), and the second from a refuse pit (Area D; Locus 412). The ceramic evidence and stratigraphic remains suggest continuity at the site from the late Persian period to the end of the Hellenistic period. The latest ceramic assemblage dates to the early 1st century B.C. and may be connected to the first stage of Alexander Jannaeus' military activity in the central and southern coastal strip of ancient Israel (ca. 103-95 B.C.). The resettlement of Apollonia by Gabinius (57-55 B.C.) may explain the lack of substantial ceramic material that may be assigned to the first half of the 1st century B.C.—D.J.H.

1951. M. Fulford and A. Wallace-Hadrill, "Unpeeling Pompeii," *Antiquity* [Cambridge, UK] 72 (275, '98) 128-145.

New archaeological work at Pompeii (as illustrated by *regio* 1, *insula* 9) is radically challenging both the theoretical assumptions and the supporting empirical evidence that underpin the chronologies of the city and their interpretive framework. Rather than seeing in the walls of domestic structures the impact over centuries of changing populations, we are looking at the results of intense activity in a short span, in the late Roman republic and early empire. The earlier phases of occupation are to be found not in the standing remains but in the subsoil.—D.J.H.

1952. J. Geiger, "Die Olympiodorbüste aus Caesarea," *ZeitDeutschPalVer* 113 ('97) 70-74.

The marble bust of Olympiodorus found at Caesarea Maritima probably commemorated Olympiodorus of Gaza (214-129 B.C.), a philosopher and student of Carneades. The bust was most likely associated with the library at Caesarea.—D.J.H.

1953. L. Gershuny and B. Zissu, "Mʿrwt qbwrh mymy hbyt hšny bgbʿt spyr," yrwšlym (Tombs of the Second Temple Period at Givʿat Shapira, Jerusalem)," *ʿAtiqot* 30 ('96) 45*-59*, 128-129.

Nine burial caves of the Second Temple period were uncovered during construction of the French Hill intersection in north Jerusalem. The article reports on recent excavations of three of the caves (I, II, and IX), with particular attention to their *kôkîm,* ossuaries (some inscribed), and pottery (1st century A.D.).—D.J.H.

1954. R. Gordon et al., "Roman Inscriptions 1991–95," *JournRomStud* 87 ('97) 203-240.

This survey assesses [see § 38-1774] the impact on Roman studies in general of recent work in Roman epigraphy—whether newly published inscriptions, revised editions, or texts that have been reconsidered or newly analyzed in the light of specific themes. It draws attention to those epigraphic studies that make significant contributions to Roman studies in the following ten areas: the republic, emperors and the imperial family, the Roman élite—senators and *equites,* administration, cities, military, religion, society and economy, late antiquity, and miscellaneous. The survey was produced by Gordon, J. Reynolds, M. Beard, and C. Roueché.—D.J.H.

1955. R. Hachlili, "Aspects of Similarity and Diversity in the Architecture and Art of Ancient Synagogues and Churches in the Land of Israel," *ZeitDeutschPalVer* 113 ('97) 92-122, plates 13-15.

The article discusses the parallel development and reciprocal influences of ancient syna-

gogues and churches with respect to art and architecture in the Holy Land. It treats architecture (the synagogue and church building, the chancel screen), art (architectural decoration; mosaic pavements, motifs, and themes), inscriptions, artists, pattern books, and tombs and burials. Although differences existed, close contacts were maintained. Differences in architecture were due to the separate development of each liturgy and worship, resulting in dissimilar emphasis on parts of the building. Contact and influence between the art of Jews and Christians appear to have been quite considerable. This may have been because of a shared tradition and common themes, but also because of the common employment of artists who designed and worked for both synagogues and churches and used the same pattern book in both cases. Seven figures are included.—C.R.M.

1956. C. H. HALLETT, "A Group of Portrait Statues from the Civic Center of Aphrodisias," *AmJournArch* 102 (1, '98) 59-89.

The four marble portrait statues found (headless) in 1972 just to the east of the Bouleuterion at Aphrodisias comprise an adult male figure in armor, another wearing civic costume, a youth wearing only a cloak drawn around his hips, and a young boy swathed in a thick mantle. The statues are of high quality and show a similarity in manufacture and style of carving distinctive enough to suggest that they all come from the early 1st century A.D. and probably from the workshop of Apollonios Aster, son of Chrysippos, who signed one of the figures. The four statues probably belong to a single dedication made in honor of one of the leading families of the city, and set up somewhere close to the Bouleuterion.—D.J.H.

1957. P. C. HAMMOND, "A City and a People—Lost and Found," *Ancient History Bulletin* [Calgary] 11 (2-3, '97) 63-88.

Almost seventy years have gone by since G. Horsfield began the excavation of Petra. Since that time Nabatean archaeology has made marked advances in techniques, interdisciplinary teamwork, analytical tools, and the amount of recovered data available for interpretation. In addition to surveys and excavations, much research has been done regarding the history, architecture, religion, numismatics, epigraphy, general culture, ethnoarchaeology, and technology of the Nabateans. Piece by piece, the city and the people are being found once more. A selected bibliography appears on pp. 74-88.—D.J.H.

1958. E. HERSCHER, "Archaeology in Cyprus," *AmJournArch* 102 (2, '98) 309-354.

This report on current archaeological research in Cyprus [see § 40-476] focuses upon the 1994-1996 season, although in a few cases it includes results from work in 1997. It includes sections on archaic, classical, and Hellenistic sites (pp. 330-343) and on Roman and Byzantine sites (pp. 343-350). The sites most pertinent to NT studies include Amathus, Paphos, ancient Kourion (Curium), and Kouklia (ancient Palaepaphos).—C.R.M.

1959. H. HIZMI, "Mʿrwt qbwrh bʾytmr (Burial Caves at Itamar)," *ʿAtiqot* 32 ('97) 87-90, 41*.

Of the three caves found at Itamar in 1987, Cave A contained four irregular *kôkîm* hewn in its walls, as well as lamps, two glass vessels, and human bones. The lamps date the cave to the 1st century A.D. and the 3rd-4th century A.D. Cave B seems to have been prepared for use as a cistern.—D.J.H.

1960. H. Hizmi, "Mᶜrt qbwrh bṭallûzeh (A Burial Cave at Talluza)," *ᶜAtiqot* 32 ('97) 119-123, 45*.

The burial cave excavated at Talluza in 1985 contained three sarcophagi with lids. The cave with loculi was hewn first, and then (after the 2nd century A.D.) the stone sarcophagi were placed in the chamber. Sarcophagi B and C bear Greek inscriptions reading "Joseph, son of Ptolemy" and "Ptolemaios," respectively.—D.J.H.

1961. H. Hizmi, "Šty mᶜrwt qbwrh bškwnt rpydyh bškm (Two Burial Caves in Rafidiya [Shechem])," *ᶜAtiqot* 32 ('97) 125-130, 45*.

Excavations in 1984 at Rafidiya near the Roman city of Neapolis revealed two rock-hewn burial caves: a trough cave (late 3rd-early 4th century A.D.), and a pit cave (2nd-3rd centuries A.D.).—D.J.H.

1962. H. Hizmi and Z. Shabtai, "Ḥ'yrbt ᵓe-naggāᵓr šbbyt gā'lā' (Khirbet en Najjâr in Beit Jala)," *ᶜAtiqot* 32 ('97) 57-61, 39*.

In rescue excavations undertaken in 1988 at Khirbet en-Najjâr, three installations were found: an olive press, a cave, and a ritual bath. The ritual bath has been dated to the 1st century A.D. The finds included sherds from the 1st century A.D. and the Byzantine period.—D.J.H.

1963. H. Hizmi and Z. Shabtai, "Mtqn ḥṣwb (mqwwh?) bbyt ᵓummar (A Rock-Hewn Installation [*mikveh*?] at Beit Ummar)," *ᶜAtiqot* 32 ('97) 203-204, 52*.

The rock-hewn installation uncovered in 1988 near Beit Ummar was probably originally a ritual bath constructed near the end of the Roman period. This identification is supported by its shape and volume, the preserved plaster, and stepped entrance. In the Byzantine period the installation served as a storage area or refuse pit, as the large quantity of broken vessels found in it suggests.—D.J.H.

1964. W. Horbury, "A Proselyte's *Heis Theos* Inscription Near Caesarea," *PalExplQuart* 129 (2, '97) 133-137.

The article proposes that the Greek inscription cut in a stone found at Binyamina near Caesarea be read ΕΙΣ ΘΕΟΣ ΒΟΘΗΙ ΙΟΥΔΑ ΠΡΕΣΕΤΛΟΥ and be taken to mean "The One God helps Judas the proselyte" or "One God, help Judas the proselyte." This interpretation is in accord with Greek as attested in papyri and inscriptions of the late Roman period, and with other epigraphic and literary evidence for proselytes, their names, and their presence in Caesarea. This inscription should be added not only to the relatively few Jewish epigraphic attestations of Εἷς θεός but also to the somewhat larger number of inscriptions that mention a proselyte.—D.J.H.

1965. D. M. Jacobson and S. Gibson, "The Original Form of Barclay's Gate," *PalExpl Quart* 129 (2, '97) 138-149.

One of the lesser structures of the Haram al-Sharif is Barclay's Gate and its associated passage. After a detailed discussion of Barclay's Gate, the article calls attention to its similarities with Warren's Gate and considers the structure's place in the plan of Herod's Temple complex. Then it deals with the (Umayyad) date of Barclay's Gate in its present form.—D.J.H.

1966. A. KLONER AND A. HÜBSCH, "The Roman Amphitheater of Bet Guvrin: A Preliminary Report on the 1992, 1993, and 1994 Seasons," *ʿAtiqot* 30 ('96) 85-106.

This report concerns the excavations carried out between 1992-94 in the Roman amphitheater of Bet Guvrin that was first identified in 1981 during a survey of the city [see § 33-393]. After a general description, it covers the facade, the arena and arena wall, the cavea, the vaulted service corridor, architectural extensions to the amphitheater, the massive walls around it, pool and cistern, painted inscriptions and marks, and selected finds. Finally it discusses the chronology, historical context, and typological classification of the amphitheater. The construction of the amphitheater and other public buildings are evidence for intense urbanization and Romanization of the area in the second half of the 2nd century A.D. in the wake of the crushing of the Bar Kokhba revolt in 132-135. The report is well illustrated.—C.R.M.

1967. E. A. KNAUF, "Eine nabatäische Inschrift von der oberen Wasserleitung am Theaterberg (*Ǧebel el-Maḏbaḥ*), Petra," *ZeitDeutschPalVer* 113 ('97) 68-69, plate 12B.

The article discusses a Nabatean memorial inscription (*dkyr Ḥwrw*) found at Petra in 1995, with particular attention to the origin and meaning of the proper name *Ḥwrw*.—D.J.H.

1968. A. KUSHNIR-STEIN, "On the Chronology of Some Inscribed Lead Weights from Palestine," *ZeitDeutschPalVer* 113 ('97) 88-91.

In 1893 C. Clermont-Ganneau assigned the date A.D. 103/104 to a lead weight found near Gaza that bore the Greek inscription "Year 164, Dikaios being ἀγορανόμος." Comparison with several other published Palestinian weights from the Hellenistic period shows that 149/148 B.C. is a more likely date.—D.J.H.

1969. L. LANCASTER, "Building Trajan's Markets," *AmJournArch* 102 (2, '98) 283-308.

This paper outlines the use of two building techniques at Trajan's Markets in Rome, an unusual building type constructed on a difficult hillside site: "bonding" courses of *bipedales* in the walls, and brick linings employed as the formwork for vaulting. The distribution of these two techniques provides evidence for the distribution of the workforce and the organization of the building site.—C.R.M.

1970. M. LINDNER AND H. HÜBL, "Where Pharao's Daughter Got Her Drinking Water From. The *ʿĒn Brāk* Conduit to Petra," *ZeitDeutschPalVer* 113 ('97) 61-67, plates 1-12A.

The old fairy tale about how a Nabatean princess's thirst was quenched approaches the ancient reality of conduits bringing water to the city center of Petra. Surveys undertaken from 1992 to 1995 indicate that the ʿĒn Brāk conduit was far more complicated and difficult to plan than was hitherto assumed. This conduit should be dated to the reign of Aretas IV, who had the Qaṣr and surrounding quarter built.—D.J.H.

1971. E. M. MEYERS, "The Torah Shrine in the Ancient Synagogue: Another Look at the Evidence," *Jewish Studies Quarterly* [Tübingen] 4 (4, '97) 303-338.

The Torah shrine in the synagogue and the rolled biblical scrolls within it achieved their symbolic significance and unrivaled centrality in the Jewish tradition about the same time as the canonization of Hebrew Scripture. This was a way of self-definition in a time of pluralism when nascent Christianity first took shape and subsequently developed its own alternative

canon of Scripture. In this setting of late antique religious pluralism and multiculturalism, the raised dias or platform, the *bema,* also received additional meaning. By elevating the place of the reading and interpretation of Scripture, the Jewish community proclaimed and emphasized yet again the authority of Scripture in their lives. Plans (pp. 328-330) and photographs of ancient synagogues (pp. 331-338) are included.—D.J.H.

1972. J. NAVEH AND Y. MAGEN, "Aramaic and Hebrew Inscriptions of the Second-Century BCE at Mount Gerizim," *ʿAtiqot* 32 ('97) 9*-17*.

The thirty fragmentary Aramaic and six Hebrew inscriptions discussed in this article were found in the excavations of Mount Gerizim between 1985 and 1991. The Hebrew inscriptions were carefully engraved on the well-smoothed surface of the stone in the paleo-Hebrew script, whereas the Aramaic inscriptions were carved on margined building stones in either the lapidary Aramaic or early Jewish script. The single words preserved on these fragments indicate that the Hebrew inscriptions dealt with worship at the sanctuary, whereas the Aramaic texts were of dedicatory nature. The inscriptions of both groups were badly damaged, and must have been deliberately broken to pieces.—D.J.H.

1973. S. NORIN, "The Age of the Siloam Inscription and Hezekiah's Tunnel," *VetTest* 48 (1, '98) 37-48.

Of the various arguments proposed by P. R. Davies and J. Rogerson for dating the Siloam inscription to the Hasmonean period [§ 41-1216], only the archaeological argument—the western hill of Jerusalem was thinly populated during the pre-exilic period—could be defended. But even that argument is rendered less important, when it is recognized that the tunnel's purpose was to take water away from the city rather than to bring it in. The biblical, paleographical, and linguistic data all favor a pre-exilic dating.—D.J.H.

1974. J. E. PACKER, "Trajan's Glorious Forum," *Archaeology* [Boston] 51 (1, '98) 32-41.

Like earlier imperial forums in Rome, Trajan's Forum was originally intended as a visual realization of its builder's political propaganda. On the basis of archival research and recent excavations, the article provides reconstructions and interpretations of various aspects of Trajan's Forum. When people had finally glimpsed through the temple doors the colossal seated statue of the emperor arrayed as Jupiter, they would have understood the discomfiture of Rome's enemies in the West and East, and witnessed Trajan's conquest of death and his ascent to heaven.—D.J.H.

1975. Y. PORATH, "Hmnhrh šl ʾmt hmym hgbwhh lqysryh brks hkwrkr (gʿsr ʾ-zrqʾ) (The Tunnel of Caesarea Maritima's High Level Aqueduct at the Kurkar Ridge [Jisr ez-Zarqa])," *ʿAtiqot* 30 ('96) 23*-43*, 126-127.

The high level aqueduct tunnel that supplied Caesarea Maritima with water from the spring of Shumi is the finest of the known rock-cut tunnels from the Hellenistic to the Muslim periods in Israel. The recent excavations at Jisr ez-Zarqa have clarified the method and technique of tunneling in the Roman period, challenged the aqueduct's attribution to Herod the Great, and provided evidence for its probable construction in the 1st century A.D.—D.J.H.

1976. S. RIKLIN, "'Mgdly ḥṣr' Pwr hmmṣʾ bʿwprym (The Courtyard Towers in the Light of Finds from 'Ofarim)," *ʿAtiqot* 32 ('97) 95-98, 42*.

A 1992 rescue excavation at 'Ofarim uncovered a massive structure (a tower?), a courtyard

adjoining it on the east, and a few rooms. The finds included pottery of types common in the 1st century B.C. and A.D., and seven coins (three from the time of Alexander Jannaeus).—D.J.H.

1977. J. D. SEGER, "ASOR Policy on Preservation and Protection of Archaeological Resources," *BullAmSchOrRes* 309 ('98) 1-2.

After a brief introduction, the article presents the policy statement adopted by the American Schools of Oriental Research in 1995 regarding preservation of sites, trade in antiquities, excavation standards, and responsibility to the public.—D.J.H.

1978. R. R. R. SMITH AND C. RATTÉ, "Archaeological Research at Aphrodisias in Caria, 1996," *AmJournArch* 102 (2, '98) 225-250.

In the summer of 1996 the New York University expedition to Aphrodisias [see § 41-1843] continued work on two main fronts: fieldwork, including study, recording, and conservation of previously excavated monuments, as well as a new survey and excavation projects; and study and conservation of sculpture. The main aims of the current research program are to document and publish the buildings and sculptures discovered in the excavations directed by K. Erim, and to investigate the street plan and urban development of the ancient town. An appendix by A. Chaniotis (pp. 248-250) treats inscriptions from Bucak Köyü (ancient Syneta?).—C.R.M.

1979. O. TAL, "A Salvage Excavation at Herzliya Beth," *Tel Aviv* 23 (2, '96) 235-243.

About 99% of the pottery used as fill in the quarry at Herzliya Beth dates from the Roman and Byzantine periods (ca. mid-1st century B.C. to the mid-7th century A.D.) and seems to have been of local origin. The quarrying works began only after the local settlement ceased to exist.—D.J.H.

1980. J. TASSEL, "The Search for Sardis," *Harvard Magazine* [Cambridge, MA] 100 (4, '98) 50-60, 95.

The article describes the major findings of the excavations at Sardis begun in 1958 under the direction of G. Hanfmann. It gives particular attention to the Jewish synagogue, evidence pertaining to the early Christians and to the cult of Cybele, and what can be learned about everyday life there. At the forty-year mark, less than ten-percent of the site has been excavated. Color photographs and a chart about Sardis in history accompany the main text.—D.J.H.

1981. B. G. TRIGGER, "Archaeology and Epistemology: Dialoguing across the Darwinian Chasm," *AmJournArch* 102 (1, '98) 1-34.

Archaeologists employ rival theories of knowledge in interpreting archaeological data: epistemological idealism, positivism, and realism. Viewed from the perspective of biological evolution, these three approaches are complementary rather than competing. Because of its greater inclusiveness and specific postulates, a realist epistemology, combined with a materialist view of reality, offers the most satisfactory general framework for integrating the best features of all three epistemologies and interpreting archaeological data.—D.J.H.

1982. B. ZISSU, "Ḥwrbt zkry—'mʿrt hrwkb' (Ḥ. Zikhri—'The Rider's Cave')," *ʿAtiqot* 30 ('96) 17*-21*, 126.

During a survey at Khirbet Zikhri in the Judean foothills, a graffito of a horse and rider,

accompanied by a second horse, was discovered in a cave. The shape of chambers A and B, and especially their similarity to the cisterns of Hellenistic Maresha (Marissa), suggest that these two chambers, including the graffito, should be dated to the Hellenistic period.—D.J.H.

Dead Sea Scrolls

1983. E. ARENS K., "Qumrán y el cristianismo," *Paginas* [Lima] 149 ('98) 82-94. [See § 42-1311.]

The article first observes that, even though none of the Qumran manuscripts mentions any person associated with Christianity, these texts can shed light (if only by way of contrast) on Jesus and John the Baptist, as well as the early church and Paul. Then it considers the charges made by B. Thiering, R. Eisenman, and M. Baigent and R. Leigh, along with the responses to them by O. Betz and R. Riesner and by K. Berger.—D.J.H.

1984. R. BERGMEIER, "Die Leute aus Essa," *ZeitDeutschPalVer* 113 ('97) 75-87.

Several passages in Josephus' writings indicate that Essa was a variant name for Gerasa. This fact suggests that the Ἐσσαῖοι/Ἐσσηνοί were people from Essa/Gerasa. The identification has important implications for the history of the Qumran community, especially its asylum at Essa/Gerasa and the new foundation of an Essene settlement at Khirbet Qumran.—D.J.H.

1985. O. BETZ, "The Servant tradition of Isaiah in the Dead Sea scrolls," *Journal for Semitics* [Pretoria] 7 (1, '95) 40-56.

Although many copies of the book of Isaiah were found at Qumran, none of the sectarian writings quotes from or refers explicitly to the Servant Songs. However, careful examination of the language and conceptual elements in these songs and in certain sectarian writings reveals a correlation between the biblical figure and role of the Servant and the sectarian Teacher of Righteousness and priestly messiah.—D.J.H.

1986. G. BRIN, "Wisdom Issues in Qumran: The Types and Status of the Figures in 4Q424 and the Phrases of Rationale in the Document," *DeadSeaDisc* 4 (3, '97) 297-311.

The pieces of advice and instruction in 4Q424 1-3 [see §§ 41-569; 42-1317] are accompanied by various phrases that provide a rationale. The common denominator in the negative figures lies in the criticism directed against the incorrect fulfillment of their functions. Due to their nature, these figures fail to fulfill the tasks imposed upon them in a proper way. The positive figure(s) is (are) characterized by the fact that the good within them is perceived as general and is not formulated in terms of the welfare of the addressee.—D.J.H.

1987. J. J. COLLINS, "The Background of the 'Son of God' Text," *BullBibRes* 7 ('97) 51-61.

4Q246 is an eschatological prophecy presented as the interpretation of a vision. The closest parallels are found in Jewish apocalyptic writings, especially in the book of Daniel. E. M. Cook's attempt [§ 40-1166] to read this text as an *ex eventu* prophecy of Antiochus III and his son Antiochus IV fails. By far the closest parallel to the language of 4Q246 ii 1 ("he shall be called the son of God") is found in Lk 1:32, 35, where the relevant terms are explicitly messianic. The messianic interpretation of 4Q246 remains overwhelmingly probable.—D.J.H.

1988. J. J. COLLINS, "Wisdom Reconsidered, in Light of the Scrolls," *DeadSeaDisc* 4 (3, '97) 265-281.

After considering various approaches to biblical wisdom (through literary form, worldview, or function and setting), the article presents a survey of wisdom texts from Qumran and then discusses "the mystery that is to be," the eschatology of *Sapiential Work A, Book of Mysteries,* and sectarian instructions. The new evidence from Qumran indicates that wisdom is most satisfactorily defined as instructional material and cannot be identified with a single worldview.—D.J.H.

1989. H. M. COTTON, "The Guardian (ΕΠΙΤΡΟΠΟΣ) of a Woman in the Documents from the Judaean Desert," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 118 ('97) 267-273.

In the Greek papyri from the Judean Desert the term ἐπίτροπος is used both for the guardian of a woman and for the guardian of a minor. But the identity of terms does not reflect an identity of function. The low profile kept by the guardian of the woman is conspicuous. It contrasts sharply with that of the guardian of the minor but resembles that of the κύριος in the Egyptian papyri.—D.J.H.

1990. H. M. COTTON, "Land Tenure in the Documents from the Nabataean Kingdom and the Roman Province of Arabia," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 119 ('97) 255-265.

The documents discussed in this article include deeds of sale, P.Yadin 2 and 3 (Nabatean, A.D. 99); receipts, XḤev/Se gr 60 (A.D. 125) and XḤev/Se ar 12 (A.D. 131); land declarations for the census, XḤev/Se gr 62 and P.Yadin 16 (A.D. 127); and a deed of gift, XḤev/Se gr 64 (A.D. 129). Certain locutions found in the papyri from the Judean Desert imply that land once leased from the Nabatean kings was now leased from the Roman emperor. An appendix (pp. 263-265) updates a table published in an earlier article with W. Weiser [§ 41-1819] on the basis of data in this article.—D.J.H.

1991. G. FISCHER, "Zum Text des Jeremiabuches," *Biblica* 78 (3, '97) 305-328.

The reasons given for preferring the Greek text of Jeremiah—the evidence of 4Q71, the shorter text, and the better cohesion—cannot demonstrate its priority. Indeed, the evidence of the tradition, the ideal program, and the more challenging text suggest that preference should be given to the longer and more complex Hebrew text. The Masoretic text of Jeremiah represents the "original" version to a much higher degree than the Septuagint does.—D.J.H.

1992. J. A. FITZMYER, "De Rollen van de Dode Zee en het Vroege Christendom" [The Dead Sea Scrolls and Early Christianity], *Collationes* 28 (1, '98) 5-27.

The Dutch version of an article published in English in *Theology Digest* in 1995 [§ 40-1769].—D.J.H.

1993. D. J. HARRINGTON, "Ten Reasons Why the Qumran Wisdom Texts are Important," *DeadSeaDisc* 4 (3, '97) 245-254.

The Qumran wisdom texts expand the corpus of wisdom instructions, expand the corpus of wisdom hymns and poems, provide further treatments of standard wisdom topics, link wisdom to Torah, link wisdom to creation and eschatology, emphasize the need for divine

revelation, personify Lady Folly and Lady Wisdom, add to our understanding of sapiential attitudes toward wisdom, illumine the history of the Qumran community, and contribute to NT interpretation.—D.J.H.

1994. T. ILAN, "How Women Differed," *BibArchRev* 24 (2, '98) 38-39, 68.

The archives of Babatha and Salome Komaise provide a glimpse into the special problems facing women in the 2nd century A.D. and compare interestingly to three contemporaneous men's archives excavated from the same area, some of them from the same cave.—C.R.M.

1995. A. LANGE, "Physiognomie oder Gotteslob? 4Q301 3," *DeadSeaDisc* 4 (3, '97) 282-296.

After an introduction to 4Q301 3, the article presents a transcription, paleographical commentary, translation, exposition, and photographs. On the grounds of paleography, form, and content, 4Q301 3 cannot be interpreted physiognomically. Rather, on the basis of the extant text, it appears to be a hymn about God's grace and wrath as well as God's eschatological saving action for his holy people. The acceptance of these theologoumena into a wisdom text like *Book of Mysteries* is eloquent testimony to the integrative power of the wisdom circles associated with the Temple from the first half of the 2nd century B.C. onward.—D.J.H.

1996. M. MORGENSTERN, E. QIMRON, AND D. SIVAN, "The Hitherto Unpublished Columns of the Genesis Apocryphon," *Abr-Nahrain* [Leuven] 33 ('95) 30-54.

The article makes available on facing pages new transcriptions and translations of columns i–xvii of *Genesis Apocryphon* according to 1QapGen. Also included are discussions of content, grammar, and vocabulary, as well as an appendix by G. H. Bearman and S. Spiro (pp. 53-54).—D.J.H.

1997. T. MURAOKA, "Notae qumranicae philologicae (2)," *Abr-Nahrain* [Leuven] 33 ('95) 55-73.

This installment [see § 41-1873] presents philological notes on various phrases in column ii of *Rule of the Community* according to 1QS, with attention to biblical and other Qumran texts.—D.J.H.

1998. B. OTZEN, "Nye Qumranskrifter i deres jødiske kontekst" [New Qumran Writings and Their Jewish Context], *DanskTeolTids* 61 (1, '98) 1-22.

While the Qumran community was a sect in that it broke with the Jerusalem Temple, the Qumran texts on the whole are not "sectarian" in the sense that they contain ideas (except about the Temple) that place them outside "normative Judaism." This view is substantiated with reference to various (many only recently available) wisdom and apocalyptic texts (e.g. 4Q416-418; 424; 525; 184; 185; 246; 390; 180; 317; 521; 1Q27; 11Q13).—D.J.H.

1999. M. PHILONENKO AND A. MARX, "Quatre 'chants' pseudo-davidiques trouvés dans la Gueniza du Caire et d'origine esséno-qoumrânienne," *RevHistPhilRel* 77 (4, '97) 385-406.

After a six-page introduction to the four Hebrew acrostic "songs" of David found in the Cairo Geniza, the article presents translations and notes for each song. Composed for the first four days of the month of Iyyar and apparently of Essene-Qumran origin, these four songs are

exceptionally important for the history of ancient Jewish speculations regarding David.—D.J.H.

2000. P. RAINBOW, "Melchizedek as a Messiah at Qumran," *BullBibRes* 7 ('97) 179-194.

Many lines of evidence point to the conclusion that Melchizedek in 11QMelchizedek is not a angel (perhaps Michael) but rather the "anointed prince" of Dan 9:25, whom a later age would call King Messiah. The messianic interpretation coheres with Qumran's apparent expectation of a messiah of Israel who would serve faithfully alongside an anointed priest and in contrast to the "wicked king" and the "wicked priest" who were archenemies of the Qumran community.—D.J.H.

2001. A. J. SALDARINI, "Babatha's Story," *BibArchRev* 24 (2, '98) 28-37, 72-74.

The Babatha archive provides a narrow but fascinating window into the culture and the ethos of the people in the villages and cities in and around the land of Israel during the early 2nd century A.D. The noticeable absence of the rabbinic picture of Jewish life (separate, independent, and self-defining) from these documents accords well both with the general tendency of Jews in the Roman period to follow the laws of the lands they lived in and with the slow spread of rabbinic influence and power among Jewish communities. [D. Harris recalls the discovery of the Babatha archive on pp. 34-35.]—C.R.M.

2002r. L. H. SCHIFFMAN, *Reclaiming the Dead Sea Scrolls* [*NTA* 39, p. 546; § 39-1791r].

M. J. BERNSTEIN, "The Dead Sea Scrolls Reclaimed," *AJS Review* [Waltham, MA] 22 (1, '97) 77-93.—Schiffman's comprehensive popular treatment of the Dead Sea scrolls should be of interest to both scholars and students. It is the most important broad treatment of the scrolls in recent years. His emphasis on the legal material from Qumran reflects an attempt to locate the Qumranites within a ("Sadducean") Jewish context and presents a different perspective from the formerly regnant ("Essene") hypothesis. He does not merely summarize the documents but also uses them smoothly in a synthesis of the history, beliefs, and practices of their authors.—D.J.H.

2003. A. SHEMESH AND C. WERMAN (NACHLIEL), "Hnstrwt wgylwym (The Hidden Things and Their Revelation)," *Tarbiz* [Jerusalem] 66 (4, '97) 471-482.

Deut 29:28 ("The hidden things belong to the Lord our God; but those things which are revealed belong to us and to our children forever that we may do all the words of his law") is the source of the pivotal concepts of "revealed" and "hidden" found in the Qumran literature. The Qumran community claimed that the "hidden" were reserved to God at the time of the First Temple but during the Second Temple period were made available to members of the community (see CD iii 9-20; v 20–vi 11). In reading this verse the rabbinic sages did not specify the time of revelation or indicate that the revelations would be confined to any restricted group.—D.J.H.

2004. M. E. STONE AND J. C. GREENFIELD, "The Fifth and Sixth Manuscripts of *Aramaic Levi Document* from Qumran (4QLevi^{e} aram and 4QLevi^{f} aram)," *Muséon* 110 (3-4, '97) 271-292.

For both 4QLevi^{e} aram and 4QLevi^{f} aram [see §§ 39-1792; 41-587, 1888], the article presents material descriptions, transcriptions, notes on readings, translations, reconstructions, comments, and photographs (p. 292).—D.J.H.

2005. P. A. TILLER, "The 'Eternal Planting' in the Dead Sea Scrolls," *DeadSeaDisc* 4 (3, '97) 312-335.

Investigation of the phrase *mṭᶜt ᶜwlm* ("the eternal planting") in the Dead Sea scrolls (including *1 Enoch* and *Jubilees*) shows that this relatively fixed metaphor is a designation for the righteous: either the righteous at the time of Noah, the nation of Israel, the righteous within Israel, or a particular community. It interprets and applies a biblical tradition (especially Isa 60:21 and 61:3) that describes the restored people of God as a plant, established by God in the land and lovingly tended so that it produces righteous deeds, glory to God, and future growth.—D.J.H.

2006. E. TOV, "Fünf Jahrzehnte Erforschung der Rollen vom Toten Meer," *TheolPrakt Quart* 146 (1, '98) 52-63.

After describing the earliest discoveries at Qumran in 1947, the article discusses the great popular and scholarly interest that the Dead Sea scrolls have elicited. Then it treats the photographing of the manuscripts, the publication of the texts, the pioneers in Qumran research, the major themes of scholarly debate, and recent applications of scientific techniques to the scrolls.—D.J.H.

2007. J. C. VANDERKAM, "Mantic Wisdom in the Dead Sea Scrolls," *DeadSeaDisc* 4 (3, '97) 336-353.

After discussing divination in ancient Israel and the possible contribution of mantic wisdom to Jewish apocalyptic, the article considers some Qumran divinatory texts: 4Q186, 4Q561 (Horoscope ar), 4Q318 (Brontologion ar), and 4Q534 (Elect of God ar). Then it deals with other Qumran divinatory phenomena: dream interpretation, and decoding cryptic texts (including the Pesharim). The Qumran texts bear out the claim that mantic wisdom was a significant influence on apocalyptic ways of thinking. But at Qumran the focus of mantic activity was the interpretation of what the group considered authoritative Scripture.—D.J.H.

2008. R. C. VAN LEEUWEN, "Scribal Wisdom and a Biblical Proverb at Qumran," *Dead SeaDisc* 4 (3, '97) 255-264.

In the sectarian texts at Qumran, a type of "wisdom through revelation" appears that uses Scripture as a base for articulating its own vision of reality. This kind of scribal wisdom is illustrated by showing how the proverb in Jer 10:23 ("I know, YHWH, that Adam's way is not his own nor can man [who] walks establish his step") was used and developed in various Qumran texts (1QS xi 10-11; 1QH vii 16-17 [xv 13-15]; and 4Q428/1QH^{a}).—D.J.H.

2009. L. VIANÈS, "L'épaule comme part des lévites: Le *Rouleau du Temple* et Ml 2,3," *RevBib* 104 (4, '97) 512-521.

The Septuagint of Mal 2:3a (ἰδοὺ ἐγὼ ἀφορίζω ὑμῖν τὸν ὦμον) must be understood as alluding to the portions of sacrificed animals that are reserved for the clergy. It also suggests that Deut 18:3 was associated with Genesis 34 in an ancient interpretation. This helps to explain why *Temple Scroll* xxii 8-11 rules that the portion reserved for the Levites is the shoulder of the animals.—D.J.H.

Dead Sea Scrolls, § 42-1785, 1945, 2053.

2010. G. A. ANDERSON, "Between Biblical Commentaries and Apocryphal Narratives: The Narrativization of Biblical Exegesis in the *Life of Adam and Eve*," *Jewish Studies* [Jerusalem] 36 ('96) 31*-39*.

The "penitence narrative" in *Life of Adam and Eve* is an example of the narrativization of biblical exegesis (see Gen 1:29; 3:17) and finds its nearest textual relations not in early Jewish writings of the Second Temple period or in heterodox gnostic circles of the 2nd and 3rd centuries but rather in the writings of the rabbinic sages and Church Fathers from the 3rd and 4th centuries—a date that not accidentally coincides with the creation of the apocryphal text itself.—D.J.H.

2011. R. BAUCKHAM, "Visiting the Places of the Dead in the Extra-Canonical Apocalypses," *ProcIrBibAssoc* 18 ('95) 78-93.

This paper examines visits by apocalyptic seers to the places of the dead prior to the last judgment as described in the extracanonical apocalypses (e.g. *1 Enoch, Apocalypse of Elijah, Ascension of Moses, 4 Ezra, Apocalypse of Paul*). It discusses forms of cosmic tour in the apocalypses, changing views of the intermediate state, cosmic tour apocalypses concerned exclusively with the fate of the dead, apocalypses concerned exclusively with hell, and reports of visits to the other world in narrative contexts (*Acts of Thomas* 51–60; cf. Lk 16:19-31).—C.R.M.

2012. C. T. BEGG, "David's Transfer of the Ark according to Josephus," *BullBibRes* 7 ('97) 11-35.

This study compares Josephus' retelling in *Antiquities* 7:78-89 of David's transfer of the ark to Jerusalem with the major textual witnesses for the biblical sources in 2 Samuel 6/1 Chronicles 13–16. The material is treated in five parallel segments: transfer initiated (2 Sam 6:1-5/1 Chr 13:1-8/*Ant.* 7:78-80), disaster (2 Sam 6:6-7/1 Chr 13:9-10/*Ant.* 7:81), David's response (2 Sam 6:8-11/1 Chr 13:11-14/*Ant.* 7:82-83), etc. Josephus' utilization of both biblical sources seems to indicate that he desired to make maximal use of the material proper to each of them. There are several clear indications of his dependence on readings peculiar to the LXX. His rewriting techniques include both abridgment and expansion of his sources as well as stylistic modification. Josephus' account stands out especially for its sustained insistence on priestly prerogatives.—C.R.M.

2013. C. T. BEGG, "Israel's Demand for a King According to Josephus," *Muséon* 110 (3-4, '97) 329-348.

This essay examines Josephus' version, in *Antiquities* 6:32-44, of the story of Israel's demand for a king in 1 Samuel 8, with attention to the major textual witnesses for the biblical material and developments in the postbiblical period. It treats the material in five parallel units: Samuel's sons (1 Sam 8:1-3/*Ant.* 6:32-34), the people's demand and Samuel's reaction (1 Sam 8:4-6/*Ant.* 6:35-37), etc. It concludes that Josephus drew on a B/L-like form (Vaticanus/Lucianic) of the text as opposed to the MT. The most prominent rewriting techniques utilized by Josephus in this passage are his numerous additions to and amplifications of source items.—C.R.M.

2014. C. T. Begg, "Jeremiah under Jehoiakim According to Josephus (*Ant.* 10.89-95)," *Abr-Nahrain* [Leuven] 33 ('95) 1-16.

This investigation of Josephus' treatments of Jeremiah 26 (LXX 33) in *Antiquities* 10:89-93a and of Jeremiah 36 (LXX 43) in 10:93b-95, respectively, focuses on the text-form(s) that Josephus used, his rewriting techniques (juxtaposition, reduction, replacement, additions), and the reasons why he included these narratives at all.—D.J.H.

2015. C. T. Begg, "Jeremiah under King Zedekiah according to *Ant.* 10.102-130," *Rev ÉtudJuiv* 156 (1-2, '97) 7-42.

Josephus' presentation of Jeremiah under Zedekiah (*Ant.* 10:102-130) is remarkable for its assembling and interweaving of a wide variety of biblical passages drawn not only from the book of Jeremiah but also from Kings, Chronicles, Ezekiel, and Daniel, into a series of three longer "montages": the beginning of Zedekiah's rule (10:102-107), during a break in the Babylonian siege of Jerusalem (10:108-115), and toward the end of the siege (10:116-130). These assemblages attest to Josephus' detailed knowledge of the relevant source material and his synthetic powers. Josephus presents Jeremiah as the true prophet, and uses Jeremiah to legitimate his own conduct during the Jewish War.—D.J.H.

2016. C. T. Begg, "The Jeroboam-Ahijah Encounter According to Josephus," *Abr-Nahrain* [Leuven] 34 ('96-'97) 1-17.

This comparison of Josephus' account of the Jeroboam-Ahijah encounter (*Ant.* 8:205-210) with the biblical versions of 1 Kgs 11:26-40 appears under three headings: opening framework, Ahijah's sign and oracle, and concluding framework narrative. Josephus not only generated a "streamlined" rendition of the source story but also elucidated certain features of the sources' presentation and filled in its narrative gaps while likewise bringing into play a variety of verbal/content "echoes" of the wider context of *Antiquities* (and of the entire Josephan corpus).—D.J.H.

2017. C. T. Begg, "The Revolt of Sheba According to Josephus," *Jian Dao* [Hong Kong] 9 ('98) 1-26.

The article compares Josephus' account of the revolt of Sheba in *Antiquities* 7:278-292 with the major textual witnesses for the biblical narrative in 2 Sam 20:1-22. The material is covered in six parallel segments: revolt initiated (2 Sam 2:1-2/*Ant.* 7:278-279a), David's concubines (2 Sam 2:3/*Ant.* 7:279b), David's countermeasures (2 Sam 2:4-6/*Ant.* 7:280-282), etc. Josephus streamlines the biblical account at certain points, clarifies its obscure features, and adds nuances to its characters. His rendition is designed to appeal to his double target audience of cultivated Gentiles and fellow Jews.—C.R.M.

2018. C. T. Begg, "The 'Royal Lottery' according to Josephus," *RevistCatTeol* 21 (2, '96) 273-288.

This investigation of Josephus' retelling of the biblical "lottery episode" associated with Saul's public designation and acclamation as Israel's first king in 1 Sam 10:17-27 in his *Antiquities* 6:60-67 is divided into three sections: Samuel's address, Saul designated, and sequels. It draws conclusions about Josephus' biblical text (like that of LXX MSS B and L, and 4QSam^{a}), rewriting techniques (additions and expansions, omissions, modifications and adaptations), and distinctive perspectives on the episode.—D.J.H.

2019. C. T. Begg, "The Ziklag Interlude According to Josephus," *Teresianum* 48 (2, '97) 713-736.

This essay compares Josephus' version of the Ziklag episode in Josephus' *Antiquities* 6:356-367 with the major ancient witnesses for the text of 1 Samuel 30 under six headings: the sack of Ziklag discovered, pursuit initiated, Egyptian interrogated, David's victory, booty dispute, and booty distributed. It concludes with observations on Josephus' biblical text (closer to a text like that attested in the Greek MSS B and L rather than to the MT), rewriting techniques (additions and elaborations, omissions and abridgments, rearrangements, modification and adaptations), emphases (pathos, David's active role), and audiences (cultivated Gentiles and fellow Jews).—D.J.H.

2020. F. Böhmisch, "Die Textformen des Sirachbuches und ihre Zielgruppen," *ProtoBib* 6 (2, '97) 87-122.

The various forms of the text of Sirach are so different that they cannot be reduced to one form. After reflecting on the significance of this fact for understanding the canon, the article considers the major textual groups: Hebrew I, Greek I, the expanded forms Hebrew II and Greek II, Syriac, Christian interpolations in Greek II and Vetus Latina, and Hebrew manuscripts exemplified by MS B. One solution could be a pluralistic theology of the canon and a synoptic presentation of translations.—D.J.H.

2021. C. Breytenbach, "Zeus und Jupiter auf dem Zion und dem Berg Garizim. Die Hellenisierung und Romanisierung der Kultstätten des Höchsten," *JournStudJud* 28 (4, '97) 369-380.

The article considers the "hellenizing" and "romanizing" of the cultic sites at which the God of the ancestors of the Jews and the Samaritans was worshipped, in the context of the growing influence of the veneration of Greek and Roman gods in the Near East. It gives particular attention to events under Antiochus IV Epiphanes (see 2 Macc 6:2), Caligula, and Hadrian.—D.J.H.

2022. A. R. Ceresko, "The Liberative Strategy of Ben Sira: The Sage as Prophet," *Toronto JournTheol* 13 (2, '97) 169-185.

A version of this article also appeared in *Biblebhashyam* [§ 42-624].—D.J.H.

2023. C. G. den Hertog, "Drei Studien zur Übersetzungstechnik des griechischen Josuabuches," *BullIntOrgSeptCogStud* 29 ('96) 22-52.

The article discusses three translation techniques in the Greek text of Joshua: (1) the use of the article with nondeclinable proper nouns, (2) different ways of expressing the Hebrew construct-state phrase, and (3) participial constructions and (temporal/conditional) subordinate clauses as well as their syntactical coordination with the main sentence.—D.J.H.

2024. L. DiTommaso, "A Note on Demetrius the Chronographer, Fr. 2.11 (= Eusebius, *PrEv* 9.21.11)," *JournStudJud* 29 (1, '98) 81-91.

According to Demetrius' chronography, Jacob was 120 years old, one year before the death of Isaac at 180. Demetrius added one year to Jacob's age only, thus in effect making Jacob 121 years old at the time when Isaac died at the age of 180. A table on pp. 86-89 places the solution in the broader context of Demetrius' chronology.—D.J.H.

2025. H. ENGEL, "Ein alttestamentliches Buch aus der Zeit Jesu," *BibKirch* 52 (4, '97) 158-165.

After discussing the narrative unity of the book of Wisdom, the article considers the genres and basic theological concepts in the three parts of the book (1:1–6:21; 6:22–11:1; 11:2–19:22), the book's concept of "righteousness" (a way of life shaped by thankful recognition of the true God), and the author and the addressees.—D.J.H.

2026. S. FRANKLIN, "A note on a pseudepigraphical allusion in Oxyrhynchus papyrus no. 4365," *VetTest* 48 (1, '98) 95-96.

In the regrettably brief vignette of Christian book-swapping ("Lend the Ezra, since I lent you the little Genesis") in Oxyrhynchus 4365 (4th century A.D.), the ἡ λεπτὴ Γένεσις is likely the earliest surviving Greek manuscript reference to *Jubilees*.—C.R.M.

2027. R. GOLDENBERG, "The Septuagint Ban on Cursing the Gods," *JournStudJud* 28 (4, '97) 381-389.

In translating Exod 22:27 (LXX 28), the Septuagint took the Hebrew word *ʾĕlohîm* literally: θεοὺς οὐ κακολογήσεις ("Do not speak ill of the gods"). Philo explains the ban in several ways: The name "God" should never be taken lightly; praise is always better than attack; religious polemic leads to social violence; and mockery of idols can provoke blasphemy against the true God, while respect toward idols can elicit praise of the true God. In one place Josephus repeats Philo's justifications, and in another place he merely states the rule without explanation. Yet both Philo and Josephus elsewhere engage in harsh polemics against the beliefs and practices of their Gentile neighbors. The Septuagint translation of this text represents an early example of Jewish community-relation publicity, a short-lived project, probably centered in Alexandria.—D.J.H.

2028. D. GOODBLATT, "From Judeans to Israel: Names of Jewish States in Antiquity," *JournStudJud* 29 (1, '98) 1-36.

A comprehensive survey of pertinent literary and numismatic evidence indicates that, whereas the Hasmonean-Herodian state generally referred to itself as "Judeans," the Jewish rebel states of A.D. 66-70 and 132-135 preferred to use the name "Israel." If the shift to "Israel" was deliberate, it might reflect an attempt to differentiate the rebel regime(s) from the Hasmonean-Herodian state of the "Judeans" or from the Roman province of Judea.—D.J.H.

2029. E. HERMON, "Science et passion. À propos de deux livres sur les sources de l'histoire juive," *LavalThéolPhil* 54 (1, '98) 175-180.

The article offers descriptions and evaluations of two books on aspects of Jewish history in antiquity: M. Bohrmann, *Flavius Josèphe. Les Zélotes et Yavné: pour une relecture de la Guerre des Juifs* (1989); and A. M. Rabello, *Giustiniano, Ebrei e Samaritani, alla luce delle fonti storico-letterari, ecclesiastiche e giuridiche* (2 vols., 1987-88).—D.J.H.

2030. P. HÖFFKEN, "Hiskija und Jesaja bei Josephus," *JournStudJud* 29 (1, '98) 37-48.

This investigation of Josephus' account of Hezekiah and Isaiah in *Antiquities* 9–10 considers the structure, the use of biblical sources (2 Kings 18–20; Isaiah 38–39; 2 Chronicles 29–32), and the new accents that he introduces. While Hezekiah appears as a caring leader,

he is not glorified. In dealing with the Sennacherib episode, Josephus wished to avoid an activist-Zealot interpretation and sought to show that only God could save Jerusalem.—D.J.H.

2031. S. W. HOLLOWAY, "Antiochian Temporal Interpolations in 2 Kgs 6,24–7,20," *Biblica* 78 (4, '97) 543-547.

Against the ancient and modern treatments of *nešep*/σκότος in 2 Kgs 7:5, 7 as referring to nightfall, the Antiochian text added temporal participial phrases that unmistakably situated the action in the hours of dawn. These additions probably reflect the perception of the Gentile Christian readership living in the eastern Roman empire that new days began with the dawn.—D.J.H.

2032. A. KIRK, "The composed life of the *Syriac Menander*," *StudRel/SciRel* 26 (2, '97) 169-183.

The editor of *Sentences of Syriac Menander* plotted the text's diverse instructions along the arc of a "life," which, framed by birth and death, describes a series of status elevations reflective of passages into new stages of life, beginning with childhood and moving successively through puberty, youth, marriage, family, and mature old age. The opening section of the work incorporates conventions of Jewish paraenetic texts dating from the Hellenistic and Roman periods, and both its opening and closing sections emulate compositional features (not just themes) of Proverbs 1–9 and Qoheleth 11–12. These features support the notion that despite the universality of his wisdom, "Menander" was a Jew versed in the classical traditions of ancient "Judaism" and familiar with the compositional conventions of ancient Jewish paraenesis.—D.J.H.

2033. C. H. KNIGHTS, "*The History of the Rechabites*—An Initial Commentary," *Journ StudJud* 28 (4, '97) 413-436.

The third in a series of studies on *History of the Rechabites* [§§ 38-1744; 40-1225], this article presents a verse-by-verse commentary on the Greek text of the work that is now chapters 8–10 of *Story of Zosimus*. The commentary demonstrates how deeply *History of the Rechabites* is indebted to the Bible for its imagery and inspiration. Though there are Christian insertions in 9:10 and 10:5, they do not materially affect the Jewish pseudepigraphon.—D.J.H.

2034r. J. L. KUGEL, *The Bible As It Was* [*NTA* 42, p. 422; § 42-1395r].

F. KERMODE, "The Midrash Mishmash," *New York Review of Books* [New York] 45 (7, '98) 45-48.—Kugel's aim is to show what the interpreted Bible was at the critical period from ca. 200 B.C. to the 1st century A.D. or so. After reflecting on the distinctive character of midrash, the article discusses midrashic methods of interpretation, and considers some of the midrashic motifs studied by Kugel. The kind of study represented by Kugel's book should be of some concern even to entirely secular literary critics.—D.J.H.

2035. V. H. MATTHEWS, "The Social Context of Law in the Second Temple Period," *BibTheolBull* 28 (1, '98) 7-15.

Instead of looking for codified procedure, this examination of the social context of law in the Second Temple period focuses upon cultural expectation, situational expediency, and adaptation to new social norms. In the postexilic period, legal pronouncement blended with

political expediency and religious zeal to shape the social context. The reforms imposed by Nehemiah and Ezra suggest both imperial meddling and cultural incursion by the advocates of Diasporic Judaism and its more rigid concept of law and identity.—C.R.M.

2036. R. MAYER AND I. RÜHLE, "Salomo als Prototyp eines Weisen? Die Weisheit Salomos – einmal anders," *BibKirch* 52 (4, '97) 193-199.

The article first considers the OT's portrayal of Solomon: his wisdom and riches, brutality and organizational talent, lordship over the harem and the Temple, and international wisdom. Next after discussing the relation between wisdom and the Torah, it treats Solomon in Philo, the NT, Qumran texts, Josephus, *Testament of Solomon,* the Talmud, Wisdom of Solomon, *Psalms of Solomon,* and *Odes of Solomon.* Then it deals with the talmudic portrayal of Solomon as a controversial king and the midrash about Solomon and the ant (*b. Ḥul.* 57b).—D.J.H.

2037. T. MCLAY, "Syntactic Profiles and the Characteristics of Revision: A Response to Karen Jobes," *BullIntOrgSeptCogStud* 29 ('96) 15-21.

Jobes [§ 41-1293] has not proved that there is a correlation between her syntactic profiles and the redaction of the Old Greek of Daniel by Theodotion. The profiles indicate only that both texts are translations. In fact, it is unlikely that Theodotion is a revision of the Old Greek.—D.J.H.

2038. P. MIRANDA, "Das Schicksal des Gerechten in der biblischen Tradition," *BibKirch* 52 (4, '97) 187-190.

After discussing the OT background of the concept of the suffering righteous one, the article traces the themes of suffering and the exaltation/salvation of the righteous one in the book of Wisdom, and considers the historical setting of this presentation. Then it shows how the sapiential concept of the suffering righteous one was taken up and developed in various parts of the NT.—D.J.H.

2039. S. MITCHELL, "Herod's people. Roman-Jewish sympathies in the rise of Christianity," *Times Literary Supplement* [London] March 6 ('98) 12-13.

There is abundant evidence for cordial relationships between the aristocracy of the early Roman empire and members of the Herodian dynasty. Moreover, the Jewish appeals to the rule of law, religious authority, the family, and tradition matched precisely the ethos of the Roman senatorial class. Gentiles who were sympathetic to Judaism ("God-fearers") made up the largest (indeed the only significant) Gentile groups exposed to and won over to Christianity by Paul's teaching.—D.J.H.

2040. H. M. NIEMANN, "Altorientalische und Israelitisch-Jüdische Religion," *Jahrbuch für Liturgik und Hymnologie* [Göttingen] 36 ('96-'97) 102-150.

With particular attention to their contribution to the study of liturgy, the article discusses recently (1989-93) published books and articles on ancient Near Eastern religion, the OT (OT theology and particular themes, exegetical works [especially on the Psalms], liturgical activities [festivals; priesthood; sacrifice, rites, and prayer], sacred architecture [temple, cultic sites, cultic equipment], music), and Judaism.—D.J.H.

2041. S. B. NOEGEL, "Wordplay and Translation Technique in the Septuagint of Job," *AulaOr* 14 (1, '96) 33-44.

Janus parallelism is a type of wordplay device in which a polyseme reflects what has

preceded it in one of its meanings and anticipates what follows in another. Six examples of this device in the Hebrew text of Job (3:25-26; 10:7-8; 20:23-24; 28:9-10; 29:18-19; 39:19-20) are rendered in the Septuagint through epexegesis or equally punful translations. Awareness of Hebrew ambiguity might account for some instances of textual variance in the Septuagint and other ancient translations.—D.J.H.

2042. M. PETIT, "Génération et transformation de thèmes appartenant aux *Vitae Prophetarum*," *Apocrypha* 8 ('97) 273-286.

This study seeks to uncover traces in Jewish and Christian literature of the two objects mentioned in *Life of Habakkuk* as being concealed at the time of the destruction of the Temple, namely, the curtain of the holy of holies and the capitals of the two bronze pillars. While the theme of the "torn curtain" was frequently taken up, no mention of the lost pillars can be found. It may be that both elements together stand as symbols for the eschatological temple in *Life of Habakkuk*.—C.R.M.

2043. R. PETRAGLIO, "Le *Siracide* et l'Ancien Testament: relecture et tendances," *Apocrypha* 8 ('97) 287-301.

After reflecting on why Ben Sira reread his Bible (to find an orientation and encouragement for his own age), the article explores how he reread it with attention to Sir 46:13-20 (fidelity to the biblical text, the originality of the rereading, Samuel in relation to God and the people, etc.). The Greek and Latin versions of Sirach introduce their own theological options. The Greek translator modernizes an older situation by rearranging the text, while the Latin translator christianizes his text.—C.R.M.

2044. H. PIENAAR, "'Sondaars' in die tyd van Jesus ('Sinners' in the time of Jesus)," *Herv TeolStud* 53 (3, '97) 751-772.

In the time of Jesus, the expression "sinners" was a label for those people who were not socially accommodated within Israelite society. This ostracism was religiously legitimated by means of purity regulations with regard to people, places, and calendar. This analysis confirms that one of the meanings of ἁμαρτωλός was "social outcast."—D.J.H.

2045. M. ROHNER, "'Die Prophezeiung des Nfr.tj': eine Vorübung zur Struktur des Apokalyptischen," *TheolZeit* 53 (4, '97) 304-321.

The 20th-century B.C. Middle Egyptian "Prophecy of Nfr.tj" consists of an introductory narrative, a description of the present time of need, and a proclamation of a savior ('Imnj = Amenemhat I). In structure and various details this work has much in common with biblical and early Jewish apocalyptic writings.—D.J.H.

2046. M. RÖSEL, "Theo-logie der griechischen Bibel zur Wiedergabe der Gottesaussagen im LXX-Pentateuch," *VetTest* 48 (1, '98) 49-62.

The Septuagint of the Pentateuch manifests a more transcendent concept of God than the Hebrew Bible does. It carefully differentiates the Lord (κύριος) from other gods, humans, and idols. It uses κύριος in contexts where God is favorable to Israel and θεός in other contexts. The Septuagint of the Pentateuch should be taken seriously as a theological source by students of early Judaism and the NT.—D.J.H.

2047r. P. SACCHI, *Storia del Secondo Tempio. Israele tra VI secolo a.C. e I secolo d.C.* (Torino: Società Editrice Internazionale, 1994).

É. NODET, "Sacchi et l'histoire du Second Temple," *Biblica* 78 (4, '97) 548-564.—The revised and expanded version of Sacchi's *Storia del mondo giudaico* (1976), this work shows special interest in the history of ideas and themes that flourish in the NT. The article first presents Sacchi's positions on the Second Temple period under four headings: the exile, the Zadokite era, from the Seleucids to the destruction of the Temple, and the great themes of "Middle Judaism." Then it discusses three aspects of the book: historiography; law, "history," and mythology; and the prehistory of the NT. Sacchi's work is a stimulating and masterful treatment of a neglected period. He clearly regards Jewish history as something more than a collection of facts to be reconstructed.—D.J.H.

2048. A. SCHMITT, "Skepsis, Bedrängnis und Hoffnung in Weish 1,16-2,24. 'Und danach werden wir sein, als wären wir nie gewesen' (Weish 2,2)," *BibKirch* 52 (4, '97) 166-173.

After noting the multifaceted encounter of Judaism with Hellenism, the article introduces the dramatic design of Wis 1:1–6:21 and focuses on the significance of 1:16–2:24 according to the following outline: the personification of death (1:16), the dark abyss (2:1-5), enjoyment of the present (2:6-9), power and impotence (2:10-20), and hope (2:21-24).—C.R.M.

2049. S. SCHROER, "Vom Text zum Kontext. Versuche der Situierung des Buches der Weisheit in der religiösen Zeitgeschichte und ihre feministische Relevanz," *BibKirch* 52 (4, '97) 174-180.

The article first considers Philo's description of the female members of the Therapeutae—Jewish women in contemplative communities, and its relevance for the portrayal of Sophia in the book of Wisdom. Then it discusses the iconography and hymns associated with the goddess Isis, and their significance for the figure of Sophia in Wisdom. An appendix presents translations of two Isis-hymns by Isidorus (SEG 548, 550).—D.J.H.

2050. R. SCORALICK, "Ein Literaturüberblick zum Buch der Weisheit Salomos," *BibKirch* 52 (4, '97) 200-203.

Descriptions and evaluations of six books: D. Georgi, *Weisheit Salomos* (1980); A. Schmitt, *Weisheit* (1989); S. Schroer, *Die Weisheit hat ihr Haus gebaut* (1996); G. Hentschel and E. Zenger (eds.), *Lehrerin der Gerechtigkeit* (1991); H. Hübner (ed.), *Die Weisheit Salomos im Horizont biblischer Theologie* (1993); and H. Engel, *Das Buch der Weisheit* (forthcoming).—D.J.H.

2051. A. STROTMANN, "Die Pädagogik Gottes. Überlegungen zum strafenden und wohltätigen Handeln Gottes in Weish 11-19," *BibKirch* 52 (4, '97) 181-186.

After discussing Wisdom 11–19 as an actualization of the exodus and the wandering in the wilderness, the article considers the themes of God's love and righteousness in Wis 11:15–12:27. Then it reflects on questions regarding the understanding of divine punishment and pedagogy in Wisdom 11–19.—D.J.H.

2052. B. TAYLOR, "The Lucianic Text of 1 Reigns: Three Texts Compared and Contrasted," *BullIntOrgSeptCogStud* 29 ('96) 53-66.

The article describes and compares the editions of the Lucianic text of 1 Reigns (1 Samuel)

by P. A. de Lagarde (1883), Taylor (1992), and N. Fernández Marcos and J. R. Busto Saiz (1989). It concludes with recommendations about the prudent use of these editions.—D.J.H.

2053. J. E. Taylor and P. R. Davies, "The So-Called Therapeutae of *De Vita Contemplativa:* Identity and Character," *HarvTheolRev* 91 (1, '98) 3-24.

The people of *De vita contemplativa* came from educated, hellenized, elite Jewish circles in Alexandria and were a distinctive, albeit tiny, philosophical group, most likely unrelated to the sect of Essenes in Judea. Their community was hierarchical, with the principal division being between elders (who lived a contemplative life) and juniors (whose life was active, practical, and supportive of the elders). The membership of this community was gender-inclusive, since women participated as both seniors and (implicitly) juniors. It was not gender-exclusive as the Essene membership appears to have had the reputation of being.—D.J.H.

2054. J. Vermeylen, "L'émergence et les racines de l'apocalyptique," *RevThéolPhil* 129 (4, '97) 321-340.

Jewish apocalyptic as such was born from the dramatic moment of the persecution by Antiochus IV Epiphanes, which from a human perspective signaled the end of Israel. In facing this crisis, the author of Daniel called upon existing motifs and ideas such as eschatology, determinism and the periodization of history, and the divine combat against evil. Apocalyptic was a new interpretation of the entire Israelite heritage (Torah, prophetism, and wisdom) and thus a summary of the Bible.—D.J.H.

2055. P. von Gemünden, "La femme passionnelle et l'homme rationnel? Un chapitre de psychologie historique," *Biblica* 78 (4, '97) 457-480.

The relation between λόγος/νοῦς and the passions was linked in antiquity with a tradition that ascribed reason to men and passion to women. The article first explores an example of this stereotype from the pagan tradition as seen in Euripides' *Medea* as well as examples from the Jewish tradition found in *4 Maccabees* and Philo's writings. Then it discusses Paul's approach (with particular attention to Romans 7), and concludes that Paul treated the passions and intelligence as a general human theme and did not simply follow the tradition and its stereotypes.—D.J.H.

2056. D. S. Williams, "Josephus or Nicolaus on the Pharisees?" *RevÉtudJuiv* 156 (1-2, '97) 43-58.

An investigation using the techniques of stylometry (the statistical study of quantifiable literary features) demonstrates the likelihood that Josephus (and not Nicolaus of Damascus) was the final author of the four "anti-Pharisaic" passages in *Antiquities* (13:171-173, 288, 401-402; and 17:41-42). This result casts doubt on the theory of a thoroughgoing pro-Pharisaic apologetic in *Antiquities*.—D.J.H.

2057. M. H. Williams, "Jewish Use of Moses as a Personal Name in Graeco-Roman Antiquity – A Note," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 118 ('97) 274.

Despite the claim by T. Derda [§ 42-627], there is good evidence for the use of Moses as a personal name at least by a very small number of Diaspora Jews in Greco-Roman antiquity.—D.J.H.

Jewish World, § 42-1784.

2058. E. DVORJETSKI, "Roman Emperors at the Thermo-Mineral Baths in Eretz-Israel," *Latomus* [Brussels] 56 (3, '97) 567-581.

The Romans erected magnificent public baths throughout the empire, including the land of Israel. The article discusses the aims and activities of Vespasian and the Flavian dynasty, Hadrian, and "Antoninus" (Caracalla) at the thermo-mineral baths as reflected in talmudic sources.—D.J.H.

2059. E. M. GOLDMAN, "Neusner Translating Talmud: A Review Essay," *Critical Review of Books in Religion* [Atlanta] 9 ('96) 19-25.

This review essay focuses on five volumes (all published in 1994) of Neusner's *The Talmud of Babylonia. An Academic Commentary: Sukkah, Horayot, Shebuot, Temurah,* and *Meilah and Tamid.* After situating the undertaking in the context of Neusner's overall scholarly projects, the article praises the "academic commentary" for its attractive and useful format, generally reliable translation, reference system for displaying the structure and internal logic of the material, useful interpretive comments, and outlines of the structure and system of each tractate. Neusner has established his contention that the Babylonian Talmud is an organized, purposeful, and highly systematic document that speaks in a single voice.—D.J.H.

2060. T. ILAN, "The Quest for the Historical Beruriah, Rachel, and Imma Shalom," *AJS Review* [Waltham, MA] 22 (1, '97) 1-17.

Two repeated literary practices in the Babylonian Talmud make suspect the historicity of its accounts about the three most important women it mentions—Beruriah the scholar, Rachel (the wife of Rabbi Aqiba), and Imma Shalom (the wife of Rabbi Eliezer): the creation of fictitious family relationships between the sages, and between sages and important personages of their day; and the replacement of anonymous characters in other texts with historical characters.—D.J.H.

2061r. I. JACOBS, *The Midrashic Process* [*NTA* 39, p. 537].

J. LEVINSON, "The Midrashic Process," *AJS Review* [Waltham, MA] 22 (1, '97) 95-102.—Jacobs grapples with one of the fundamental issues in rabbinic poetics, the choice of biblical prooftexts in midrashic homilies. He provides the reader with some strong and fruitful readings, and any future researchers on these topics would be well advised to take his positions into account. However, the book is marred by theoretical and methodological blemishes that the author could have avoided.—D.J.H.

2062. D. KRAEMER, "The Spirit of the Rabbinic Sabbath," *ConsJud* 49 (4, '97) 42-49.

With particular attention to the traditional rabbinic restriction on carrying on the Sabbath, the article argues that rabbinic Sabbath law is in its essence and intent a system of humanitarian liberation. Considered against the background of historical alternatives, the rabbinic approach is flexible and liberal, seeking to lighten a day which for other Jews was dark and severe, to enliven an institution which for others affirmed not life but denial and even death.—D.J.H.

2063. R. LANGER, "From Study of Scripture to a Reenactment of Sinai: The Emergence of the Synagogue Torah Service," *Worship* 72 (1, '98) 43-67.

It is highly likely that in the early history of the synagogue the ceremonial surrounding the

Torah reading was not elaborate. The only early rabbinic descriptions of Torah ceremonies (*m. Soṭa* 7:7-8) are actually situated in the Jerusalem Temple. By the 12th century, however, the point from which we begin to have prayerbook manuscripts in any number, very rich and varied liturgies have emerged that express the synagogue Torah service as the reenactment of Sinai.—D.J.H.

2064. D. LENHARD, "Document or Individual Homily? A Critical Evaluation of Neusner's Methodology in the Light of the Results of Form-Analysis," *Jewish Studies Quarterly* [Tübingen] 4 (4, '97) 339-356.

The article examines critically three assumptions in J. Neusner's approach to the analysis of homiletic midrash: The "work" should be the starting point rather than the individual homily; the homilies are compositions rather than compilations; and they are better understood as syllogistic discourse than scriptural exegesis. The difference between Neusner's approach and that of form analysis can be reduced to this question: Which is the taxonomically primary category?—D.J.H.

2065. M. MAHER, "God as Judge in the Targums," *JournStudJud* 29 (1, '98) 49-62.

The article explores what the Targums say about God as judge, about God's relationships with human beings, and about God's response to their good deeds and to their failures. It deals with the following topics: justice and mercy, God as judge of judges, God's judgments as true, the cup of punishment, and the great judgment.—D.J.H.

2066. H. MEIROVICH, "Handling Crisis: An Aggadic Response," *ConsJud* 49 (2, '97) 56-67.

In *b. Soṭa* 14a, the 3rd-century A.D. Palestinian sage Rabbi Hama claims that certain kinds of behavior—clothing the naked, visiting the sick, comforting mourners, and burying the dead—are to be equated with "walking after God." Rabbi Hama wrote from the perspective that religiosity can be measured through the transference of divine deeds to humanity. A Jew takes on a persona of godliness through specific acts of piety.—D.J.H.

2067. J. E. MESKIN, "Critique, Tradition, and the Religious Imagination: An Essay on Levinas' Talmudic Readings," *Judaism* 47 (1, '98) 90-106.

With particular attention to E. Levinas's reading of *b. Menaḥot* 99b-100a ("Modèle de l'occident"), the article investigates the connections between the very different ideas and energies that nourish his thought. Representing an extraordinary flight of religious imagination, this reading attacks certain modern Western views of time that impede religious and ethical striving, and celebrates the divine discipline of letter and book, as well as the gradual, almost mystical movement beyond self toward God that such discipline may help to engender.—D.J.H.

2068. R. NEUDECKER, "'Das ganze Volk sah die Stimmen . . .': Haggadische Auslegung und Pfingstbericht," *Biblica* 78 (3, '97) 329-349.

The Hebrew text of Exod 20:18a says, "All the people saw the voices." This paradox gave rise to a large number of rabbinic interpretations that can be considered parallels to the Pentecost account in Acts 2. It is likely that both the rabbinic interpretations of Exod 20:18a and Acts 2:3 reflect earlier traditions that grew out of biblical texts dealing with the giving of the Torah at Sinai.—D.J.H.

2069. B. Z. ROSENFELD, "Sage and Temple in Rabbinic Thought After the Destruction of the Second Temple," *JournStudJud* 28 (4, '97) 437-464.

Rabbinic literature frequently adduces analogies between the sage (his teachings, and his study house), and the Temple and its various constituents (the altar, the sacrifices, the ark of the covenant, etc.). Despite the logical disproportion between the sage and the Temple, the rabbis knowingly made the analogy in order to justify and enhance their claim to absolute and exclusive authority in the religious realm, mainly in the area of Torah and its interpretation. This idea began just after the destruction of the Temple, continued mainly during the period of the Mishnah, and extended well into the Amoraic era.—D.J.H.

2070. A. J. SALDARINI, "Comparing the Traditions: New Testament and Rabbinic Literature," *BullBibRes* 7 ('97) 195-203.

An adequate historical and comparative method requires that early Jewish and Christian writings be analyzed within a very broad framework that registers the significant similarities and differences among documents, their traditions, and their historical contexts. When similarities and differences are precisely clarified diachronically and synchronically, using both indigenous and modern categories in dialogue, Jews and Christians, their literature, history, practice, and thought may be compared fairly with one another without false constructions of a convenient and superficial "other." Thus diverse texts may illuminate one another without caricature or subordination. This approach is illustrated with reference to treatments of the Sabbath in Matthew's Gospel and early Jewish (especially the Mishnah) writings.—D.J.H.

2071. E. SCHWARTZ, "Oral Torah in an Electronic Age," *ConsJud* 49 (4, '97) 32-41.

In a premodern rabbinic culture of generational interdependence, a culture in which truth was "acquired, not produced," memory was the life-blood of social coherence. By demanding the physical presence of both teacher and student, oral teaching forms what W. Kelber and others have referred to as oral synthesis. The "electronification" of communication, and the availability of Talmud, midrash, and liturgy in computerized formats, raises once again the questions that troubled Plato concerning the displacement of face-to-face dialogue by the written word.—C.R.M.

2072. H. SIVAN, "Rabbinics and Roman Law: Jewish-Gentile/Christian Marriage in Late Antiquity," *RevÉtudJuiv* 156 (1-2, '97) 59-100.

Neither rabbinic strictures nor episcopal warnings could undermine the validity of marriage outside the community of faith as long as civil (Roman) law did not acknowledge ethnicity and religion as marital impediments. Only the changed attitudes of the Roman government in the last quarter of the 4th century A.D., affected by its adoption of Christianity, finally reinforced the hands of the religious authorities of both the Jewish and the Christian communities by formally prohibiting intermarriage.—D.J.H.

2073. A. WEBBER, "A Consideration of the Dimensions of Walls Contained in Mishnah Bava Batra 1:1," *JournStudJud* 29 (1, '98) 92-100.

The types of construction materials and the dimensions set forth in *m. Baba Batra* 1:1 for building a wall to divide a courtyard can provide a reliable guide to actual building practice in Palestine during the talmudic age and thus to the thickness of walls of houses at that time. This finding is confirmed by archaeological evidence.—D.J.H.

Rabbinics, §§ 42-1572, 1578, 1697, 1938, 1971, 2001, 2003.

2074. H. V. BENDER, "Survey of Audio-Visual Materials in the Classics," *ClassWorld* 91 (2-3, '97-'98) 127-184.

This revision of the 1996 survey [§ 41-656] appears under eight headings: world history; Middle and Near East; Greco-Roman civilization; Greek civilization; Greek language and literature; Roman civilization; Latin language and literature; and for elementary schools. It covers computer software, films and videocassettes, filmstrips, maps, posters, slides, recordings, and so forth. [The same issue (pp. 185-190) contains a directory of publishers.]—D.J.H.

2075. G. CALBOLI, "From Aristotelian λέξις to *elocutio,*" *Rhetorica* 16 (1, '98) 47-80.

The treatment of figures and tropes in the *Rhetorica ad Herennium* shows in every respect a connection with the Peripatetic doctrine of figures and tropes, and confirms the link with the Rhodian school of rhetoric that is demonstrated by many other elements. This "first draft" was already a complete system that to a large extent maintained the order found in Aristotle's writings, if we take into account at the same time his *Poetics* and *Rhetoric.*—D.J.H.

2076. L. CALBOLI MONTEFUSCO, "*Omnis autem argumentatio . . . aut probabilis aut necessaria esse debebit* (Cic. *Inv.* 1.44)," *Rhetorica* 16 (1, '98) 1-24.

In *De inventione,* Cicero distinguishes between *necessaria* and *probabilis argumentatio* (1.44), and considers induction and deduction as forms of arguments (1.51). The article underlines some similarities and the many differences between the treatments of these topics by Cicero in *De inventione* and by Aristotle in his *Rhetoric.* The relationship between these works is difficult because of the heavy Stoic influence on Cicero and because Hellenistic rhetorical handbooks served as sources for Cicero's youthful work.—D.J.H.

2077. A. CAMERON, "Black and White: A Note on Ancient Nicknames," *AmJournPhilol* 119 (1, '98) 113-117.

P.Amh. LXII.6-7 lists two Ptolemaic soldiers called Apollonius, distinguishing them as μέλας and λευκός. Although personal descriptions in Egyptian documents frequently specify skin color as an identifying characteristic, they normally use a more subtle vocabulary than just black/white. For the ancients black and white were the basic colors. This is the logic behind the nicknames. In order to distinguish people who have the same name, give them nicknames that imply the most basic contrast people know.—C.R.M.

2078. M. W. DICKIE, "What Is a *Kolossos* and How Were *Kolossoi* Made in the Hellenistic Period?" *GkRomByzStud* 37 (3, '96) 237-257.

Neither classical nor Hellenistic literary texts support U. von Wilamowitz-Moellendorf's contention that κολοσσός was not used specifically of extremely large likenesses of human beings or gods until the end of the 1st century B.C. The term was employed to signify a greater-than-life size statue long before that date, and there is no reason to think that the practice of calling the huge statue of Helios on Rhodes a κολοσσός led to the adoption of the term as the name for large statues in general. Moreover, there is no evidence to support G. Roux's thesis that κολοσσός originally denoted a statue with its legs together like a pillar, and good evidence that the term could be used of sitting or kneeling statues. What Philo of Byzantium said about the construction of the Colossus of Rhodes is almost certainly worthless, though it

may illumine how colossal bronze statues were erected in the Roman imperial period.—D.J.H.

2079. J. ELSNER, "Hagiographic geography: travel and allegory in the *Life of Apollonius of Tyana*," *JournHellenStud* 117 ('97) 22-37.

This study explores the travel motif (with its deep debts to ancient ethnography, pilgrimage writing, and the novel) in Philostratus' *Life of Apollonius of Tyana* as a masterly rhetorical device on the part of Philostratus by which to establish and demonstrate the superiority of Apollonius. The theme of travel unites the disparate Greek and Roman discourses of pilgrimage, geography, and imperialism to create and to propagate the image of a holy man particularly suited to the problems of the Roman empire in the 3rd century A.D. The geographic frame is more than a mere narrative device—it is an essential strategy of the argument that propels the sage into divinity. Here the parallel is less with Jesus than (strikingly) with Paul in the last third of Acts. In the case of Paul too, travel establishes a hagiographic superiority that culminates in a triumphant journey to Rome. Philostratus' consistently metaphorical portrayal of the world's topographies and ethnography anticipates not only the practice and literary tradition of Christian pilgrimage but also the universalizing sacred geography of later Christendom.—C.R.M.

2080. W. FAUTH, "Götter- und Dämonenzwang in den griechischen Zauberpapyri. Über psychologische Eigentümlichkeiten der Magie im Vergleich zur Religion," *ZeitRel Geist* 50 (1, '98) 40-60.

With particular attention to the relation between magic and religion, the article examines texts among the Greek magical papyri and related material for evidence regarding attempts at coercing gods and demons to bring about the results desired by the speaker.—D.J.H.

2081. W. W. FORTENBAUGH, "Cicero, *On Invention* 1.51-77. Hypothetical Syllogistic and the Early Peripatetics," *Rhetorica* 16 (1, '98) 25-46.

Cicero's case for a five-part analysis of deductive reasoning in *De inventione* 1.51-77 can be made intelligible by surveying what Theophrastus is reported to have said about the hypothetical syllogism. Although Theophrastus may not have advocated a five-part analysis, later rhetoricians who identified themselves with the Peripatos made the connection with the founders of the school, thereby gaining authority for a controversial analysis.—D.J.H.

2082. P. FREEMAN, "On the Annexation of Provinces to the Roman Empire," *Classics Ireland* [Dublin] 5 ('98) 30-47.

The emergence of provinces in the Roman empire was a gradual and complex process, one not accomplished immediately or by systematic organization at the time of a Roman victory. The three components postulated to explain the Roman process of annexation—reduction to the status of a province, provincial commissions, and provincial legislations—do not bear close scrutiny.—D.J.H.

2083. P. P. FUENTES GONZÁLEZ, "Teles Reconsidered," *Mnemosyne* 51 (1, '98) 1-19.

The fragments of Teles' teachings have traditionally been interpreted from an unsatisfactory viewpoint that produces forced readings of scant credibility. The moral message is much more spontaneous and effective if one simply takes into account the original pedagogical scenario in which these texts were pronounced. Teles appears as a modest character but not in

the least incompetent. His type of *diatribe* is of such a vivid and direct nature that we cannot doubt the credibility and efficacy of his words.—D.J.H.

2084. R. Kamtekar, "ΑΙΔΩΣ in Epictetus," *ClassPhilol* 93 (2, '98) 136-160.

In Epictetus, αἰδώς is a type of judgment of appropriateness that guides the actions and reactions of the Stoic in training and enables her to make progress. According to Epictetus our capacity for αἰδώς is a natural and distinctively human capacity for self-evaluation, manifested in attitudes such as shame and self-respect. In his treatment of αἰδώς Epictetus develops something like the notion of a conscience, an internal self-judging standard that enables a Stoic to make progress and approach virtue by living according to her conscience.—C.R.M.

2085. T. A. J. McGinn, "*Feminae Probrosae* and the Litter," *ClassJourn* 93 (3, '98) 241-250.

The study seeks to identify the *feminae probrosae* ("disgraced women") mentioned in Suetonius' biography of Domitian 8:3: "He [Domitian] took away from disgraced women the use of litters, as well as the right of receiving inheritances and legacies." It first reviews the history of the problem and then examines Domitian's denial of the use of the litter to these women. It argues that the penalty best suits upper-class adulteresses as the sole targets of repression in this instance. The denial of a litter was a means to social degradation. This result has a bearing on our understanding of elite male Roman attitudes to disapproved female behavior.—C.R.M.

2086r. A. Momigliano and A. Schiavone (eds.), *Storia di Roma* (4 vols.; Turin: Einaudi, 1988-93).

A. K. Bowman, E. Champlin, and A. Lintott (eds.), *The Cambridge Ancient History*. Vol. 10, *The Augustan Empire, 43 B.C.–A.D. 69* [*NTA* 42, p. 413].

C. Smith, "Universal Histories?" *JournRomStud* 87 ('97) 241-248.—This comparison of the two projects begins with some general points about scope and presentation before turning to a largely chronological survey, and concludes with some thoughts about the present and future state of ancient history as they emerge from these works. These volumes will be used as first starts and refreshers on individual topics, as encyclopedias and not as continuous histories. Two grave problems with the presentation of the crucial middle period of Roman history affect both series: the inadequate treatment of sources, and the matter of engagement.—D.J.H.

2087. T. L. Papillon, "Recent Writings in Greek Rhetoric and Oratory," *ClassJourn* 93 (3, '98) 331-344.

The article describes and evaluates three recent books: H. Yunis, *Taming Democracy. Models of Political Rhetoric in Classical Athens* (1996); J. Poulakos, *Sophistical Rhetoric in Classical Greece* (1995); and Y. L. Too, *The Rhetoric of Identity in Isocrates. Text, Power, Pedagogy* (1995). These books are strong to the extent that they take judicious advantage of all that the various fields have to offer; they are weak to the extent that they stay within one tradition.—D.J.H.

2088. C. Rubincam, "Did Diodorus Siculus Take over Cross-References from His Sources?" *AmJournPhilol* 119 (1, '98) 67-87.

The question "Did Diodorus take over cross-references from his sources?" cannot be

answered with a simple yes or no. Some cross-references he probably did find in his sources and perpetuate. Others almost certainly originated with him. Because of the loss of the complete text of most of his sources and of five-eights of the *Bibliotheca,* we cannot be perfectly sure how to classify many examples. This verdict should have some effect on the vehemence with which scholars denounce Diodorus for "slavish dependence" on his sources.—C.R.M.

2089. W. SCHEIDEL, "Quantifying the Sources of Slaves in the Early Roman Empire," *JournRomStud* 87 ('97) 156-169.

The relative importance of different sources of slaves in the Roman empire during the Principate cannot be gauged from ancient texts. Simple demographic models show that natural reproduction made a greater contribution to the Roman slave supply than child exposure, warfare, and the slave trade taken together and was in all probability several times as important as any other single source. The most plausible projections also suggest that on average the incidence of manumission was rather low. By implication, overall fertility of ex-slaves in general and of freedwomen in particular would be low as well, which must have reduced their chances of acquiring legal privileges that accrued from sexual reproduction. Masters and their heirs could reasonably expect to acquire by way of inheritance laws a sizable share of the possessions of their former slaves. An appendix treats the natural reproduction of slavery in the Americas.—C.R.M.

2090. J. L. SEBESTA, "Textbooks in Greek and Latin," *ClassWorld* 91 (2-3, '97-'98) 83-125.

This full survey of Greek and Latin textbooks and language and etymology textbooks in print updates the 1996 full survey [§ 41-670] and the 1997 supplementary survey [§ 42-1475]. The NT Greek section (pp. 98-101) covers beginner's books (20 items); grammars (16 items); readers and texts (12 items); and dictionaries, concordances, and word lists (19 items).—C.R.M.

2091. N. W. SLATER, "Passion and Petrifaction: The Gaze in Apuleius," *ClassPhilol* 93 (1, '98) 18-48.

Few works of literature are as obsessed with the problems of seeing and being seen as Apuleius' *Golden Ass.* Apuleius' manipulations of the gaze rest on the expectation that his readers share with him some standard elements of visual repertoire. The study argues that control of the gaze shifts fundamentally in the course of the novel, and further that not only is this shift foreshadowed by the central set piece of description of a work of art in the novel but also that we as readers can use such works of art to evaluate this shift and the great change experienced by the narrator at the end of the novel. Ten plates illustrate the discussion.—C.R.M.

2092. A. STEWART, "Nuggets: Mining the Texts Again," *AmJournArch* 102 (2, '98) 271-282.

Some underappreciated ancient texts offer a rich mine of information for historians of Greek art and culture. A neglected anecdote in Diogenes Laertius' *Life of Stilpo* 2.116 documents the Athenians' continued veneration of Athena Parthenos in the early Hellenistic period. Two hitherto-unnoticed citations from Polykleitos' *Canon* in Diogenes Laertius' *Life of Socrates* 2.32 and *Life of Zeno* 7.26 resolve a major crux. A remark in Tatian's *Oration to the Greeks* 33 compels the rejection of a 3rd-century date for the poetess Corinna. Some

fragments of Eupolis' *The Cities* anticipate the procession of liberated cities in Ptolemy Philadelphus' *pompe* in Alexandria.—C.R.M.

2093. A. TSAKIROPOULOU-SUMMERS, "Horace, Philodemus and the Epicureans at Herculaneum," *Mnemosyne* 51 (1, '98) 20-29.

Recent papyrological discoveries have left without support the hypothesis that Horace studied Epicurean philosophy under Philodemus of Gadara at Naples. Horace may well have met Philodemus in his lifetime, but now there is less evidence than ever that he spent any prolonged period with him as his student.—D.J.H.

2094. G. WEBER, "Traum und Alltag in hellenistischer Zeit," *ZeitRelGeist* 50 (1, '98) 22-39.

Dreams and their interpretations can mediate substantial insights concerning the religion, daily life, and mentality of social groups in the Hellenistic period. After some general observations on dreams in antiquity, the article investigates the "dream believing" horizon of educated and less educated Hellenistic people with attention to the situations in which dreams were recorded, the identity of the dreamers, and the consequences drawn from dreams for daily life. It concludes that dream texts furnish insights into the mental world of all social groups in the Hellenistic period, in both public and private contexts, particularly with respect to the engagement of the gods in daily events and the symbolic correspondence of dreams with the waking world.—C.R.M.

Greco-Roman World, §§ 42-1954, 2055.

The Early Church

2095. E. ALBRILE, "La libagione d'immortalità. Note sul *Martirio di santo Stefano,*" *Salesianum* 59 (4, '97) 601-620.

The Greek *Martyrdom of Stephen,* recently edited in two recensions by A. Strus [§ 41-689; see § 42-2126], while it in part follows the events surrounding the first martyr Stephen, patterns itself on a form that reflects a type of gnostic revelation. Linguistic and ideological motifs indicate that the more ancient text is that of Codex Escorial, which exhibits the presence of an Aramaic substratum. The article examines numerous examples of the syncretistic elements that are brought together in the composition of *Martyrdom of Stephen* (with reference to such texts as *1 Enoch, Acts of Thomas, Apocalypse of Moses, Life of Adam and Eve, Gospel of Philip*) and suggests that they originate from a common, Aramaic milieu.—C.R.M.

2096. F. AMSLER, "Remarques sur la réception liturgique et folklorique des *Actes de Philippe* (*APh* VIII-XV et *Martyre*)," *Apocrypha* 8 ('97) 251-264.

The most ancient calendars mentioning the commemoration of Philip the apostle are the Synaxarion of Constantinople (November 14) and the Hieronymian Martyrology (May 1). On the basis of the latter text, the historical context of the introduction of the veneration of Philip to Rome (under Byzantine influence), and the witness of *Acts of Philip* VIII-XV and the martyrdom, it is possible to argue that the western date of May 1 for the feast of the apostle Philip is, paradoxically, more ancient than the November 14 date of the Byzantine calendar. The May 1 date appears to have been determined polemically in opposition to a

springtime festival devoted to Cybele and Attis in Phyrgia, where the cult of the apostle Philip was also entrenched.—C.R.M.

2097. A. D. BAUM, "Papias, der Vorzug der *Viva Vox* und die Evangelienschriften," *NTStud* 44 (1, '98) 144-151.

The study asks what may be deduced about the development of a scriptural canon at the beginning of the 2nd century from Papias' stated preference for oral tradition in the preface to his *Expositions of the Sayings of the Lord.* It discusses the superiority of the "living voice" in Greco-Roman authors, the living voice and primary sources (with reference to Eusebius, *Hist. eccl.* 3.39.3-4), and the living voice and the Gospels (*Thomas,* Matthew, Mark). It concludes that insofar as Papias prefers not only oral to written but also primary to secondary historical evidence, his statement concerning the superiority of the living voice cannot be taken as a denial of the normativity or canonicity of apostolic Gospel writings.—C.R.M.

2098. F. BOVON, "Réception apocryphe de l'*Évangile de Luc* et lecture orthodoxe des Actes apocryphes des apôtres," *Apocrypha* 8 ('97) 137-146.

The article documents and reflects on two inverse situations and their theological implications: the apocryphal reception of a canonical text (Lk), and the orthodox rereading of apocryphal traditions in the prologues to the four Gospels in support of the Gospels' canonical status. It concludes that the authors of apocryphal texts revered the canonical writings, and that readers of canonical writings venerated the apocryphal legends.—C.R.M.

2099. A. BRENT, "Ignatius of Antioch and the Imperial Cult," *VigChrist* 52 (1, '98) 30-58.

This study argues that Ignatius' procession to martyrdom reflects the Christian counterpart in the arena to the pagan, imperial altar. The members of his Christian entourage serve as the counterparts of the pagan officials and priests. Ignatius sees his personal sacrifice at Rome as centered in a cultic procession, and the comparison between his highway to victory and that of Rome's power is a cultic comparison with the developing imperial cult. The cult is a mystery cult that parallels the imperial mysteries in which those who participate in the martyrological drama are μιμηταί and συμμύσται. Ignatius' particular title, θεοφόρος, is to be understood in comparison with the bearer of the imperial image (εἰκών) in the ritual of the imperial cult. His use of ambassadorial titles (πρεσβεία, θεοπρεσβύτης, and θεοδρόμος) and the language of their appointment to describe the function of clerics assigned to his martyrological procession reflects the background of ambassadors with similar titles and roles in connection with the inscriptions of the imperial cult.—C.R.M.

2100. V. CALZOLARI, "Réécriture des textes apocryphes en arménien: l'exemple de la légende de l'apostolat de Thaddée en Arménie," *Apocrypha* 8 ('97) 97-110.

This consideration of the rewriting of Christian apocryphal literature in Armenian focuses on the tradition of the evangelization of Armenia by Thaddaeus. It first discusses the legend of the preaching of Addai (Thaddaeus in the Greek sources) in Edessa in the 5th-century Syriac *Doctrina Addai* and notes that it represents a development of a tradition earlier than the beginning of the 4th century. Next it treats the 5th-century Armenian version of *Doctrina Addai* (based on the Syriac) and highlights the author's removal of the episode of the death of Addai in Edessa in favor of the tradition of the martyrdom of Thaddaeus in Armenia. Finally it examines the use made of *Doctrina Addai* in the *History of Armenia* by Moses of Chorene.—C.R.M.

2101. R. CAMERON, "Myth and History in the Gospel of Thomas," *Apocrypha* 8 ('97) 193-205.

Gospel of Thomas is best understood as the product of early Christian mythmaking and social formation. The essay describes certain features of mythmaking in *Thomas* and seeks, by paying attention to the rhetorical functions of this text, to bring what is known about the textual tradition in line with plausible reflections on its social history in order to assess one in light of the other. After noting that the prologue and sayings 1 and 2 of *Thomas* suggest a direct correlation between the production of this text and the skills needed to interpret it correctly, it examines a number of parables (8, 9, 20, 76, 96, 97, 98, 107) in *Thomas* that refer to the labor or toil requisite to creating and cultivating a group ethos. Then it argues that the themes broached in the parables make it possible to identify a set of pedagogical metaphors that control the discourse of *Thomas*.—C.R.M.

2102. E. A. CLARK, "Sane Insanity: Women and Asceticism in Late Ancient Christianity," *Medieval Encounters* [Leiden] 3 (3, '97) 211-230.

Early Christian women ascetics turned suspicions of madness to the defense of their own ascetic theory and practice. After considering classical antiquity's views about madness and σωφροσύνη in women, the article discusses how Christian woman ascetics dealt with madness and accusations of madness, adapted the theme of ἔρως as madness, and handled economic issues (especially the alienation of property and inheritance). Against the frenzy and insanity of those consumed with worldly affairs and sexual desire, the σωφροσύνη of the abstinent Christian connoted mental control.—D.J.H.

2103. A. DESREUMAUX, "Remarques sur le rôle des apocryphes dans la théologie des Églises syriaques: l'exemple de *testimonia* christologiques inédits," *Apocrypha* 8 ('97) 165-177.

The article first reports on a study of the Syriac manuscript tradition of *Apocalypse of Paul* that led to the discovery, in various witnesses, of an apologetic preface to the *Apocalypse* [see § 39-1245]. Then it describes the structure, transmission, and theological characteristics of one of these sources found in a series of "prophetic" testimonia.—C.R.M.

2104. A. J. DEWEY, "Four Visions and a Funeral: Resurrection in the Gospel of Peter," *Journal of Higher Criticism* [Madison, NJ] 2 (2, '95) 33-51.

After presenting the resurrection texts from *Gospel of Peter,* the article offers a reconstruction of the earliest layer of the resurrection material (2:3c–5:1a; 5:2–6:1; 8:1b) and locates its mythic basis in the rescue/vindication of the righteous sufferer (*Gos. Pet.* 5:5; cf. Wisdom 2–5). Next it isolates an added epiphany layer and treats its format, language, relation to Mk 9:2-8, and historicity. Finally it examines the final layer of *Gospel of Peter* with attention to redactional considerations, the empty tomb material (12:1–13:3) and its historicity, and the final fragment (14:1-3). It suggests that additions to the basic narrative of *Gospel of Peter* move the date of its earliest stage to the middle of the 1st century A.D.—C.R.M.

2105. J.-D. DUBOIS, "La version copte des *Actes de Pilate,*" *Apocrypha* 8 ('97) 81-88.

A comparison of the Coptic version of *Acts of Pilate* according to a papyrus in Turin (ed. F. Rossi, 1883) with two fragments of the Paris Bibliothèque nationale (129,17, fol. 50 and 129,18, fol. 140; ed. P. Lacau, 1904) indicates that there were at least two Coptic versions based on different Greek recensions. Examination of several variant readings and significant

divergences between the Coptic versions and known Greek recensions confirms the antiquity of Greek recension A of *Acts of Pilate* according to C. Tischendorf's classification.—C.R.M.

2106. J. K. ELLIOTT, "The Influence of the Apocrypha on Manuscripts of the New Testament," *Apocrypha* 8 ('97) 265-271.

The study investigates whether scribes were influenced by the wording, form, or context of secondary, derivative, Christian apocryphal texts as they were copying and reproducing a NT text. In addition to the reflection of *Acts of Paul and Thecla* in two additions to 2 Tim 3:11 and 4:19 in NT cursives 181 and 460, it looks at some places where it may be possible to detect an influence. Despite the apparent popularity of many of the apocrypha, their texts seem not to have significantly influenced NT scribes.—C.R.M.

2107. A. FERREIRO, "Vincent Ferrer's *Beati Petri Apostoli:* Canonical and Apocryphal Sources in Popular Vernacular Preaching," *HarvTheolRev* 91 (1, '98) 41-57.

After introductory information on the life and work of Vincent Ferrer (1350-1419), this essay aims to shed some light upon his sermon *Beati Petri Apostoli* as a way of understanding the theological arguments that he developed. It focuses in particular on his creative interweaving of apocryphal and canonical sources concerning the apostle Peter. While Peter's virtues of obedience and penance are illustrated exclusively by examples from the canonical NT, his virtues of pure intent (of heart) and his hard or painful passion are illustrated by the apocryphal legends about Peter and Simon Magus and the account of Peter's martyrdom, respectively.—C.R.M.

2108. R. GOUNELLE, "La divinité du Christ est-elle une question centrale dans le procès de Jésus rapporté par les *Acta Pilati*?" *Apocrypha* 8 ('97) 121-136.

The article contests G. W. H. Lampe's identification of the divinity of Christ as the central theme of the first chapters of *Acts of Pilate* (Greek recension A). It first examines the important passage in 1.2-6 and concludes that it introduces the figure of a royal Christ in the line of David (1.3). Then it analyzes the narrative setting of the accusations brought against Jesus in the larger account of the trial (1–9), and concludes that what stands out is the theme of the religious practice of Jesus and along with his royalty. A better appreciation of the various parts of *Acts of Pilate* awaits a new, reliable edition of the text.—C.R.M.

2109r. R. M. GRANT, *Irenaeus of Lyons* [*NTA* 41, p. 578].

J. R. PAYTON, "Condensing Irenaeus: A Review Article," *CalvTheolJourn* 33 (1, '98) 175-185.—The idea of producing an English abridgment of Irenaeus' *Against Heresies* has much to commend it. This attempt, however, is seriously flawed. After comments on Irenaeus and the importance of *Against Heresies,* the article focuses on problems with Grant's introduction, and problems with the condensation, respectively. It concludes that the Irenaeus that is left in Grant's condensation is hardly sufficient to suggest why the bishop of Lyons has been so highly esteemed.—C.R.M.

2110. C. K. KARACOLIS, "'Συνερχόμενοι ἐπὶ τὸ αὐτό . . .' (Βαρν. 4,10b). Ἐποικοδομητική ἤ εὐχαριστιακή ἡ σύναξη τῶν πιστῶν στήν Ἐπιστολή Βαρνάβα" ["Coming Together . . ." (*Barn.* 4:10b). Is the Gathering of the Faithful in the *Epistle of Barnabas* Edificatory or Eucharistic?], *DeltBibMel* 26 (2, '97) 61-82.

Unlike the case of baptismal traditions, scholars have not identified eucharistic elements in

Epistle of Barnabas. However, study of συνέρχεσθαι and συνάγεσθαι in early Christian literature indicates that these terms and their derivatives carry technical eucharistic meanings. Furthermore, a comparative examination of 1 Corinthians and *Barnabas* shows that in both works the gathering of the community is similarly connected to pronouncement of eschatological judgment on those who offend against the gathering, references to the new covenant, expiatory concepts of sacrifice, and the substitutionary death of the Servant of God. All this evidence signifies that the gatherings of the community behind *Barnabas* must include eucharistic aspects as primarily suggested by 10:4b. This evidence also helps in locating the place of *Barnabas* in the developing oral and written traditions of early Christianity.—Th.S.

2111. J. KARAVIDOPOULOS, "'Hapax legomena' et autres mots rares dans l'*Évangile apocryphe de Pierre*," *Apocrypha* 8 ('97) 225-230.

The article first emphasizes that two verbs that occur in *Gospel of Peter* (σταυρίσκειν and σκελοκοπεῖν) are *hapax legomena* in all of Greek literature, both classical and Christian. Then it notes that the vocabulary of the author of *Gospel of Peter* often consists of rare words that are not found in the NT. It concludes that *Gospel of Peter* cannot be dated before the 2nd century.—C.R.M.

2112. D. KONSTAN, "Acts of Love: A Narrative Pattern in the Apocryphal Acts," *Journ EarlyChristStud* 6 (1, '98) 15-36.

The bond of *eros* between married partners, which is privileged in the Greek novels, is systematically devalued in the apocryphal Acts in favor of a religious commitment to the apostle and the faith for which he stands. After illustrating how the apostle is presented as a competitor for the affections of a married convert, the study explores a secondary narrative paradigm in the apocryphal Acts, based on the apostle's respect for mortal ties, in which dear ones are reunited by a miraculous resuscitation. It concludes that the coexistence of distinct, even contradictory narrative motifs imparts to the corpus of the Acts a tension that enables complex identifications on the part of the audience, inasmuch as the image of radically celibate and independent women, youths, and slaves is balanced or at least varied by the depiction of familial affection and integration.—C.R.M.

2113. C. LUCCA, "Ignazio di Antiochia e il martirio. Un'analisi di *Romani* 2," *Salesianum* 59 (4, '97) 621-645.

This reflection on Ignatius' *Letter to the Romans* 2 focuses on him as writer, martyr, and human being. After taking up philological and textual questions, and providing a structural and formal analysis of the text, it deals with the following issues and themes: the role of the Romans in Ignatius' martyrdom; his martyrdom as an occasion for "attaining to God"; the relation between silence, voice, and word; an imminent libation; and a "sunset" in God.—D.J.H.

2114. D. MARGUERAT, "*Actes de Paul* et *Actes* canoniques: un phénomène de relecture," *Apocrypha* 8 ('97) 207-224.

This study contends that the relation of *Acts of Paul* to canonical Acts may be understood according to the category "intertextuality" as a phenomenon of rereading, and that this phenomenon necessarily invokes both the kinship and the divergence of *Acts of Paul* in relation to Acts. After explaining the literary approach of intertextuality, it applies it to three sequences of *Acts of Paul* in which the similarity with Acts is the strongest (Acts 19:1-40/*APl*

7; Acts 20:7-12/*APl* 11:1; and Acts 9; 22; 26/*APl* Coptic). Then it explains the reasons that brought forth a rereading of Luke's Acts at the end of the 2nd century.—C.R.M.

2115. E. NORELLI, "Pertinence théologique et canonicité: les premières apocalypses chrétiennes," *Apocrypha* 8 ('97) 147-164.

This essay explores the relation between the composition of apocalypses in the early Christian period and the canon. After noting the generic relation between Revelation and Daniel and certain parts of *1 Enoch,* and Eusebius' doubts about the canonicity of Revelation, the article discusses the formulation and reception of other early Christian apocalypses with particular attention to *Apocalypse of Peter* and *Ascension of Isaiah.* It concludes that the apocalypse genre allowed Christians theologically to manage the present, and that among the Christian apocalypses Revelation found a way into the NT canon because it proved more capable than the others in furnishing christological responses to changing times and problems.—C.R.M.

2116. F. G. NUVOLONE, "L'initiation prophétique dans l'Apocalypse grecque d'Esdras. Essai d'analyse et de reconstruction," *FreibZeitPhilTheol* 44 (3, '97) 408-444.

In an attempt at clarifying the relation between the Greek *Apocalypse of Ezra* and the long version (B) of *Vision of Ezra* [see § 41-1919], the article presents a detailed analysis of Ezra's prophetic initiation according to *Apocalypse of Ezra* 1:1-5, discusses the accounts of Ezra's "transition" to heaven, and tries to reconstruct the primitive version of Ezra's prophetic initiation. It concludes by postulating the existence of a prophetic Jewish-Christian community that reclaimed the authority of Ezra the "prophet" and his soteriological role. A Greek text and French translation of the reconstructed version of the initiation of the prophet Ezra are provided on pp. 442-444.—D.J.H.

2117. J. OBEID, "Ignace d'Antioche: Lettre aux Romains. Versions syriaque et arabe," *Parole de l'Orient* [Kaslik] 21 ('96) 65-109.

After discussing key terms in the Syriac and Arabic versions of Ignatius' *Letter to the Romans,* the article presents French translations of the two versions first in vertical synopsis format and then in horizontal format (with the texts divided into chapters and paragraphs). Next it lists the principal additions of the Arabic text, the additions of the Syriac text, and parallel but different texts. Finally it provides an analytical index.—D.J.H.

2118. B. OUTTIER, "Paralytique et Ressuscité (*CANT* 85 et 62). Vie des apocryphes en arménien," *Apocrypha* 8 ('97) 111-119.

The article considers a little known apocryphal dialogue between Christ and a paralytic as well as the history of its reception over time. It treats the manuscript tradition (five Armenian and three Georgian recensions), and the function of the texts. One may witness in these texts a process of rewriting that brings them more in line with Scripture as they move from private to liturgical use. The examples demonstrate that Christian apocryphal texts enjoyed a prolonged life up until modern times in the Christian communities of Armenia and Georgia.—C.R.M.

2119. N. A. PEDERSEN, "Den kristne kirkes holdning til selvmord i det 2. og 3. århundrede" [The Christian Church's Attitude Toward Suicide in the 2nd and 3rd Centuries], *DanskTeolTids* 60 (4, '97) 241-289.

A distinction between sacrificial death and suicide is presupposed in Jn 8:22. Moreover, a

distinction between martyrdom and suicide is found explicitly in Justin, Clement of Alexandria, and Origen, and implicitly in Tertullian. The prohibition was a natural development of the NT idea that Christians are not their own but belong to God. Modern scholars such as A. J. Droge and J. D. Tabor force E. Durkheim's definition of suicide upon ancient Christian texts, anachronistically turning sacrificial death into a species of suicide.—D.J.H.

2120. J.-N. PÉRÈS, "L'*Épître des apôtres* et l'*Anaphore des apôtres:* quelques convergences," *Apocrypha* 8 ('97) 89-96.

A synoptic reading of the Easter celebration in *Epistula Apostolorum* 15–18 with the *Anaphora of the Apostles Addai and Mari* (3rd century), which originated in the area of Edessa, reveals a number of theological and literary convergences. These convergences are sufficiently convincing and pertinent to allow the conclusion that these two texts date from nearly the same time and also stem from the same milieu. This suggests that *Epistula Apostolorum* was composed in Syria, and more precisely in Osroëne.—C.R.M.

2121. S. RAPONI, "Il cristocentrismo della vita cristiana negli insegnamenti dei Padri Apostolici," *Studia Moralia* [Rome] 33 (2, '95) 211-234.

With particular attention to the central place of Christ in the thought of Clement, Ignatius, and Polycarp, the article considers their approaches to the revelation of the Father, the mysteries of Christ, the imitation of Christ, Christian martyrdom, sacramental life and christocentrism (baptism, the Eucharist), and the virtuous life (faith, hope, charity, related virtues).—D.J.H.

2122. J. RIUS-CAMPS, "L'epistolari d'Ignasi d'Antioquia (VII). Carta espúria a Policarp, part de la cloenda de la primitiva carta d'Ignasi als Efesis," *RevistCatTeol* 22 (1, '97) 1-45. [See § 41-1988.]

Ignatius' *Letter to Polycarp* is a pure fiction by the same author who reworked Polycarp's authentic *Letter to the Philippians* by intercalating chapter 13, in order to endorse the new collection of letters attributed to Ignatius. The first part (up to 6:1b) is completely spurious, while the second part contains fragments belonging to the ending of Ignatius' original *Letter to the Ephesians.*—D.J.H.

2123. G. S. SHOGREN, "Christian Prophecy and Canon in the Second Century: A Response to B. B. Warfield," *JournEvangTheolSoc* 40 (4, '97) 609-626.

Warfield's claim that there was a link between the completion of the Christian canon of Scripture and the eclipse of prophecy is not verified by analysis of the Apostolic Fathers, the Apologists, the polemicists, and late-2nd century Fathers. Rather, there is ample evidence of the charism of prophecy throughout the 2nd century A.D. Early Christians expected all true prophecy to uphold the apostolic teaching and presumed that prophecy would not yield new doctrine or normative revelation. The gift of prophecy did not cease at some point near the end of the apostolic era.—D.J.H.

2124. F. SIEGERT, "Analyses rhétoriques et stylistiques portant sur les *Actes de Jean* et les *Actes de Thomas,*" *Apocrypha* 8 ('97) 231-250.

This rhetorical and stylistic analysis of *Acts of John* and *Acts of Thomas* reveals two texts that fix their own rules and cultivate their own flavor and for which historical rhetoric has no category. The study first examines *Acts of John:* the rhetorical situation, an example of

rhetorical prose from the 4th century B.C. (*AJn* 1–17), the paradox of a noble Semitizing style (*AJn* 18–36), etc. Then it analyzes *Acts of Thomas:* the issue of the original language for acts 1 and 2 (Greek or Syriac), and the "Hymn of the Pearl" (act 9) as a text translated from Syriac. The obvious stylistic heterogeneity revealed in the analysis of these apocryphal texts is best explained by the hypothesis of a specifically "ecclesial" style that presupposes the Septuagint as well as the NT.—C.R.M.

2125. A. STEWART-SYKES, "The christology of Hermas and the interpretation of the fifth similitude," *Augustinianum* 37 (2, '97) 273-284.

The usual reading of *Sim.* 5.6.5–5.6.6 in *Shepherd of Hermas* is as an enunciation of a Spirit-Christology. P. Henne has challenged this consensus [see § 33-1488], arguing that the passage in question is purely anthropological and not christological at all. This note restates the earlier position, and in doing so makes some refinements. Reading *Sim.* 5.6.5–5.6.7 as christological allows us to make sense of Hermas' pneumatology overall, as well as his ethics. Spirit-Christology is not the central christological concept of Hermas, but an element in the Roman Jewish tradition that he inherited.—C.R.M.

2126. A. STRUS, "L'Origine de l'apocryphe grec de la passion de S. Étienne: A propos d'un texte de deux manuscrits récemment publiés," *EphLiturg* 112 (1, '98) 18-57.

The story of Stephen's martyrdom in Acts 6:8–8:3 left many questions unanswered and stimulated more detailed accounts in the first Christian centuries. This study presents a comparative examination of the content and narrative themes of two recently discovered Greek manuscripts [see § 41-689] of *Martyrdom of Stephen,* with reference to the Slavonic and Georgian versions, to determine which text is more ancient in relation to the other (Escorial 314 is more ancient than Ambrosiana 262), and to ascertain the milieu in which the account originated and its date. The study reveals the composite nature of *Martyrdom of Stephen* and suggests that its content betrays its origin among Jewish Christians of the 2nd or 3rd century in Syria or Palestine.—C.R.M.

2127. N. TCHKHIKVADZÉ, "Une traduction géorgienne d'un original perdu: L'histoire de l'apocryphe de l'église de Lydda (*CANT* 77)," *Apocrypha* 8 ('97) 179-191.

This study presents a comparative examination of the two Georgian traditions of *History of Joseph of Arimathea.* Composed in 29 episodes, the account is organized by the union of three themes: the resurrection of Jesus Christ, the foundation of the first church at Lydda, and an apparition of the image of the mother of the Lord. The principal character, Joseph of Arimathea, is joined by his companion Nicodemus. The work principally follows parts of the Gospel of John and has some parallels with *Gospel of Nicodemus.* It shares a common objective with the latter work, namely, proving the truth of the resurrection and that Christ is the Messiah.—C.R.M.

2128. C. TREVETT, "Gender, Authority and Church History: A Case Study of Montanism," *Feminist Theology* [Sheffield, UK] 17 ('98) 9-24.

In its beginnings the New Prophecy/Montanism had been Christian and orthodox, and women were active in it as leaders from the outset. The article examines Montanism as a useful model of what may occur over time when a religious group—in which being of the female sex and holding ecclesiastical authority are not incompatible—"loses out." The discussion unfolds under the following headings: woman among the new prophets, orthodox begin-

nings, Montanism as heresy, the virgin prophet-teacher, the infanticidal whore, and "wild and excitable women." Montanism provides us with a good example of how in Christian history a woman's claim to charismatic authority might be challenged and brought into disrepute by vilification over time and by incorporating the wilder claims of excitable males of later generations.—C.R.M.

Early Church, §§ 42-1763, 1801, 2011, 2072.

Gnosticism

2129. E. ALBRILE, "L'anima viva e la seduzione degli arconti tra gnosticismo e manicheismo," *Asprenas* [Naples] 44 (2, '97) 163-194.

This investigation of the theme of the living soul and the seduction of the archons in gnostic and Manichaean texts appears under five headings: the ambiguity of the soul, the female aspect of Adam, matter and light, Jesus *patibilis* and the primordial man, and gnostic eschatology.—D.J.H.

2130. S. BJORNDAHL, "To Live and Die in Thomas 61," *Forum* 10 (1-2, '94) 87-93.

The saying in *Gospel of Thomas* 61:1 ("Two will rest on a bed: the one will die, the other will live") occurs in very different contexts in *Thomas* and Q (see Mt 24:40-41/Lk 17:34-35), implying that it had a life of its own in the various streams of tradition. Isolated from its contexts, it need not be seen as apocalyptic or indebted to *Thomas'* theology. Its matter of fact attitude toward death would not be inconsistent with the picture of Jesus emerging in recent scholarship.—D.J.H.

2131. J. J. BUCKLEY, "Professional Fatigue: 'Hibil's Lament' in the Mandaean *Book of John*," *Muséon* 110 (3-4, '97) 367-381.

The mythologies of Mandaeism, the last surviving form of gnosticism from late antiquity, portray a number of *ʿutras* (e.g. Hibil, Šitil, and Anoš), intermediary beings from the light world. The article presents the text and translation of the lament uttered by Hibil from the Mandaean *Book of John* (based on M. Lidzbarski, *Das Johannesbuch der Mandäer*, 1915), a commentary on the content, and a brief commentary on its sound and style.—C.R.M.

2132. A. D. CALLAHAN, "'No Rhyme or Reason': The Hidden Logia of the *Gospel of Thomas*," *HarvTheolRev* 90 (4, '97) 411-426.

This review of the language of *Gospel of Thomas* in the form of an abridged commentary aims to show that as a wisdom book it presents characteristic devices of composition: matching catch-phrases, lexical and conceptual linking of sayings and sequences of sayings, the eclectic inclusion of earlier sayings collections, and the intercalation of sayings as a way of offering implicit intratextual commentary. *Thomas* proves to have, if not rhyme, at least alliteration and assonance. Its reason is the metalogical mesh of lexical links and matching motifs.—C.R.M.

2133. J. D. CROSSAN, "Against Anxieties. Thomas 36 and the Historical Jesus," *Forum* 10 (1-2, '94) 57-67.

A consideration of *Gospel of Thomas* 36 involves four separate texts: Lk 12:22-31(32); Mt

6:25-33(34); POxy 655; and the Coptic of *Thomas*. The article reviews the *Thomas* and Q traditions and suggests a transmissional sequence. It concludes that the aphorism "against anxieties" as reconstructed should be considered as a saying of the historical Jesus.—C.R.M.

2134. A. J. DEWEY, "A Passing Remark. Thomas 42," *Forum* 10 (1-2, '94) 69-85.

The short saying in *Gospel of Thomas* 42 is best translated: "Be(come) transient(s)." Through this aphorism, we can imagine the historical Jesus tempting his village audience to try a different way of behavior, uprooting the more settled existence of a peasant reality.—D.J.H.

2135. M. S. GROS, "Les tres oracions finals de l'*Exposició Valentiniana* (NH XI, 2)," *RevistCatTeol* 22 (1, '97) 47-55.

The article analyzes the prayer for baptismal anointing and the two prayers for the celebration of the Eucharist at the end of *Valentinian Exposition* (NHC XI,*2*), and compares the eucharistic prayers with parallel passages in *Didache,* detecting a dependence of ritual type but with the vocabulary proper to Valentinus and his followers. The prayers can be dated to the second third of the 2nd century A.D.—D.J.H.

2136. C. N. JEFFORD, "Bearing a Yoke. A Tradition of Wisdom Behind Thomas 90," *Forum* 10 (1-2, '94) 109-128.

This examination of the saying in *Gospel of Thomas* 90 ("Come to me, for my yoke is easy and my lordship is gentle, and you will find rest for yourselves") first deals with possible sources of the tradition: Jer 6:16; Sir 51:26-27; Mt 11:28-30; *Dialogue of the Savior* 141,3-11a; and *Pistis Sophia* 95:22-23. Then it shows that central to the version in *Thomas* is the association with Jesus as personified Wisdom, a figure of authority who can insure the benefits of an easy yoke and the rest of lordship.—D.J.H.

2137. R. KASSER, "L'*Eksêgêsis etbe tpsukhê* (NH II,6). Histoire de l'âme puis exégèse parénétique de ce mythe gnostique," *Apocrypha* 8 ('97) 71-80.

The choice of the title "L'Exégèse de l'Âme" in the two principal French translations of *teksêgêsis etbe tpsukhê* (NHC II,*6*) is unfortunate. The primary meaning of *eksêgêsis* is "a narrative account (of historical, mythical, etc. events)," hence, "story." This meaning is quite suitable for the mythical narrative that constitutes a third of the treatise as well as the title.—C.R.M.

2138. A. H. B. LOGAN, "At-Onement—The Nature and Challenge of Gnostic Soteriology," *ScotJournTheol* 50 (4, '97) 481-497.

Gnostic views of soteriology are much more subtle than they have usually been represented by critics and commentators, ancient and modern. For example the classic gnostic myth of *Apocryphon of John* offers a more satisfactory resolution of the dilemmas of traditional soteriology than many more "orthodox" versions, avoiding predestinationist solutions and balancing divine initiative and human response. And the Valentinian symbolism of cross and resurrection is rather similar to R. Bultmann's view, denoting both the absolute significance of the cross and the need for it to be appropriated in present experience. But in spite of the gnostic insight about God's will to reveal and give himself in love, we cannot simply interpret salvation as essentially revelation or human sin as essentially ignorance.—C.R.M.

2139. R. J. Miller, "Drawing a Blank from the Well. Thomas 74," *Forum* 10 (1-2, '94) 95-107.

This first full-scale exploration of *Gospel of Thomas* 74 ("there are many around the drinking trough, but no one in the well") deals with its attestation, textual and lexical puzzles, grammatical conundrums, translation possibilities, exegesis in context, interpretation as an independent aphorism, and obscurity. If the saying was from Jesus, it would tell us nothing distinctive about him.—D.J.H.

2140. L. Painchaud and T. Janz, "La 'Génération sans roi' et la Réécriture polémique de quelques textes de Nag Hammadi," *Apocrypha* 8 ('97) 45-69.

This study explores rewriting as a phenomenon of the reception and production of texts, and takes as its point of departure the occurrence in certain Nag Hammadi tractates of the adjective ἀβασίλευτος or the expression ἡ ἀβασίλευτος γενεά. With attention to the evidence in *Tripartite Tractate, On the Origin of the World, Eugnostos the Blessed, Sophia of Jesus Christ, Apocalypse of Adam,* and *Hypostasis of the Archons,* it argues that the employment of this terminology is associated with controversy between two different doctrinal circles, that the alteration of certain Nag Hammadi texts is tied to this polemical situation, and that this expression probably constitutes the signature of a specific milieu that utilized rewriting as a means of receiving certain texts.—C.R.M.

2141. A. Rousselle, "A propos d'articulations logiques dans les discours gnostiques," *Apocrypha* 8 ('97) 25-44.

This study suggests that gnostic discourses on the origin of life were constructed by means of classical logic, the same logic that was employed by medicine to discuss questions of biology. After showing that gnostic texts may be analyzed not only within the framework of myth but also science, it considers logical tools (Aristotle, *Categories, Interpretation*); the question of names; genus-species and part-whole; logic and judicial rhetoric (the adequacy of the name to the definition); scientific demonstration by syllogism; logic and the biological reproduction of human beings; and the mole, unfertilized eggs, and the loss of Achamoth.—C.R.M.

2142. H.-M. Schenke, "Konkordanzen zu den Nag Hammadi Codices," *OrLitZeit* 92 (6, '97) 661-673.

The appearance of the four concordances by R. Charron (Codex VII, 1993 [*NTA* 37, p. 301]; Codex III, 1995) and P. Cherix (Codex VI, 1993 [*NTA* 38, p. 484]; Codex I, 1995) in the Bibliothèque Copte de Nag Hammadi, Section "Concordances" series of the Université Laval represents the tip of the Canadian iceberg. After outlining the general organization and features of these volumes, the article discusses (with particular attention to the volume on Codex I) their appearance and presentation. In addition to treating a certain variability of the system behind the volumes, it focuses on issues related to the computerization of the texts (in relation to the concordance publishing program announced in 1995 by the CSCO), in particular the risks and "secondary effects." All in all these volumes are perfectly marvelous resources, not least because of their linguistic analysis of the texts.—C.R.M.

2143. H.-M. Schenke, "On the Compositional History of the Gospel of Thomas," *Forum* 10 (1-2, '94) 9-30.

There appears to be no simple connecting line that would lead directly from the tradition

history of *Gospel of Thomas* to its textual history. Yet the numerous aporiae of *Thomas* suggest that it is the type of writing one would have to imagine if a person endeavored to extract only the dominical sayings from a work such as Papias' *Exposition of the Lord's Logia.* Thus *Thomas* may be explained, in terms of its origin, as a collection of sayings excerpted from a commentary on them. The incipit of *Thomas* may be accounted for by supposing that the title of the excerpted source is still preserved in it, something like ἡ ἑρμηνεία τῶν λόγων τοῦ (ζῶντος) Ἰησοῦ ("The Interpretation of the Words of the [Living] Jesus"). If *Thomas* really did originate in this way, it would have to be dated close to the period in which Papias flourished (i.e. A.D. 140).—C.R.M.

2144. D. M. SCHOLER, "Bibliographia Gnostica: Supplementum II/1," *NovTest* 40 (1, '98) 73-100. [§ 42-750.]

This first installment of a series of supplementary bibliographies to Scholer's *Nag Hammadi Bibliography 1970-1994* (1997) begins with item number 8518 and contains 205 items published in 1995 and one earlier item not previously listed. Entries appear under five main headings: gnosticism in general; gnostic texts (previously known); gnostic schools and leaders; NT and gnosticism; and Nag Hammadi Library.—C.R.M.

2145. C. SCHOLTEN, "Probleme der Gnosisforschung: alte Fragen — neue Zugänge," *IntKathZeit/Communio* 26 (6, '97) 481-501.

It is difficult to express in a few words what "gnosis" is and how it should be delimited as an object of historical research. In spite of the discovery of the Nag Hammadi texts, recurrent questions concerning the essence and origin of gnosis persist. After noting external and internal (e.g. features of the Nag Hammadi texts) complexities that account for this situation, the article reviews how the use of the term "gnosis" in research has contributed to the difficulty of defining it and seeks a way through this impasse by reexamining gnosis in the context of the intellectual ferment and syncretism of the 2nd and 3rd centuries.—C.R.M.

2146. P. SELLEW, "Pious Practice and Social Formation in the Gospel of Thomas. Thomas 6, 14, 27, 53, 104," *Forum* 10 (1-2, '94) 47-56.

The article comments on logia about pious practices (e.g. prayer, fasting, giving alms) in *Gospel of Thomas* 6, 14, 27, 53, and 104. The questions raised by the disciples are deflected in statement 6 but begin to be answered by Jesus at 14 and 27. When read together, statements 6, 27, and 53 in particular suggest that though these practices may still need to be discussed, their true worth is to be found in a spiritualized reinterpretation. The sayings cohere well with important themes of *Thomas* and function sensibly within a social group engaged in religious self-definition.—C.R.M.

2147. M. TARDIEU, "Le procès de Jésus vu par les Manichéens," *Apocrypha* 8 ('97) 9-23.

The relatively large number of fragments of Manichaean texts relating to the trial of Jesus is accounted for by the exemplary position attributed to this trial in the Manichaean imagination. Since these materials and variants are not available in the critical apparatus of any editions of the Gospels, the article examines their traditions according to the following outline: the arrest, the Sanhedrin of Jerusalem, first appearance before Pilate, King Herod, and second appearance before Pilate. Besides the NT these texts also draw on *Gospel of Peter.* They exhibit a systematic anti-Jewish bias by exonerating Pilate and charging the Jews exclusively with Jesus' death.—C.R.M.

2148. H. TAUSSIG, "The Gospel of Thomas and the Case for Jesus as Teacher of Common Wisdom," *Forum* 10 (1-2, '94) 31-46.

The study examines eleven proverbial sayings attributed to Jesus in *Gospel of Thomas* 24, 31, 32, 41, 47, and 93. It argues that six or seven of these common wisdom sayings must seriously be considered as authentic sayings of the historical Jesus. Jesus as a teacher of common wisdom reinforces the impressions of his pedagogy as experience-based, rather than theoretical. He relates more to people, society, and nature than to systems of thought.—C.R.M.

2149. C. M. TUCKETT, "The Gospel of Thomas: Evidence for Jesus?" *NedTheolTijd* 52 (1, '98) 17-32.

After treating the relevance of noncanonical texts for understanding Jesus and reviewing a few elementary facts about *Gospel of Thomas,* the article examines the relation of *Thomas* to the Synoptic Gospels. Then it considers what difference one's theories about *Thomas* make in assessing the person of Jesus. At some points at least, *Thomas* has access to independent tradition. But the fact that in so many instances *Thomas* is shown to be dependent (at probably a number of stages removed) on the Synoptics suggests that we should take the theory of dependence as a working hypothesis in more ambiguous cases as well. Rather than reflecting an original, noneschatological viewpoint of the historical Jesus, *Thomas* probably reflects a secondary reaction against a prior eschatological outlook that is certainly earlier than *Thomas* itself. Such a view has every chance of going back to Jesus himself.—C.R.M.

2150. E. VAN ECK, "Die Tomasevangelie: Inleidende opmerkings (The Gospel of Thomas: Introductory remarks)," *HervTeolStud* 53 (3, '97) 623-649.

This introductory survey of issues surrounding *Gospel of Thomas* first treats its discovery, text, and publication. Then it discusses the question of its relation to the Synoptic Gospels (dependent or independent), its date, and its theology (gnostic or nongnostic). Finally it considers the value of studying *Thomas* in terms of theological debates in the church.—C.R.M.

Gnosticism, §§ 42-2095, 2101.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

P. Avis (ed.), *Divine Revelation* (Grand Rapids—Cambridge, UK: Eerdmans, 1997, paper $20) viii and 215 pp. Bibliographies. ISBN: 0-8028-4219-4.

The eleven essays on divine revelation in this volume are by J. D. G. Dunn on biblical concepts of divine revelation, G. Daly on revelation in Roman Catholic theology, Avis on divine revelation in modern Protestant theology, T. Penelhum on revelation and philosophy, C. Davis on revelation and critical theory, M. Wiles on revelation and divine action, G. D'Costa on revelation and world religions, L. Houlden on the Gospels as revelation, E. Reed on revelation in feminist philosophy and theology, R. Bauckham on Jesus the revelation of God, and W. J. Abraham on revelation reaffirmed.

J. Barton, *Holy Writings, Sacred Text. The Canon in Early Christianity* (Louisville, KY: Westminster John Knox, 1998, paper $18) xiii and 210 pp. Bibliography. Indexed. LCN: 97-41413. ISBN: 0-664-25778-X.

The US edition of the work published as *The Spirit and the Letter. Studies in the Biblical Canon* by SPCK of London and described in *NTA* 42, p. 362.

J. Barton, *How the Bible Came to Be* (Louisville, KY: Westminster John Knox, 1997, paper $10) xi and 100 pp. LCN: 97-41412. ISBN: 0-664-25785-2.

Barton, professor of the interpretation of Holy Scripture at Oxford University and author of *The Spirit and the Letter* (1997), describes how what we now know as the Bible came to be written and collected into the authoritative Scriptures of the Christian church. He explains the process in five chapters: the contents of the Bible, writing the books, collecting the books, from books to Scriptures, and fixing the canon. Also included are a glossary of terms and brief biographies of persons who were significant in the formation of the Christian Bible. He concludes that the central core of both Testaments was never controversial in Judaism or in Christianity, and that the Bible grew by the steady acceptance of certain books as being obviously holy.

R. Boer, *Novel Histories. The Fiction of Biblical Criticism,* Playing the Texts 2 (Sheffield, UK: Sheffield Academic Press, 1997, cloth £45 or $74, paper £14.95 or $19.95) 221 pp. Bibliography. Indexed. ISBN: 1-85075-835-2 (cloth), -836-0 (paper).

Working with the methods of Marxism, intertextuality, and postmodern biblical criticism, Boer, lecturer in Hebrew Bible and world religions at United Theological College in North Parramatta, Australia, explores what might happen when some biblical and literary/cultural critics get talking. He deals with the following topics: rereading M. Noth's *Deuteronomistic History;* G. Lukács—Marxist dialectics and the historical novel; "novel Noth"—Noth's *Deuteronomistic History* as historical novel; "mutant on the bounty"—from historical novel to science fiction; "hell comes to Frogtown"—Chronicles as Utopia and science fiction; and "breakfast at McDonald's"—postmodernism, periodization, and biblical studies.

N. Bonneau, *The Sunday Lectionary. Ritual Word, Paschal Shape* (Collegeville, MN: Liturgical Press, 1998, paper $14.95) xiii and 175 pp. Bibliography. Indexed. LCN: 97-27349. ISBN: 0-8146-2457-X.

Bonneau, associate professor of NT at Saint Paul University in Ottawa, seeks to examine various aspects of the Sunday lectionary: the history of its recent reform, the principles of reading selection and distribution that inform it, and the patterns by which it shapes and structures the seasons that make up the liturgical year. He first presents a brief history of lectionaries, describes the Vatican II reform of the lectionary, and discusses the work of Coetus XI (the committee on liturgical reform). Then he considers the architecture of the

Sunday and feast-day lectionary: the Easter triduum, the Easter season, the season of Lent, the Christmas season, the season of Advent, and the Sundays in ordinary time. He concludes that the revised lectionary is a patterned selection of biblical texts specially designed to serve the liturgy's work of shaping and molding believers into the paschal mystery of Jesus' death and resurrection.

A. Borrell, A. de la Fuente, and A. Puig i Tàrrech (eds.), *La Biblia i el Mediterrani. Actes del Congrés de Barcelona 18-22 de setembre de 1995,* Scripta Biblica 1-2 (2 vols.; Barcelona: Associació Bíblica de Catalunya—Publicacions de l'Abadia de Montserrat, 1997, paper) x and 398 pp., iv and 427 pp. ISBN: 84-7826-857-X.

These two volumes present papers prepared for a conference on the Bible and the Mediterranean that was held in Barcelona in September 1995. The first volume provides six general studies: L. Alonso Schökel on the Mediterranean and the Bible; J. Trebolle Barrera on the textual crossbreeding of the Bible in the Mediterranean; R. Penna on the vine and its metaphors in classical Greece, ancient Israel, and the NT; B. Renaud on the "great sea" in the OT—from geography to symbol; Puig i Tàrrech on the Mediterranean Diaspora; and B. J. Malina on Mediterranean cultural anthropology and the NT. Next there are four "communications": D. Roure on the production of the NT in the context of the Mediterranean Christian mission; P. Lluís Font on the Greco-Roman inculturation of Christianity; A. González Blanco on apocalyptic as a Mediterranean phenomenon; and G. Aranda Pérez on gnostic currents in the Mediterranean world. Then in the rest of the first volume and in the entire second volume there are thirty-nine papers presented in four major sections: the cities of the Mediterranean (ten), the languages of the Mediterranean (eight), cultural mixing and syncreticism in the Mediterranean (eleven), and the Christian theologies of the Mediterranean (eleven). The many articles pertaining to the NT and its world include those by R. Aguirre on recent studies about Galilee and the exegesis of the Gospels, J. González Echegaray on the Palestinian cities of the 1st century—their cultural background and its significance in Luke-Acts, J. Ribera Florit on Aramaic as a sign of Semitic-Western identity vis-à-vis Greco-Roman culture, F. Camacho Acosta on the Syrophoenician woman of Mk 7:26 as a representative figure of the ruling pagan elite, J. M. Díaz Rodelas on whether Acts 17:22-34 is a paradigm for the inculturation of the faith, J. González Luis on the correspondence between Seneca and Paul, J. Hiemerdinger on the targumic tradition and Codex Beza (Acts 1:15-26), A. Moreno García on the targumic tradition and Rom 8:5-8, Borrell on Jesus and the sea in Mark's Gospel, and A. García-Moreno on water and spirit—Johannine aspects.

P. Bühler and C. Karakash (eds.), *Quand interpréter c'est changer. Pragmatique et lectures de la Parole,* Lieux théologiques 28, Publications de la Faculté de Théologie de l'Université de Neuchâtel 14 (Geneva: Labor et Fides, 1995, paper) 266 pp., 5 plates. Bibliographies. ISBN: 2-8309-0782-5.

After an eight-page introduction by Bühler, this volume presents four papers on interpreting writing and Scripture: W. G. Jeanrond on hermeneutical developments in the 20th century, J.-M. Adam on linguistic pragmatics of the written text, H. Weder on legalism in the perception of the gospel (from law to gospel), and J. Zumstein on the limits of interpretation. Next there are three articles on artistic reprises of biblical motifs: B. Neipp on the figure of Mary Magdalene, M. Baumann on Bach's Magnificat, and P.-E. Monnin on four literary interpretations of the crucifixion in English. Then there are four essays on interpretation and communication: P. Watzlawick on moving from the word to communication, W. Rebell on pragmatics and the NT, J.-D. Kraege on the pragmatics of communication and systematic theology (circles, paradoxes, and dialectics), and P.-L. Dubied on interpretation and change (hermeneutics and pragmatics). Finally there are two studies on the finalities of interpretation: O. Bayer on the movement of language and changing the world (the new foundation of ethos in the Sermon on the Mount), and Bühler on the interpreter interpreted. The papers were prepared for the international hermeneutical congress held at Neuchâtel in

1994 on the occasion of the 20th anniversary of the Institut de recherches herméneutiques et systématiques of the Université de Neuchâtel.

G. B. CAIRD, *The Language and Imagery of the Bible* (Grand Rapids—Cambridge, UK: Eerdmans, 1997, paper $24) xxviii and 280 pp. Indexed. LCN: 96-16345. ISBN: 0-8028-4221-6.

The first edition of this work was described in *NTA* 25, p. 187. It deals first with the uses and abuses of language; the meaning of meaning; changes of meaning; opacity, vagueness, and ambiguity; Hebrew idiom and Hebrew thought; and the Septuagint. Then it treats various aspects of metaphor: literal and nonliteral, simile and metaphor, special forms, anthropomorphism, and linguistic awareness. Finally it discusses language and history, the language of myth, and the language of eschatology. N. T. Wright has provided an eighteen-page foreword for this edition.

M. CASEY, *Sacred Reading. The Ancient Art of* Lectio Divina (Liguori, MO: Liguori/Triumph, 1996, paper $12.95) viii and 151 pp. Bibliography. LCN: 95-44569. ISBN: 0-89243-891-6.

Casey, a Cistercian monk and prior of Tarrawarra Abbey in Victoria, Australia, seeks to explain the monastic tradition of *lectio divina* and to make it available for Christians today. After discussing the spirit of monastic *lectio,* he considers the theological basis of *lectio,* the levels of meaning in Scripture, the practice of *lectio divina,* and reading traditional and patristic texts. A two-page appendix lists patristic authors in the Roman Breviary.

E. M. CONRADIE ET AL., *Fishing for Jonah: Various approaches to Biblical interpretation,* Text and Context 6 (Bellville, South Africa: University of the Western Cape, 1995, paper R40) vii and 287 pp. Bibliography. ISBN: 1-86808-254-7.

Intended as a textbook for undergraduate students and for similar groups, this volume uses the book of Jonah as an illustration in discussing a wide variety of approaches to biblical interpretation. After reflecting on theoretical aspects of biblical interpretation, it discusses contemporary approaches to the book of Jonah and develops the notion of "critical testing" in conversation with various schools of interpretation: classical strategies, modern approaches, historical criticism (the world behind the text), literary approaches (the turn to the world of the text), the turn to the world in front of the text, the new interest in socio-historical approaches, and the hermeneutics of suspicion (the hidden worlds of ideology and the unconscious). It concludes with comments on the spiral of interpretation and where all the interpretations lead us. The book grew out of a series of lectures at what used to be the department of biblical and religious studies at the University of the Western Cape in South Africa.

A. DESREUMAUX, *Codex sinaiticus Zosimi rescriptus. Description codicologique des feuillets araméens melkites des manuscrits Schøyen 35, 36 et 37 (Londres - Oslo), comprenant l'édition de nouveaux passages des Évangiles et des Catéchèses de Cyrille,* Histoire du Texte Biblique 3 (Lausanne: Éditions du Zèbre, 1997, paper 60 SFr) 206 pp. and 8 plates, 6 figs., 2 tables. Bibliography. ISBN: 2-9700088-3-1.

Codex Schøyen 35 (also known as Codex sinaiticus Zosimi rescriptus = CSZR), which consists of seventy leaves in parchment, almost all of them being palimpsests (since a Georgian scribe reused the manuscript), contains biblical and patristic texts in Melkite Aramaic (also known as Christian Palestinian Aramaic). After an eight-page introduction to the manuscript, this volume presents a diagram of the manuscript and a table of its contents. Then it offers introductions to and editions not only of the various Melkite Aramaic texts in Codex Schøyen 35 but also of related fragments in Codexes 36 and 37: the palimpsest lectionary of the OT (CSZR I), the palimpsest Gospel lectionaries A and B (CSZR IIA and CSZR IIB), the palimpsest manuscript of Cyril of Jerusalem's *Catecheses* (CSZR III), and an unidentified text (CSZR IV). Two tables as well as photographs and facsimiles are included. Desreumaux is the author of *Histoire du roi Abgar et de Jésus* (1993).

W. DiPuccio, *The Interior Sense of Scripture. The Sacred Hermeneutics of John W. Nevin,* Studies in American Biblical Hermeneutics 14 (Macon, GA: Mercer University Press, 1998, paper $19) xii and 226 pp. Bibliography. Indexed. LCN: 97-45763. ISBN: 0-86554-568-5.

Nevin (1803-86) was one of the progenitors of the "Mercersburg theology," a German Reformed system of thought that flourished in the 1840s and 1850s in south-central Pennsylvania and can be characterized as high-church, incarnational, historical, and philosophical. Based on a doctoral dissertation accepted in 1994 by Marquette University, this volume first explores aspects of Nevin's transcendental hermeneutics: the hermeneutics of the new creation, sacramental hermeneutics, and the interior sense of Scripture. Then it examines Nevin's analysis and critique of American culture and religion under three headings: materialism, religious skepticism and uncertainty, and individualism and sectarianism. DiPuccio concludes that, for Nevin, the meaning of Scripture can only be grasped when we hear it speak from its own element which is the life and power of Christ.

C. A. Evans and J. A. Sanders (eds.), *The Function of Scripture in Early Jewish and Christian Tradition,* JSNT Supplement Series 154, Studies in Scripture in Early Judaism and Christianity 6 (Sheffield, UK: Sheffield Academic Press, 1998, £55 or $85) 350 pp. Indexed. ISBN: 1-85075-830-1.

The sixteen papers in this volume appear under three headings: formation of sacred tradition in the First Temple period (five), biblical interpretation in the Second Temple period (six), and interpretation in the rabbinic and patristic period (five). They are by E. A. Phillips on incredulity, faith, and textual purposes (responses to the laughter of Abraham and Sarah); J. H. Newman on Lot in Sodom (the postmortem of a city and the afterlife of a biblical text); P. Borgman on Abraham and Sarah (literary text and the rhetorics of reflection); Phillips on the singular prophet and ideals of Torah (Miriam, Aaron, and Moses in early rabbinic texts); G. W. Buchanan on Isaianic midrash and the exodus; Newman on Nehemiah 9 and the scripturalization of prayer in the Second Temple period; R. A. Freund on the Decalogue in early Judaism and Christianity; R. Enns on the retelling of the Song at the Sea in Wis 10:20-21; W. Soll on the family as scriptural and social construct in Tobit; R. Buth on a more complete Semitic background for *br-ʾnš̄h* ("Son of Man"); S. Delamarter on the vilification of Jehoiakim (a.k.a. Eliakim and Joiakim) in early Judaism; E. M. Menn on sanctification of the (divine) name (the "translation" of Gen 38:25-26 in *Targum Neofiti*); J. E. Cook on Hannah's later songs (a study in comparative methods of interpretation); L. L. Lyke on what Ruth has to do with Rahab (*Ruth Rabbah* and the Matthean genealogy of Jesus); R. A. Clements on τέλειος ἄμωμος (the influence of Palestinian Jewish exegesis on the interpretation of Exod 12:5 in Origen's *Peri Pascha*); and S. S. Taylor on Paul and the Persian sage (some observations on Aphrahat's use of the Pauline corpus).

R. L. Farmer, *Beyond the Impasse. The Promise of a Process Hermeneutic,* Studies in American Biblical Hermeneutics 13 (Macon, GA: Mercer University Press, 1997, paper $19.95) xvi and 269 pp., 21 figs. Bibliography. Indexed. LCN: 97-18448. ISBN: 0-86554-558-8.

Farmer, dean of the All Faiths Chapel and associate professor of religion at Chapman University in Orange, CA, suggests that a "process hermeneutic" holds promise for moving biblical interpretation beyond the current impasse regarding the gap between the ancient texts and their contemporary theological and ethical appropriation. After surveying 19th- and 20th-century (and his own) attempts at finding a satisfying hermeneutic, he considers two important aspects of the hermeneutical impasse: language and worldview. Next he sets forth his own formulation of a process hermeneutic in five chapters: the process worldview, the nature of language, the nature of texts, validity in interpretation and theological norms, and assessment of a process hermeneutic. Then he applies his process hermeneutic to Revelation 4–5 (the Lamb and the Beast), and reflects on transforming the paradox of universal/limited salvation in Revelation. Also included are a four-page excursus on reimagining the apocalyptic "end" and a 55-page appendix on A. N. Whitehead's cosmology.

J. FINEGAN, *Handbook of Biblical Chronology. Principles of Time Reckoning in the Ancient World and Problems of Chronology in the Bible* (rev. ed.; Peabody, MA: Hendrickson, 1998, $34.95) xxxvii and 426 pp., 196 tables. Bibliographies. Indexed. LCN: 95-30873. ISBN: 1-56563-143-9.

The revised edition of a work described in *NTA* 10, p. 129, this volume first discusses principles of chronology in the ancient world: numerals, the reckoning of time in the ancient world (units of time; calendars; official and regnal years; eras; sabbatical years, jubilees, and priestly courses), and early chroniclers and chronographers. Then it deals with problems of chronology in the OT (from Abraham to Jacob and Joseph, Joseph, the exodus, etc.) and in the NT (with reference to the lives of John the Baptist, Jesus, Peter, and Paul). The appendix treats modern systems of biblical chronology. The revised version features many new tables, additional sections, new datings for the death of Herod the Great and the birth of Jesus, full subject and Scripture indexes, and updated bibliographies. Finegan is professor emeritus of NT history and archaeology at the Pacific School of Religion in Berkeley, CA.

J. A. FITZMYER, *To Advance the Gospel. New Testament Studies,* Biblical Resource (2nd ed.; Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $35; Livonia, MI: Dove) xvii and 421 pp. Indexed. LCN: 97-51670. ISBN: 0-8028-4425-1.

In addition to the eleven articles contained in the first edition of this collection described in *NTA* 26, p. 74, this expanded edition includes eight more studies on the following Lukan and Pauline topics: Jesus and the early church through the eyes of Luke-Acts [§ 32-154]; the ascension of Christ and Pentecost [§ 29-261]; the use of the OT in Luke-Acts (1992); the designations of Christians in Acts and their significance (1989); "a certain Sceva, a Jew, a chief priest" according to Acts 19:14 (1991); κεφαλή in 1 Cor 11:3 [§ 37-1385]; the consecutive meaning of ἐφ' ᾧ in Rom 5:12 [§ 38-294]; and the resurrection of Jesus according to the NT [§ 32-566]. Another collection of Fitzmyer's essays was recently published in the same series under the title *The Semitic Background of the New Testament* [*NTA* 42, p. 365].

Gemeinschaft am Evangelium. Festschrift für Wiard Popkes zum 60. Geburtstag, ed. E. Brandt, P. S. Fiddes, and J. Molthagen (Leipzig: Evangelische Verlagsanstalt, 1996, paper DM 39.80) 408 pp., frontispiece, 5 figs. Bibliography. ISBN: 3-374-01629-4.

Of the twenty papers honoring Professor Popkes on his 60th birthday, those most pertinent to NT studies are by G. L. Borchert on the prayer of John 17 in the narrative framework of the Johannine Gospel, A. Heinze on the place of Revelation among the Johannine writings, W. Klaiber on salvation as the central proclamation of the NT, M. Metzger on the heavenly Jerusalem and temple architecture (Rev 21:16-17), Molthagen on Rome as guarantor of law and as apocalyptic monster, A. Pohl on how boasting becomes teaching—Rom 5:12-21 as a deduction from Rom 5:1-11, E. Rau on how inauthentic sayings of Jesus arose, W. Rebell on text-pragmatic exposition of the NT, J. Reiling on husband and wife in worship (1 Cor 11:2-16), P. Roosimaa on rebirth according to the NT, T. Schramm on the historical Jesus in the light of recent research, G. Sellin on the paraenesis of Ephesians, U. Swarat on reconciliation between God and humankind, J. Thomas on the seven charisms as an early Christian paraenetical topos, and U. Wilckens on *Christus traditus se ipsum tradens*—the Johannine understanding of Jesus' death on the cross. Also included is a bibliography of Popkes's publications (compiled by G. Balders).

K. HAGEN (ED.), *The Bible in the Churches. How Various Christians Interpret the Scriptures,* Marquette Studies in Theology 4 (3rd ed.; Milwaukee, WI: Marquette University Press, 1998, paper) vi and 217 pp. Bibliographies. Indexed. LCN: 97-45377. ISBN: 0-87462-628-5.

This further revision and expansion of the work first published by Paulist Press in 1985 [*NTA* 29, p. 314] and then by Marquette University Press in 1994 [*NTA* 39, pp. 125-126] features a new essay by M. L. Soards on Reformed interpretation of Scripture, along with an index prepared by J. Skocir. Also included are essays by Hagen on the history of Scripture

in the church (with some changes), D. J. Harrington on Catholic interpretation of Scripture (additions and updating), M. Prokurat on Orthodox interpretation of Scripture (considerably expanded), J. A. Burgess on Lutheran interpretation of Scripture, G. R. Osborne on evangelical interpretation of Scripture, and G. H. Tavard on Scripture as the word of God and the ecumenical task.

The HarperCollins Study Bible. New Revised Standard Version. With the Apocryphal/ Deuterocanonical Books, ed. W. A. Meeks (San Francisco: HarperCollins, 1997, paper $27) xliii and 2372 pp., 7 figs., 37 maps, 17 tables. Indexed. LCN: 92-56127. ISBN: 0-06-065527-5.

The paperback edition of the work described in *NTA* 38, pp. 277-278, this volume presents the complete text of the New Revised Standard Version (including the apocryphal/ deuterocanonical books) along with introductions and notes below.

Księga Pamiątkowa ku czci Księży Profesorów Józefa Kudasiewicza i Lecha Stachowiaka z okazji 70 rocznicy urodzin, Roczniki Teologiczne 44/1 (Lublin: Towarzystwo Naukowe KUL/Katolicki Uniwersytet Lubelski, 1997, paper) iv and 188 pp., 2 plates. Bibliographies. ISSN: 0035-7723.

Of the ten articles (all in Polish) in this *Festschrift* honoring Professors Kudasiewicz and Stachowiak on their 70th birthdays and published in *Roczniki Teologiczne* 44 (1, '97), those most pertinent to the NT field are by A. Paciorek on christocentric allegory in early Christian biblical hermeneutics, R. Rubinkiewicz on the problems of suffering in Jewish apocalyptic writings, A. Tronina on the mystery of evil—Satan in the apocryphal *Penitence of Adam,* S. Szymik on the literary genre of Stephen's speech (Acts 7:2-53), W. Rakocy on the anti-Pauline opposition in the letter to the Galatians, R. A. Sikora on the church as a body of Christ in Ephesians and Colossians, and H. Langkammer on the search for the pre-Easter origin of the church. Also included are photographs of the honorees, a greeting by S. Wielgus, biographical sketches of them by Rubinkiewicz, and lists of their publications, as well as reviews and reports, and B. Szier-Kramarek's list of books and articles in Polish on the Bible for 1994/1995 [see § 42-1586].

G. Loughlin, *Telling God's Story. Bible, Church and Narrative Theology* (Cambridge, UK—New York: Cambridge University Press, 1996, $54.95) xv and 266 pp., frontispiece. Bibliography. Indexed. LCN: 96-13490. ISBN: 0-521-43285-5.

Narrative theology emphasizes the priority of the story of Jesus Christ—the communal telling and sacramental performance of his life, death, and resurrection. Situating himself within postmodernity, Loughlin, who teaches Christian theology, ethics, and philosophy of religion at the University of Newcastle upon Tyne, shows how the distinction between narrative and story enables the church to read the Bible as a single story that finds its focus in Jesus Christ. After introducing the problematic of doing theology in the context of postmodernism, he explores the idea of narrativist theology in the work of H. Frei and G. Lindbeck, attends to the intimacy of text and people in the church's use of Scripture, takes up some dogmatic themes (Trinity, resurrection, and salvation), and focuses the central themes of the book in the church's celebration of the Eucharist.

F. Manns, *Une approche juive du Nouveau Testament,* Initiations bibliques (Paris: Cerf, 1998, paper 195 F) 298 pp. ISBN: 2-204-05811-4.

After explaining the methodological problems and possibilities involved in a "Jewish approach" to Scripture, this effort at reading the NT in light of Jewish hermeneutics illustrates the approach with reference to specific topics in Matthew's Gospel (its halakah; the account of Judas' death; a rabbinic tradition reinterpreted in Mt 22:1-10 and Rom 11:30-32), Luke's Gospel (Luke's Jewish-Christian source; women and the synagogue; the prayer in 1:68-69; rabbinic literature and Lk 4:16-30; 7:47 and Jewish traditions about Rahab; 24:32 and its Jewish context), the Johannine tradition (John's Jewish-Christian source; 1 Jn 3:4; the bishop as angel of the church; the Jewish milieu of the hymn in Rev 12:10-12), and

the catholic epistles (a Jewish liturgical tradition underlying Jas 1:21b; confession of sins in Jas 5:16; Sarah as the model of the obedient woman and the Jewish background of 1 Pet 3:5-6). Manns is professor at the Studium Biblicum Franciscanum in Jerusalem.

R. MEYNET ET AL., *Rhétorique sémitique. Textes de la Bible et de la Tradition musulmane,* Patrimoines (Paris: Cerf, 1998, paper 185 F) 347 pp. Bibliography. Indexed. ISBN: 2-204-05951-X.

The French version of a work published in Arabic in 1993, this volume represents the collaboration of four professors—two Christians (Meynet and L. Pouzet) and two Muslims (N. Farouki and A. Sinno)—at the Institut d'études islamo-chrétiennes at the Université Saint-Joseph in Beirut. After an introduction to the history and practice of rhetorical analysis, it presents rhetorical analyses of parallel and concentric texts in the biblical (including Lk 6:46-49; Mt 25:31-46; and Lk 11:1-54) and Islamic traditions. Then it considers the validity of rhetorical analysis (internal and external criteria, coherence), the situation and the values of rhetorical analysis, and the domains of rhetoric (the problem of identity, the differential problematic).

Miłość jest z Boga. Wokół zagadnień biblijno-moralnych. Studium ofiarowane ks.prof.dr.hab. Janowi Łachowi, ed. M. Wojciechowski (Warsaw: Wydawnictwo Akademii Teologii Katolickiej, 1997, paper) 463 pp., plate. Bibliography. ISBN: 83-7072-083-8.

Of the twenty-six essays (all in Polish) on biblical theology and ethics offered to Professor Łach on his 70th birthday, those most pertinent to the NT and its world are by K. Bardski on the sin of Adam and Eve in the midrashic tradition of Rabbi Eliezer; R. Bartnicki on Jesus' teaching about marriage in Mt 5:32; A. Bosowski on the first hypothetical catechesis of Jesus about material goods and Mk 10:24; J. Chmiel on the ethical teaching of some Hebrew additions to Sirach 11 and 51; M. Czajkowski on the Jewish roots of Christianity; S. Czyż on Mt 5:33-37 as an interdiction of oaths or an order to speak the truth; J. Grajewski on "honor your father and mother" in the NT epistles (with particular attention to Eph 6:1-4); J. Kudasiewicz on "when the Holy Spirit has come upon you, you shall receive power and you shall be my witnesses" (Acts 1:8; Lk 24:48-49); H. Langkammer on the Eucharist as sacrifice and banquet; S. Mędala on history and theology in the Johannine description of Jesus' death (Jn 19:16b-44); F. Mickiewicz on the spiritual temple as the motivation of moral admonitions in 1–2 Corinthians; A. Paciorek on the mystery of Christ in the exegesis of Cyril of Alexandria; B. Poniży on ethnicity of tradition and religious universalism in Wisdom of Solomon; J. K. Pytel on servants of the gospel in 1 Corinthians; G. Rafiński on reason as the source of the moral value of human acts in Romans (especially 12:1-2); A. Tronina on ". . . until the prophet comes, and the messiahs of Aaron and Israel"—the eschatological in Qumran Cave 4 texts; Wojciechowski on the unity of OT and NT ethics; and J. Załęski on baptism on behalf of the dead (1 Cor 15:29). Also included are a photograph of the honoree, a greeting to him from Cardinal J. Glemp, a personal appreciation of him by H. J. Kaczmarski, and a list of his publications.

P. C. MOORE (ED.), *Can a Bishop Be Wrong?* (Harrisburg, PA: Morehouse, 1998, paper $17.95) xviii and 188 pp. Bibliographies. LCN: 97-36015. ISBN: 0-8192-1726-3.

Of the ten essays responding critically to the views of J. S. Spong, the Episcopal Bishop of Newark in New Jersey, those most pertinent to biblical studies are by E. Radner on rescuing the Bible from Bishop Spong, E. M. Humphrey on Bishop Spong and the virgin birth, and G. R. Sumner on whether Jesus rose from the dead. The other contributors are J. M. Stanton, W. G. Witt, C. F. Allison, R. R. Reno, D. A. Scott, S. M. Smith, and D. A. Westberg. Moore has provided an eight-page introduction.

R. NORTH (ED.), *Elenchus of Biblica 1994,* Elenchus of Biblical Bibliography 10 (Rome: Editrice Pontificio Istituto Biblico, 1997, paper) 1101 pp. Indexed. ISBN: 88-7653-609-4.

This volume [see *NTA* 41, p. 540] provides information for more than 17,000 entries under the following major headings (with many subdivisions): bibliography, introduction,

critical texts and versions, exegesis of the whole OT or with the NT, OT historical books, OT didactic books, OT prophetic books, general exegesis of the NT, NT commentaries—Gospels, Acts, Johannine corpus, Paul and others, biblical theology, biblical philology, post-biblical Judaism, parabiblical religions, history of the biblical Middle East, archaeology, biblical geography, and history of biblical study. This is the last volume of the *Elenchus of Biblica* to appear in its present mode of production. In the coming years it will pass to fully computerized automation.

H. O. OLD, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church.* Vol. 1, *The Biblical Period;* vol. 2, *The Patristic Age* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $35 and $42) x and 383 pp., viii and 481 pp. Bibliographies. Indexed. LCN: 97-30624. ISBN: 0-8028-4356-5 (vol. 1), -4357-3 (vol. 2).

In the first volume of this multi-volume history of preaching, Old, a pastor and member of the Center of Theological Inquiry at Princeton, NJ, deals with the roots of the Christian ministry of the word in the worship of Israel: the Law, the prophets, the wisdom school, the synagogue, and the rabbinic schools. Then he treats the preaching of Christ and the apostles in the NT: Synoptic Gospels, John's Gospel, Acts, Pauline writings, James, 1 Peter, and catechetical preaching (1 Pet 2:11–5:11; Eph 4:1–6:20; 1 Timothy). Finally he discusses preaching in the 2nd and 3rd centuries A.D.: the historical documents, the first Christian sermons, and Origen and our first comprehensive picture of Christian preaching. The second volume contains six chapters: the flourishing of Greek preaching in the Christian empire—the school of Alexandria, the Jerusalem lectionary in the 5th century, the flourishing of Greek preaching in the Christian empire—the school of Antioch, the Syriac church, the Latin Fathers, and the eternal gospel in a dying culture.

J. PAINTER, *Just James. The Brother of Jesus in History and Tradition,* Studies on Personalities of the New Testament (Columbia, SC: University of South Carolina Press, 1997, $34.95) xiv and 326 pp. Bibliography. Indexed. LCN: 97-21237. ISBN: 1-57003-174-6.

Painter, professor of theology at St. Mark's National Theological Centre, Charles Sturt University, in Canberra, Australia, seeks to show that the grounds for dismissively regarding James the brother of Jesus as "less" are misguided, and that it is necessary to recognize him as a towering figure in the earliest church. He deals first with James in the NT: James and the family of Jesus (Gospels), James as convert or foundation leader (Acts), Paul and James (Paul's letters), and diversity and conflict in the two missions (James, Peter, Matthew, and Paul). Then he discusses images of James in the early church: James the Just, brother of the Lord, first bishop and martyr (tradition in Eusebius); James as successor to Jesus and repository of secret tradition (Nag Hammadi library); and bishop of bishops and bulwark of truth (the Apocrypha and later Christian evidence). Finally he treats James and Jewish Christianity: Jewish Christianity, the righteous sufferer, and the epistle of James. A twelve-page excursus considers R. Eisenman's *James the Brother of Jesus* (1997).

Patrimonium Fidei. Traditionsgeschichtliches Verstehen am Ende? Festschrift für Magnus Löhrer und Pius-Ramon Tragan, ed. M. Perroni and E. Salmann, Studia Anselmiana 124 (Rome: Pontificio Ateneo S. Anselmo, 1997, paper 120,000 L) 788 pp., frontispiece. Bibliographies. Indexed. ISBN: 88-8139-083-3.

Of the thirty-one articles honoring Professors Löhrer and Tragan on their 70th birthdays, those most pertinent to the NT field are by G. Lafont on waiting for Jesus (simple thoughts on eschatology); D. Wiederkehr on the relations between Christology and eschatology; A. Puig i Tàrrech on Mt 13:1-52; C. Niemand on whether Mt 25:31-46 is universal or exclusive; M. Stowasser on God's reign (Mark's narrative soteriology); A. Borrell on Jesus as pastor and teacher in Mk 6:34; D. Roure on the narrative of the Syro-Phoenician woman as metaphorical discourse (Mk 7:24-30); Perroni on the Easter proclamation to/of the women (Mk 16:1-8) and the origins of the kerygmatic tradition; J. Rius-Camps on the divergent versions of the call of the first disciples in Lk 5:1-11 according to D05 (d) and P^{75}-B03 (vg.); M.-É. Boismard on the second temptation of Christ according to Lk 4:5-8; E. Rasco on

Jesus and "good manners" at a banquet (narrative and sociology, Christology and ecclesiology); G. Barbaglio on the formal analysis of 1 Thessalonians 4–5; E. Schweizer on new proclamation of old traditions (1 Peter); J. Schlosser on "love the brotherhood" (1 Pet 2:17) and the ecclesiology of 1 Peter; J. Sánchez Bosch on James, Peter, and Paul in the *Pseudo-clementines;* M. Pfeifer on how evangelical the evangelical counsels are in the light of historical criticism; and R. De Zan on the liturgical-biblical theology of glory at Easter time. Also included are a photograph of the honorees, a sketch of their lives and works (by Stowasser), and lists of their publications.

H. PAULSEN, *Zur Literatur und Geschichte des frühen Christentums. Gesammelte Aufsätze,* ed. U. E. Eisen, Wissenschaftliche Untersuchungen zum Neuen Testament 99 (Tübingen: Mohr Siebeck, 1997, DM 248) x and 504 pp. Bibliography. Indexed. ISBN: 3-16-146513-X.

This collection of twenty-one essays by the late Professor Paulsen (1944-94) appears under four headings: Pauline and Synoptic exegesis (four), studies of 2nd- and 3rd-century literature (six), the genesis of early Christian theology (five), and the history and method of the scientific study of early Christianity (six). They concern the unity and freedom of the children of God according to Gal 3:26-29 [§ 26-605], schism and heresy in the light of 1 Cor 11:18-19 [§ 27-222], Mk 16:1-8 [§ 24-812], the widow and the judge according to Lk 18:1-8 [§ 28-967], Ignatius of Antioch (1984), canon and history in the light of 2 Peter (1983), Papyrus Oxyrhynchus I.5 and the διαδοχὴ τῶν προφητῶν [§ 24-662], *Kerygma Petri* and early Christian apologetics [§ 22-652], *Acta Apollonii* 14–22 [§ 20-678], the miracle tradition in Philostratus' *Vita Apollonii,* the history of early Christian theology, the origin of theology in early Christianity (1991), syncretism in early Christianity and the NT (1990), the significance of Montanism for the formation of the canon (1978), *sola scriptura* and the problem of the canon (1991), scientific study of early Christianity and the early church (1977), the tasks and problems of a history of early Christian literature (1995), the history of interpretation and the history of early Christianity (1989), the tradition-historical method and the history-of-religions school [§ 22-686], social-historical interpretation of the NT (1993), and R. Bultmann in 1933. Also included is a bibliography of Paulsen's publications between 1970 and 1996.

S. E. PORTER (ED.), *Handbook to Exegesis of the New Testament,* New Testament Tools and Studies 25 (Leiden—New York—Cologne: Brill, 1997, 280 gld. or $165) xiii and 638 pp. Bibliographies. Indexed. ISBN: 90-04-09921-2.

After introductory essays by Porter and K. D. Clarke on various definitions of exegesis and by Porter on basic tools of NT exegesis, this volume presents fourteen essays on methodology in NT exegesis: E. J. Epp on textual criticism (with an excursus on canon); Porter on the Greek language of the NT; B. W. R. Pearson and Porter on genres; D. R. Catchpole on source, form, and redaction criticism; J. T. Reed on discourse analysis; D. L. Stamps on rhetorical and narratological criticism; Pearson on literary criticism; T. Pippin on ideological, liberationist, and womanist and feminist criticisms; S. C. Barton on social-scientific criticism; R. W. Wall on canonical criticism; G. E. Sterling on Hellenistic philosophy and the NT; P. R. Trebilco on Jewish backgrounds; D. W. J. Gill on the Roman empire as a context for the NT; and T. H. Olbricht on exegesis in the 2nd century. Then there are five essays on application: C. A. Evans on the life of Jesus; C. M. Tuckett on the Synoptic Gospels and Acts; Porter on exegesis of the Pauline letters, including the Deuteropaulines; J. Painter on Johannine literature, including Revelation; and G. H. Guthrie on the exegesis of Hebrews and the Catholic Epistles.

E. F. RHODES AND L. LUPAS (EDS.), *The Translators to the Reader. The Original Preface of the King James Version of 1611 Revisited* (New York: American Bible Society, 1997, paper $5.99) iii and 85 pp.

The King James Version (1611) contained an eleven-page preface defending the necessity for a translation, or rather a revision, of the Scriptures in English. This edition of "The

Translators to the Reader" offers the document in three forms: a facsimile of the original 1611 preface, a version that retains the original wording and style but adjusts its orthography and typography to modern American usage, and a form oriented to the language and style of the modern reader. A seven-page preface describes the document as revealing the perspective, motivation, and procedures of the KJV's translators as summarized by one of its final editors.

A. T. ROBERTSON, *The Best of A.T. Robertson,* ed. T. and D. George (Nashville, TN: Broadman & Holman, 1996, $19.95) xv and 270 pp. Indexed. LCN: 96-24020. ISBN: 0-8054-1256-5.

Professor Robertson (1863-1934) taught at Southern Baptist Theological Seminary for more than forty-five years (1888-1934). After a five-page personal appreciation of him by H. H. Hobbs and a thirteen-page introduction by D. S. Dockery, this volume presents eight selections from Robertson's *Epochs in the Life of Jesus* (on the messianic consciousness of Jesus, the first appeal of Jesus, the new departure, and so forth) that illustrate his work as a NT scholar. Then there are seventeen essays that show his skills as a biblical theologian (four), lexical scholar (two), and denominational statesman (eleven). They include articles on the Bible as authority, the inerrancy of the Scriptures, the credibility of the virgin birth, the Greek article and the deity of Christ, and grammar and preaching.

H. SCHONFIELD, *The Original New Testament. The First Definitive Translation of the New Testament in 2000 Years* (Shaftesbury, UK—Rockport, MA: Element, 1998, paper $29.95) xxxiv and 594 pp., 3 maps, table. LCN: 97-33524. ISBN: 1-86204-252-7.

The translation in this edition of a work first published in 1985 seeks to give back the contents of the NT books to the modern world in the meaning intended by the authors and at the same time to represent as closely as possible the original structures. For example, it renders Mt 5:5 as follows: "How fortunate are the gentle, for they shall inherit the land!" After a nineteen-page introduction (the period atmosphere, the environment of Jesus, the NT text, chronology), it presents introductions to and annotated translations of the NT writings: Mark (the recollections of Peter), Matthew (the maxims of the master), Luke-Acts (a history of Christian beginnings), the letters of Paul of Tarsus, Hebrews (homily on the high priesthood of Christ for Jewish readers), four open letters (1 Peter, James, Jude, 2 Peter), the writings of John, and the Revelation of Jesus Christ. Schonfield (who died in 1988) was the author of *The Passover Plot* (1965).

L. SCHOTTROFF, S. SCHROER, AND M.-T. WACKER, *Feminist Interpretation. The Bible in Women's Perspective,* trans. M. and B. Rumscheidt (Minneapolis, MN: Fortress, 1998, paper $19) xv and 270 pp. Bibliographies. Indexed. LCN: 98-11220. ISBN: 0-8006-2999-X.

In this English version of *Feministiche Exegese* [*NTA* 40, p. 329], Wacker first surveys biblical interpretations by women over the past hundred years, and explains feminist exegetical hermeneutics and methods of feminist exegesis. Then Schroer reflects on feminist hermeneutics and the OT, and sketches a feminist reconstruction of the history of Israel in diachronic and synchronic sections. Finally Schottroff deals with the NT as a source of women's history, conceptions of the history of early Christianity in feminist-theological perspective, the feminist adoption and critique of NT theology, and feminist praxis of interpreting the NT.

S. SCHROER AND T. STAUBLI, *Die Körpersymbolik der Bibel* (Darmstadt: Primus, 1998, DM 49.80) xiv and 276 pp. Illustrated. Bibliography. Indexed. ISBN: 3-89678-081-6.

After a 43-page introduction to theological anthropology and its implications for biblical spirituality, this volume deals with body-symbolism in the Bible in ten chapters: a heart with understanding; from the throat to the soul; God in the belly; "the hairs of your head are all counted"; "they have eyes and do not see"; "whoever has ears to hear, hear"; "my mouth proclaims your praise"; "with strong hand and outstretched arm"; "everything you have laid at his feet"; and "all flesh is like grass." The material is illustrated by many quotations from

pertinent biblical and nonbiblical texts as well as by artwork, photographs, and drawings. Schroer is professor of OT and the biblical world in Bern, and Staubli works at the Biblische Institut in Fribourg.

G. L. STEVENS, *New Testament Greek* (2nd ed.; Lanham, MD—New York—Oxford: University Press of America, 1997, $29) xxviii and 496 pp., 382 tables. Bibliography. Indexed. LCN: 97-34018. ISBN: 0-7618-0892-2.

The first edition of this beginning and intermediate grammar of NT Greek was described in *NTA* 39, p. 320. The second edition takes account of recent publications related to the study of NT Greek, and so updates, clarifies, and enhances various discussions. New tables and graphics have been added, the glossary and bibliography expanded, new charts included, the principal parts list standardized to just appearances in the NT, a new deponent index added, and the subject index expanded. Stevens teaches at New Orleans Baptist Theological Seminary.

G. L. STEVENS, *New Testament Greek Workbook* (2nd ed.; Lanham, MD—New York—Oxford: University Press of America, 1997, paper $19.95) xii and 290 pp. ISBN: 0-7618-0891-4.

This new edition represents an extensive rewriting of the workbook described in *NTA* 39, pp. 320-321. It features new exercises, English derivatives in the vocabulary lists, translation aids, new charts, an answer key, and a summary of key elements of English grammar.

Understanding, Studying and Reading. New Testament Essays in Honour of John Ashton, ed. C. Rowland and C. H. T. Fletcher-Louis, JSNT Supplement Series 153 (Sheffield, UK: Sheffield Academic Press, 1998, £37.50 or $62) 267 pp., frontispiece. Indexed. ISBN: 1-85075-828-X.

The seventeen articles honoring Professor Ashton on the occasion of his retiring from teaching at the University of Oxford are by C. E. Joynes on Elijah, John the Baptist, and Jesus in Mark's Gospel; E. Franklin on the question of a passion narrative for Q; Fletcher-Louis on the Gospel thief saying (Lk 12:39-40; Mt 24:43-44); D. Catchpole on the beloved disciple and Nathanael; L. J. Kreitzer on the Temple incident of Jn 2:13-25 as a preview of what is to come; D. Wenham on the enigma of the Fourth Gospel; A. Le Grys on the wisdom of too much eschatology; S. Finamore on the gospel and the wrath of God in Romans 1; P. Oakes on Jason and Penelope hearing Phil 1:1-11; J. Muddiman on τετραχηλισμένα in Heb 4:13; M. Edwards on patristic evidence regarding authorship and canonicity; S. Brock on an intriguing choice of words in the Syriac Diatessaron; H. Wansbrough on whether William Tyndale was a martyr for the Bible; I. Boxall on Revelation and early Asian Christianity; T. Williams on the trouble with the resurrection; Rowland on Ἰωάννης συγκοινωνός; and J. A. Munitz on Nikephoros Blemmydes' reactions to John's Prologue. A four-page preface by R. Morgan in the form of a letter to the honoree is included.

G. VERMES, *Providential Accidents. An Autobiography* (London: SCM, 1998, £19.95) xi and 258 pp., 12 plates. Indexed. ISBN: 0-334-02722-5.

Vermes, fellow of the British Academy and professor emeritus of Jewish studies at the University of Oxford, presents his autobiography under four major headings: from Makó to Budapest (1924-46), at Notre-Dame de Sion (Louvain-Paris 1946-57), Newcastle-upon-Tyne (1957-65), and the golden years at Oxford (1965-93). In the first three parts he deals with his upbringing in Hungary and his family's conversion to Catholicism, his theological studies and years as a Catholic priest, early scholarship (especially on the Dead Sea scrolls), his return to Judaism, and his early academic career. In the last section he deals with his work as editor of the *Journal of Jewish Studies* and on the "New English Schürer," the battle over the Dead Sea scrolls, and Jesus the Jew and his religion.

Von Jesus zum Christus. Christologische Studien. Festgabe für Paul Hoffmann zum 65. Geburtstag, ed. R. Hoppe and U. Busse, Beihefte zur Zeitschrift für die neutestamentliche

Wissenschaft und die Kunde der älteren Kirche 93 (Berlin—New York: de Gruyter, 1998, DM 268) xii and 640 pp., plate. Bibliography. ISBN: 3-11-015546-X.

The twenty-eight articles honoring Professor Hoffmann on his 65th birthday appear under eight headings: christological contexts (two), Easter (three), historical and cultural aspects (three), the Sayings Source (seven), Synoptics (four), John's Gospel (two), early church (three), and perspectives (four). The papers most pertinent to NT study are by H. Irsigler on the reception-history of "Emmanuel" in Isaiah 7–11, H. Merklein on *marana* ("our lord") as a designation of the Nabatean king and as a possible analogy to the NT use of Κύριος, H. Frankemölle on Jesus' resurrection as (only) a sign of the apocalyptic end-time, D. Zeller on possible Hellenistic precedents for belief in Jesus' resurrection, M. Theobald on Johannine Easter faith and the limits of his narrative mediation (see Jn 20), J. S. Kloppenborg on status and benefaction according to Paul and James, J. Kügler on Paul and the aroma of the triumphing Christ (see 2 Cor 2:14-16), K.-S. Krieger on whether the sign prophets are a help to understanding the activity of Jesus, O. Merk on the Synoptic Sayings Source in the work of W. G. Kümmel, U. Luz on Matthew and Q, J. Schlosser on Q (Lk) 11:23 and Christology, J. M. Robinson on the sequence of Q—the lament over Jerusalem, C. Heil on πάντες ἐργάται ἀδικίας—the reception of Ps 6:9a LXX in Q and in Luke, Hoppe on Jesus' parable of the great supper (Mt 22:1-10/Lk 14:16-24) and its pre-Gospel tradition history, F. Neirynck on saving/losing one's life (Lk 17:33/Mk 8:35), A. Suhl on the Synoptic passion narratives, I. Broer on biblical interpretation between historical criticism and depth-psychology (see Mk 14:32-42), M. Wolter on when Mary became pregnant (see Luke 1–2), Busse on deciphering Lk 19:11-27, L. Schenke on Christology as theology in John's Gospel, M. Görg on the incarnation of the Logos (see Jn 1:14), and W. Schenk on Marcion's reception of Jesus as a theological problem. A photograph of the honoree and a list of his publications are included.

R. G. WALSH, *Reading the Bible: An Introduction* (Notre Dame, IN: Cross Cultural Publications, 1997, $29.95) x and 608 pp., 303 figs. Bibliography. LCN: 97-66538. ISBN: 0-940121-43-3.

Four dominant motifs unify this introduction to reading the Bible: literary criticism, the conflict between ancient and modern cultural codes, myth, and the plurality of biblical readings. After offering a theoretical introduction to literary criticism, it applies this approach to the books of the Torah, the Prophets, and the Writings. Then it deals with the NT books in seven chapters: waiting for Jesus (Mark), following Jesus' Torah (Matthew), imitating Jesus (Luke-Acts), abiding in Christ (John), the apocalyptic cross (Paul's letters), continuing the apostolic tradition (Hebrews, James, Peter, John, Jude), and God conquers all (Revelation). A final chapter on the relevance and truth of the Bible, three appendixes, and a glossary and key terms index are also included. Walsh is chair of the department of philosophy and religion and director of the honors program at Methodist College in Fayetteville, NC.

W. WALTER (ED.), *Hermann Samuel Reimarus, 1694-1768. Beiträge zur Reimarus-Renaissance in der Gegenwart,* Veröffentlichungen der Joachim Jungius-Gesellschaft der Wissenschaften Hamburg 85 (Göttingen: Vandenhoeck & Ruprecht, 1998, paper DM 19.80) 52 pp. ISBN: 3-525-86276-8.

Prepared in connection with a colloquium held at the University of Hamburg in 1994 (the 300th anniversary of Reimarus's birth), this booklet presents papers by F. Kopitzsch on Reimarus as scholar and "enlightener" in Hamburg; and W. Schmidt-Biggemann on edifying versus rational hermeneutics, with reference to Reimarus' treatment of J. A. Hoffmann's *Neue Erklärung des Buchs Hiob.* Also included is a five-page introduction by Walter.

V. M. WILSON, *Divine Symmetries. The Art of Biblical Rhetoric* (Lanham, MD—New York—Oxford: University Press of America, 1997, cloth $64.50, paper $44) xi and 354 pp. Bibliographies. Indexed. LCN: 96-40113. ISBN: 0-7618-0662-8 (cloth), -0663-6 (paper).

Understanding rhetoric in the classical sense of the art of persuasion, this volume investi-

gates the rhetorical techniques that the biblical text itself discloses that enable its shape and thereby its meaning to seep through. It first presents three general chapters on patterns of persuasion, oral typesetting, and other rhetorical devices and themes. Then it deals with Genesis (episodic narratives), 1–2 Samuel (historical narratives), Ruth (novella) and Jonah (parable), Amos (classical prophecy), Luke-Acts (two integrated narratives), John (a non-Synoptic Gospel with sublime creativity), Galatians (a Pauline letter demonstrating classical rhetorical principles within a conventional letter outline), and Revelation (formulaic letters and apocalyptic vision in the context of Greco-Roman drama).

GOSPELS—ACTS

J.-N. ALETTI, *Quand Luc raconte. Le récit comme théologie,* Lire la Bible 114 (Paris: Cerf, 1998, paper 140 F) 302 pp. Bibliography. Indexed. ISBN: 2-204-05638-3.

Carrying on the project begun in *L'art de raconter Jésus Christ. L'écriture narrative de l'évangile de Luc* [*NTA* 34, p. 243], this narrative analysis of various topics in Luke-Acts contains five major chapters: God's place in the Lukan narrative, Jesus and his disciples—the reason for a parallelism, the gospel and its heralds—the idea of witness, the gospel and those addressed by it—Israel and the nations in Luke-Acts, and the narrative as theology—the father and his two sons (Lk 15:11-32). The two appendixes deal with the composition of Acts and the steps in narrative analysis. Aletti is professor of NT exegesis at the Pontifical Biblical Institute in Rome.

C. ALLEN, *The Human Christ. The Search for the Historical Jesus* (New York—London: Free Press, 1998, $26) xv and 383 pp., 8 plates. Bibliography. Indexed. LCN: 97-46463. ISBN: 0-684-82725-5.

Allen, a freelance writer and contributing editor at *Lingua Franca,* examines the ways in which the image of Jesus has functioned as a vehicle for some of the best and worst ideas of Western civilization over the past 2,000 years. She notes that the quest for the historical Jesus began with Celsus and has intrigued some of the most provocative figures of modern times (B. Spinoza, I. Newton, Voltaire, E. Gibbon, T. Paine, T. Jefferson, I. Kant, and so forth), and has been shaped by nearly every intellectual fashion of the past three centuries (English Deism, Enlightenment rationalism, philosophical idealism, Romanticism, Darwinism, existentialism, Marxism, and feminism). She observes that the "scientific" quest for the historical Jesus has nearly always devolved into theology, ideology, and even autobiography. She concludes that the most fruitful branch of Jesus research in recent years has centered on his status as a figure (albeit problematic) within Judaism.

D. ARMSTRONG (ED.), *The Truth about Jesus* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, $22) viii and 160 pp. LCN: 97-51673. ISBN: 0-8028-3855-3.

The essays in this volume are based on addresses given at the Anglican Institute conference held in 1997 in Birmingham, Alabama: N. T. Wright on Jesus and the quest, A. E. McGrath on whether Jesus is the only way (Anglicanism and religious pluralism), F. Rutledge on Jesus and atoning work, W. V. L. Eversley on Jesus and culture, E. L. Salmon on Jesus and his church, J. Koenig on Jesus and the Eucharist, G. F. Lytle on Galilee moments (witnesses to Jesus' resurrection, the disciples, and the revival of vocations and ministries), and D. Allen on Jesus and human experience. Also included are a three-page introduction by Armstrong and a five-page epilogue by G. Jones on wherever two or three are gathered together.

P. W. BARNETT, *Jesus and the Logic of History,* New Studies in Biblical Theology (Grand Rapids—Cambridge, UK: Eerdmans, 1997, paper $18) 182 pp. Bibliography. Indexed. ISBN: 0-8028-4410-3.

Based on the 1996 Moore Theological College annual lectures, this volume deals with

Jesus and the practice of history, Christ in history (with an excursus on Jesus as "Christ" in the *Testimonium Flavianum*), Jesus in proclamation and tradition (with an excursus on information about Jesus in Paul's letters), Jesus in historical context (with an excursus on the quest for the historical Pontius Pilate), Jesus in the Gospels (with an excursus on Jesus' ministry), Jesus and the spread of early Christianity (with an excursus on the resurrection of Jesus from the dead), from Jesus to Gospel text, and Jesus' death—a defiance of biography. Barnett, Anglican bishop of Sydney, is the author of *The Truth about Jesus* (1994).

J. BEUTLER, *Studien zu den johanneischen Schriften,* Stuttgarter Biblische Aufsatzbände 25 (Stuttgart: Katholisches Bibelwerk, 1998, paper DM 79) 336 pp. Bibliographies. Indexed. ISBN: 3-460-06251-7.

The twenty essays on the Johannine writings in this collection deal with faith and witness in John's Gospel [§ 18-140], the image of the church in the Johannine farewell discourses (1973), the incarnation in Jn 1:1-18 [§ 18-154], the saving significance of Jesus' death in John's Gospel (1976), the "Jews" and Jesus' death in John's Gospel (1978), Psalm 42/43 in John's Gospel [§ 23-494], the great commandment in John's Gospel (1986), scholarship on the Johannine letters between 1978 and 1985 (1988), the crisis and decline of the Johannine community in light of the Johannine letters (1989), the concept of peace in John's Gospel [§ 35-182], Greeks come to see Jesus in Jn 12:20-22 [§ 35-705], methods and problems of current Johannine research (1990), the OT-Jewish background of the Shepherd discourse in Jn 10 (1991), John's Gospel and rhetorical criticism (1991), the structure of Jn 6 [§ 37-230], the universality of salvation in John's Gospel [§ 38-1421], two ways of gathering—the plot to kill Jesus in Jn 11:47-53 [§ 39-241], men and women as disciples of Jesus in John's Gospel (1995), the use of Scripture in John's Gospel (1996), and the hour of Jesus in John's Gospel [§ 42-284]. Beutler is professor of NT at the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt am Main.

B. K. BLOUNT, *Go Preach! Mark's Kingdom Message and the Black Church Today,* Bible & Liberation (Maryknoll, NY: Orbis, 1998, paper $25) xiii and 290 pp. Bibliography. Indexed. LCN: 97-48668. ISBN: 1-57075-171-4.

Blount, assistant professor of NT at Princeton Theological Seminary and author of *Cultural Interpretation. Reorienting New Testament Criticism* (1995), argues that Mark offers the narrative presentation of a Jesus whose apocalyptic revelation of God's kingdom shatters the institutions, laws, and codes that structured religious and political society in 1st century Palestine. After discussing the kingdom of God as boundary crossing and defining the kingdom, he deals with kingdom language in the 1st-century Markan context: social location and language (accessing meaning), establishing the context (Mark's social location), and the context of culture (apocalyptic intervention). Then he deals with the kingdom of God in Mark, with reference to the theme of crossing boundaries: preaching the kingdom, dismantling satanic rule, teaching intervention, discipleship as apocalyptic intervention, entering the kingdom, an interventionist meal, and preaching as Mark's main mode. He concludes with reflections on the meaning of Mark's kingdom message for today's black church.

C. BRYAN, *A Preface to Mark. Notes on the Gospel in Its Literary and Cultural Settings* (New York—Oxford: Oxford University Press, 1997, paper $14.95) xi and 220 pp. Bibliographies. Indexed. LCN: 92-40917. ISBN: 0-19-511567-8.

The paperback edition of the work described in *NTA* 38, p. 288, this volume explores two questions: What kind of text is Mark? Was Mark written to be read aloud? It argues that Mark's Gospel would have been perceived as a Hellenistic "life," and that it was intended to be read aloud as a continuous whole.

M. CAHILL, *The First Commentary on Mark. An Annotated Translation* (New York—Oxford: Oxford University Press, 1998, $35) xiv and 154 pp. Bibliography. Indexed. LCN: 97-1306. ISBN: 0-19-511601-1.

The work presented in this volume is the first full-length commentary (7th century A.D.)

by a single author (formerly incorrectly identified as Jerome) on Mark's Gospel. It is significant for the history of biblical exegesis, the study of patristic exegesis, and the history of Markan research. After a fifteen-page introduction, the volume presents a translation of the Latin text with extensive notes below. The commentator's predominant method of reading was allegorical, and he gave special emphasis to Christ and the church as well as to the virtuous life. Also included as an appendix is an interpolated homily on Mk 12:18-27. Cahill, professor of biblical studies at Duquesne University in Pittsburgh, edited the Latin text for the Corpus Christianorum series under the title *Expositio Evangelii secundum Marcum* (1997).

W. CARTER AND J. P. HEIL, *Matthew's Parables. Audience-Oriented Perspectives,* CBQ Monograph Series 30 (Washington, DC: Catholic Biblical Association, 1998, paper $10) ix and 255 pp. Bibliography. Indexed. LCN: 97-44677. ISBN: 0-915170-29-9.

This volume contains four chapters by Carter and four by Heil. Their focus is the interaction between the authorial audience and Matthew's parables in their final form and context within the Gospel. Carter proposes an audience-oriented approach to Matthew's parables, and deals with the parables in Mt 13:1-52 as embedded narratives, the parable of the householder in 20:1-16, and the parables in 21:28–22:14. Heil treats the parable of the wise and foolish builders in Mt 7:24-27, the narrative progression of the parables discourse in 13:1-52, the parable of the unforgiving forgiven servant in 18:21-35, and the final parables in the eschatological discourse in 24–25. Carter has provided a five-page conclusion. Carter is the author of *Households and Discipleship* (1994), and Heil is the author of *The Death and Resurrection of Jesus* (1991).

J. D. CROSSAN, *The Birth of Christianity. Discovering What Happened in the Years Immediately After the Execution of Jesus* (San Francisco: HarperCollins, 1998, $30) xxxiv and 653 pp. Bibliography. Indexed. LCN: 97-32526. ISBN: 0-06-061659-8.

The companion volume to Crossan's *The Historical Jesus. The Life of a Mediterranean Jewish Peasant* (1991), this volume seeks to illuminate the "dark decades" immediately after the execution of Jesus, the 30s and 40s of the 1st century A.D. It uses a combination of anthropological, historical, archaeological, and literary disciplines, and focuses on material from the "earlier strata or larger sources" of Christian texts that are available to us. The presentation is divided into ten parts: continuation and reconstruction, memory and orality, Gospels and sources, methodology and anthropology, history and archaeology, kingdom and eschatology, healers and itinerants, teachers and householders, meal and community, and story and tradition. Crossan concludes that female ritual lament changed prophetic exegesis into the biographical story of Jesus' passion and resurrection. Seven appendixes in the form of lists of sources are included.

G. D'COSTA (ED.), *Resurrection Reconsidered* (Oxford: Oneworld, 1996, paper $18.99) 227 pp. Indexed. ISBN: 1-85168-113-2. Distributed in the USA by Element Books, Rockport, MA.

After a six-page preface by the editor, this volume presents essays by J. M. G. Barclay on the resurrection in contemporary NT scholarship; G. Jones on the resurrection in contemporary systematic theology; M. Goulder on the baseless fabric of a vision; W. Pannenberg on history and the reality of the resurrection; J. Moltmann on Christ's resurrection as hope for the world; R. Williams on the empty tomb and the empty throne (between the Cherubim); D. M. Matzko on Christ's body in its fullness—resurrection and the lives of the saints; G. Loughlin on living in Christ (story, resurrection, and salvation); T. Beattie on sexuality and the resurrection of the body (reflections in a hall of mirrors); D'Costa on the resurrection, the Holy Spirit, and the world religions; D. Marshall on the resurrection of Jesus and the Qur'an; D. Cohn-Sherbok on a Jewish view of Jesus' resurrection; and R. Gethin on the resurrection and Buddhism.

J. W. DEARDORFF, *Jesus in India. A Reexamination of Jesus' Asian Traditions in the Light of Evidence Supporting Reincarnation* (San Francisco: International Scholars Publications,

1994, cloth $59.95, paper $39.95) xviii and 315 pp. Bibliography. Indexed. LCN: 93-45915. ISBN: 1-883255-37-6 (cloth), -36-8 (paper).

Deardorff, the author of *The Problems of New Testament Gospel Origins. A Glasnost Approach* (1992), first argues that Jesus taught reincarnation and karma rather than resurrection, and presents evidence supporting belief in reincarnation (both childhood and adult cases). Next he contends that Jesus spent his "lost years" in India where he gained knowledge about reincarnation. Then he maintains that the empty tomb on Easter morning is to be explained not by resurrection but rather by revival or resuscitation. Finally he suggests that, after surviving the crucifixion, Jesus returned to India and lived a long life centered in the Kashmir area.

J. DUQUESNE, *Jesus. An Unconventional Biography,* trans. C. Spencer (Liguori, MO: Triumph, 1997, $24) 304 pp., map. Indexed. LCN: 96-30141. ISBN: 0-7648-0061-2.

The English version of *Jésus* [*NTA* 39, pp. 503-504], this discussion of Jesus' life unfolds in fifteen chapters: the boy and the scribes, birth, the first witnesses, childhood, baptism (the voice from the sky), the beginnings (choice of strategy and men), Cana (the sign of the wine), the miracles, the message, the opposition mounts, Jerusalem, in the shadow of the Temple, the Last Supper, the trials, and death and resurrection. A fourteen-page appendix treats the sources.

R. T. FRANCE, *The Gospel of Mark,* Doubleday Bible Commentary (New York—London: Doubleday, 1998, paper $12.95) vi and 217 pp. LCN: 98-2542. ISBN: 0-385-49017-8.

After introducing Mark, France, now a minister in the diocese of Hereford, England, describes the Gospel as a drama consisting of a prologue (Mk 1:1-13) and three acts: Galilee (1:14–8:21), on the way to Jerusalem (8:22–10:52), and Jerusalem (11:1–16:8). Then he divides the text into over a hundred small segments and provides for each an exposition and a concluding prayer: setting the scene (1:1-3), the forerunner (1:4-8), what happened at Jesus' baptism (1:9-11), in the wilderness (1:12-13), and so forth.

L. J. FRANCIS, *Personality Type and Scripture. Exploring Mark's Gospel* (London: Mowbray, 1997, paper $15.95) vi and 154 pp. Bibliography. ISBN: 0-304-70087-8.

After explaining the basic concepts of psychological type theory (introversion and extraversion, sensing and intuition, thinking and feeling, judging and perceiving), this volume offers reflections on the Sunday lectionary passages from Mark's Gospel (1:1-8; 1:4-11; 1:9-15; 1:14-20; etc.) with reference to four questions: How does this passage feed the sense perceptions and establish contact with the reality of the situation? How does this passage feed the imagination and spark off new ideas? What does this passage say about human values and interpersonal relationships? What does this passage do to stimulate the intellect and to challenge the roots of faith? Francis, an Anglican priest, is professor of pastoral theology at Trinity College, Carmarthen, and University of Wales, Lampeter, UK.

R. W. FUNK ET AL., *The Acts of Jesus. The Search for the Authentic Deeds of Jesus* (San Francisco: HarperCollins, 1998, $35) xxiv and 569 pp., plate, 3 figs., map, 8 tables. Bibliography. LCN: 97-44696. ISBN: 0-06-062978-9.

Based on the deliberations of the Jesus Seminar, this volume offers an assessment of the reports in the ancient Gospels of what Jesus of Nazareth did and what was done to him. After a forty-page introduction, it presents the Scholars Version of the Sayings Gospel Q, Mark, Matthew, Luke, John, and *Gospel of Peter,* respectively, in four colors: red for the authentic acts of Jesus, pink for what is a close approximation of what Jesus did, gray for stories that show minimal historical traces, and black for stories that are improbable or fictive. Also included are twenty-seven cameo essays and texts, special sections devoted to the empty tomb, appearance, and ascension stories, as well as to the birth and infancy stories, an eight-page essay on what we really know about Jesus, a roster of the fellows of the Jesus Seminar, suggestions for further study, a nine-page dictionary of terms and

sources, and several inventories and indexes. According to the Jesus Seminar, Jesus was born in Nazareth of Mary and a human father (whose name may not have been Joseph), was an itinerant sage who shared meals with social outcasts, relieved psychosomatic afflictions but did not perform miracles, was executed as a public nuisance, and did not rise bodily from the dead.

G. G. GAMBA, *Vangelo di San Matteo. Una proposta di lettura.* Vol. 1, *Mt 1,1-4,16: Chi è Gesù Cristo,* Biblioteca di Scienze Religiose 137 (Rome: LAS, 1998, paper 40,000) 326 pp., fig. Bibliography. ISBN: 88-213-0376-4.

After a 43-page introduction to Matthew's Gospel, this volume presents expositions of the major sections in Mt 1:1–4:16: the human genealogy of Jesus (1:1-17), the virginal generation of Jesus (1:18-25), the adoration of the Magi and its consequences (2:1-23), John the Baptist in the Judean Desert (3:1-4), John the Baptist at the Jordan (3:5-12), the baptism of Jesus at the waters of the Jordan (3:13-17), the temptations of Jesus (4:1-11), and Jesus settling at Capernaum (4:12-16). In each case there are literary and redactional analyses, structured presentations of the Greek and Italian texts, exegesis, and reflections on doctrinal and functional significance. Gamba, professor emeritus of NT at the Università Pontificia Salesiana in Rome, situates the composition of Matthew's Gospel in Palestine between A.D. 42 and 44, i.e. in the time of the events described in the early chapters of Acts.

S. R. GARRETT, *The Temptations of Jesus in Mark's Gospel* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $20) x and 212 pp. Bibliography. Indexed. LCN: 97-32349. ISBN: 0-8028-4259-3.

Garrett, professor of NT at Louisville Presbyterian Theological Seminary in Kentucky and author of *The Demise of the Devil. Magic and the Demonic in Luke's Writings* (1989), argues that Mark depicts Jesus as tempted or tested not only in the wilderness but also throughout his ministry, and that because Jesus was faithful when tested, God regarded his death as a saving, sacrificial death. After considering biblical traditions about testing (with God and/or Satan as the agent), she discusses the topic under three headings: a straight and narrow path, into the hands of sinners (with particular attention to episodes in the passion narrative), and disciples on trial.

F. T. GENCH, *Wisdom in the Christology of Matthew* (Lanham, MD—New York—Oxford: University Press of America, 1997, cloth $57, paper $32.50) xi and 229 pp. Bibliography. Indexed. LCN: 97-7454. ISBN: 0-7618-0743-8 (cloth), -0744-6 (paper).

The revision of a doctoral dissertation directed by J. D. Kingsbury and accepted by Union Theological Seminary in Richmond, Virginia, in 1988, this volume first surveys the history of research on wisdom as a facet of Matthean Christology. Next it focuses on three key texts: one that portrays Jesus as the sender of prophets, sages, and scribes (Mt 23:29-39); a second text that incorporates Jesus' thanksgiving to the Father and the logion of the easy yoke and rest (11:25-30); and a third text (11:2-19) whose final verse (11:19) contains the personification of Wisdom. For each text there is an introduction, an exegesis, and conclusions. The final chapter reviews the findings and assesses the extent to which wisdom thinking has influenced Matthew's Christology. Gench concludes that while Matthew's use of the language of wisdom does not testify to the presence of an incipient Wisdom Christology in his Gospel, it does testify to his consummate theological and literary skill.

B. GILLIÈRON, *Il a été crucifié. Regards multiples du Nouveau Testament sur la mort de Jésus* (Poliez-le-Grand: Editions du Moulin, 1998, paper) 79 pp. Bibliography.

After a brief discussion of Jesus' passion and death, this volume considers how Jesus' death was interpreted in ancient Christian traditions (Christ has been raised, the lot of the prophets, etc.), Paul's letters (a folly and a scandal, the condition for our new life, etc.), the Deuteropaulines (already raised, given over out of love, etc.), Hebrews (Christ the new high priest, he offered his body once for all, etc.), the Synoptic Gospels (the Son of God revealed on the cross [Mark], the all powerful Lord [Matthew], the just martyr [Luke]), and

Johannine communities (the Son's return to the Father, the summit of love, etc.). Gillièron is the author of *Cette Eglise qui vient de naître* (1993) and *De Qumrân à l'Évangile* (1997).

P. GRELOT, *Jésus de Nazareth, Christ et Seigneur. Une lecture de l'Évangile,* tome 2, Lectio Divina 170 (Paris: Cerf, 1998, paper 280 F; Montreal: Novalis) 553 pp. Indexed. ISBN: 2-204-05710-X (C), 2-89088-878-9 (N).

The first volume in this project was described in *NTA* 41, pp. 546-547. This volume takes up various aspects of the story of Jesus' journey toward death as they emerge from study of the Gospels: on the road, the feast of Tabernacles, the last winter, Jesus' final pilgrimage, looks at God's future, Jesus' Last Supper, Jesus judged by humans, and the death of Jesus. Then under the heading "Jesus, Christ and Lord," it deals with the surprise of Easter morning; the manifestations of the risen Christ; the birth of the church; Jesus, the Son of David, Son of Abraham; the infancy of the Messiah of God; and contemplations of Christ in glory. Grelot is the author of *Evangiles et histoire* (1985) and *Les paroles de Jésus Christ* (1986).

D. HALTER, *Ce n'était pas la saison des figues. Un geste déroutant sur le chemin de la croix* (Poliez-le-Grand: Editions du Moulin, 1998, paper) 75 pp. Bibliography.

After presenting a translation of Mk 11:12-25, this volume considers the place of the fig tree in the OT prophets and in the early Christian movement. Next under the heading of "ramifications" it deals with the theme of the fig tree in the NT, how the other Evangelists dealt with it, and the context in Mark's Jerusalem narrative. Then it provides an exposition of the various parts of Mk 11:12-25, and concludes with reflections on the movement from the scandal of the fig tree to the scandal of the cross. Halter is an assistant at the faculty of theology at the University of Geneva.

W. J. HARRINGTON, *Mark: Realistic Theologian. The Jesus of Mark* (Dublin: Columbia, 1996, paper £8.99) 149 pp. Bibliography. Indexed. ISBN: 1-85607-169-3.

Harrington, the author of *Mark* (rev. ed., 1985) and *The Jesus Story* (1991) among his many books, describes Mark's Gospel as a theology of the cross: "Before the cross there is no place to hide. All human life is there." After chapters on Mark's Gospel and on Jesus, he discusses Mark's portrait of Jesus as a prophet, teacher, healer, exorcist, and Messiah, and reflects on the mystery of the cross. He observes that the predominant aspect of Mark's christological position is suffering messiahship and suffering discipleship.

H. HENDRICKX, *The Third Gospel for the Third World.* Vol. 2A, *Ministry in Galilee (Luke 3:1–6:49)* (Collegeville, MN: Liturgical Press, 1997, paper $19.95) viii and 376 pp. Bibliography. LCN: 96-34651. ISBN: 0-8146-5871-7.

This first volume in this projected five-volume sociological-literary-pastoral commentary on Luke's Gospel for third-world readers was described in *NTA* 41, p. 358. This book represents the first part of the second volume and covers Lk 3:1–6:49; the second part will treat Lk 7:1–9:50. Under "preparation for Jesus' ministry" it deals with the ministry of John the Baptist (3:1-20), Jesus' baptism (3:21-22), the genealogy of Jesus (3:23-38), and the testing/temptations of Jesus (4:1-13). Then it discusses the beginning of the ministry in Nazareth and Capernaum (4:14–5:16), the first controversies with the Pharisees (5:17–6:11), and the preaching of Jesus (6:12-49). Hendrickx has taught in various theological and catechetical institutions in the Philippines since 1967.

C. HERGENRÖDER, *Wir schauten seine Herrlichkeit. Das johanneische Sprechen vom Sehen im Horizont von Selbsterschliessung Jesu und Antwort des Menschen,* Forschung zur Bibel 80 (Würzburg: Echter, 1996, paper DM 80) xxvii and 744 pp. Bibliography. ISBN: 3-429-01826-9.

The slightly revised and expanded version of a doctoral dissertation directed by L. Oberlinner and presented in 1995 to the theological faculty of the Albert-Ludwigs-Universität at Freiburg im Breisgau, this volume takes "we have seen his glory" (Jn 1:14) as a summary of the Fourth Gospel's theology and explores the various aspects of the theme of "seeing" in

Johannine thought. After laying the hermeneutical foundations for the study, it deals with the various verbs of seeing in John's Gospel (βλέπειν, θεωρεῖν, θέασθαι, ὁρᾶν/ἰδεῖν/ὄψεσθαι, etc.), seeing as happening from the revelation of God received in Jesus—Johannine discourse about seeing in the horizon of epiphany language, seeing as a way of assimilating the revelation in the tension between foreignness and relatedness—Johannine discourse about seeing in the horizon of the call for decision, the relation between seeing and believing—Johannine discourse about seeing in the horizon of the response of faith to the call of revelation, seeing in the relationship between the person of Jesus and the existence of believers—Johannine discourse about seeing in its concrete historicality, and Johannine discourse about seeing in the horizon of imaginative speech.

S. HESCHEL, *Abraham Geiger and the Jewish Jesus,* Chicago Studies in the History of Judaism (Chicago: Chicago University Press, 1998, cloth $48, paper $19) xiv and 317 pp., plate. Indexed. LCN: 97-27313. ISBN: 0-226-32958-5 (cloth), -32959-3 (paper).

In his *Das Judentum und seine Geschichte* (1864-65), Geiger (1810-74) was the first Jew to subject Christian texts to detailed historical analysis from an explicitly Jewish perspective. In it he redefined Jesus as a Pharisee and early Christianity as a paganization and ultimate betrayal of Jesus' Jewish message. This volume analyzes both sides of the "theological scandal" that it occasioned, with attention to Jewish and Christian historical theology written in Germany in the 19th century. After discussing the change in perspective that Geiger's work brought ("reversing the gaze"), it treats the topic in seven chapters: the creation of a historical theologian; Judaism, Christianity, and Islam—prelude of revisionist configurations; reconceiving early Judaism; D. F. Strauss, the Tübingen school, and A. Ritschl; the Jewish Jesus and the Protestant flight from the historical Jesus; from Jesus to Christianity—Geiger on the postapostolic era; and fixing the theological gaze—the reception of Geiger's work. Heschel, professor of Jewish studies in the department of religion at Dartmouth College in Hanover, NH, concludes that Geiger overthrew the canons of 19th-century Christian NT scholarship by presenting Jesus as a Jew rather than as a Christian.

P. L. HOFRICHTER, *Modell und Vorlage der Synoptiker. Das vorredaktionelle "Johannesevangelium,"* Theologische Texte und Studien 6 (Hildesheim—Zurich—New York: Olms, 1997, DM 48) 204 pp. Bibliography. ISBN: 3-487-10371-0.

Hofrichter, the author of *Im Anfang war der "Johannesprolog"* (1986), argues that John's Gospel in its basic (preredactional) form provided the model for the Synoptic Gospels in form (though not in content), and that this first biographical outline of Jesus' work was carried out by the Hellenistic church and directed against gnostic speculations about Jesus as a preexistent heavenly being. After discussing the interdependence of the Gospels, he considers the Hellenists' book as the starting point for Mark, the parallels between the "great Synoptics" (Matthew and Luke) with John and against Mark, the Johannine Prologue and the Synoptic infancy narratives, and the implications of these findings for study of the Gospels. Also included are lists of parallels between "John" and Mark, and between "John" and the "great Synoptics," as well as graphics and other overviews.

M. D. HOOKER, *Beginnings: Keys that Open the Gospels* (London: SCM, 1997, paper £7.95; Harrisburg, PA: Trinity Press International, 1998, $12) xiv and 97 pp. Bibliography. Indexed. LCN: 97-46381. ISBN: 0-334-02710-1 (SCM), 1-56338-231-8 (TPI).

Presented in 1996 as the John Albert Hall lectures at the University of Victoria, B.C., the four main chapters in this volume examine the beginning of each Gospel: a dramatic key (Mk 1:1-13), a prophetic key (Matthew 1–2), a spiritual key (Luke 1–2), and a glorious key (Jn 1:1-18). Hooker, professor of NT at the University of Cambridge and fellow of Robinson College, contends that the Gospels' introductions or prologues provide background information, guidance as to how each Evangelist expects us to read his book, and hints of the denouement of the story.

K.-J. KIM, *Stewardship and Almsgiving in Luke's Theology,* JSNT Supplement Series 155 (Sheffield, UK: Sheffield Academic Press, 1998, £50 or $85) 318 pp. Bibliography. Indexed. ISBN: 1-85075-834-4.

The slightly revised version of a doctoral dissertation directed by J. M. G. Barclay and accepted in 1993 by the University of Glasgow, this redaction-critical investigation of Luke's understanding of the relation between wealth and discipleship argues that his idea of almsgiving based on stewardship was unique and radical. After a 41-page introduction, it deals with Mark's view of discipleship, Luke's view of discipleship, the master-slave motif in Luke's Gospel, Luke's view of stewardship, stewardship of wealth, the almsgiving motif in Acts, and the practice of benefaction in the Greco-Roman world. Kim concludes that out of genuine sympathy toward the poor Luke intended to urge the rich Christians in his community to remember their identity as stewards, and to distribute their wealth to the poor as alms, giving up the ownership of all they possessed.

A. J. KÖSTENBERGER, *The Missions of Jesus and the Disciples according to the Fourth Gospel. With Implications for the Fourth Gospel's Purpose and the Mission of the Contemporary Church* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $30) xvi and 271 pp., 11 figs. Bibliography. Indexed. LCN: 97-35709. ISBN: 0-8028-4255-0.

The revision of a doctoral dissertation directed by D. A. Carson and presented in 1993 to the Trinity Evangelical Divinity School in Deerfield, IL, this investigation of the Fourth Gospel's teaching on mission gives particular attention to the relationship between the missions of Jesus and of the disciples. After surveying the state of research on the topic from 1964 to 1994, it discusses foundational linguistic (the rationale for a semantic field approach), definitional, and literary matters. Next it considers the mission of Jesus according to the Fourth Gospel: his person (divinity and uniqueness, humanity), task (signs and works), and charge (modes of movement, the Messiah). Then it deals with the mission of the disciples according to the Fourth Gospel: the group of disciples, their task, and their charge. Finally it treats the definition of mission, and the implications of the study for the purpose of the Fourth Gospel and for the mission of the contemporary church. Köstenberger concludes that the focal point of John's mission presentation is the mission of Jesus, and that the disciples' mission is to be characterized by an obedient relationship to their sender (Jesus), by a separation from the world, and by an inaugurated eschatological outlook.

B. KOWALSKI, *Die Hirtenrede (Joh 10,1-18) im Kontext des Johannesevangeliums,* Stuttgarter biblische Beiträge 31 (Stuttgart: Katholisches Bibelwerk, 1996, paper DM 89) xi and 378 pp., 4 figs., table. Bibliography. ISBN: 3-460-00311-1.

Prepared as a doctoral dissertation under the direction of P. Dschulnigg and presented in 1995 to the Catholic theological faculty at the Ruhr-Universität in Bochum, this volume investigates the shepherd-discourse in Jn 10:1-18 synchronically and with particular attention to its place in John's Gospel. After reviewing scholarship on the passage, it analyzes Jn 10:1-18 from the perspectives of textual criticism, literary criticism, and form criticism, respectively. Then it deals with the interpretation of the shepherd-discourse in the immediate context (historical setting, relation to 9:1-41, Johannine ecclesiology) and the macrocontext of the Fourth Gospel. Kowalski concludes that the key to understanding Jn 10:1-18 is the semantic axis of acceptance and rejection as reactions to the Christ-event, and that the text cannot be regarded as an insertion added in the ecclesiastical redaction.

J.-Y. LELOUP (ED.), *The Wisdom of Jesus* (New York: Abbeville, 1996) 50 pp. Illustrated. Bibliography. LCN: 96-8010. ISBN: 0-7892-0239-5.

After a three-page introduction, this volume presents on facing pages short selections from the Gospels (in the King James version) and illustrations from the 15th-century miniature illuminated "Book of Hours" known as *Les Très Riches Heures du Duc de Berry.*

J. C. LENTZ, *Le portrait de Paul selon Luc dans les Actes des Apôtres,* trans. N. de Chabot and M. Trimaille, Lectio Divina 172 (Paris: Cerf, 1998, paper 180) 261 pp. Bibliography. Indexed. ISBN: 2-204-05844-0.

The French version of *Luke's portrait of Paul* [*NTA* 38, pp. 121-122], this volume examines how the characterization of Paul in Acts would have been perceived by those who first read or heard the Lukan narrative. After delineating the problem and discussing social status and moral virtues, it deals with Paul the Greek, the Roman, and the Pharisee; Paul the virtuous man par excellence; Paul on trial; and Paul's "appeal."

W. D. LINDSEY, *Shailer Mathews's Lives of Jesus. The Search for a Theological Foundation for the Social Gospel* (Albany, NY: State University of New York Press, 1997, cloth $59.95, paper $19.95) x and 307 pp., frontispiece. Bibliography. Indexed. LCN: 96-52290. ISBN: 0-7914-3507-5 (cloth), -3508-3 (paper).

The revision of a doctoral dissertation directed by R. D. Haight and presented to the University of St. Michael's College in Toronto, this volume argues that Mathews (1863-1941) in his two lives of Jesus laid a foundation for social gospel theology that prefigured political and liberation theologies in important respects. After a 33-page introduction ("taking a new look at the social gospel"), it considers Mathews's life and significance, *The Social Teaching of Jesus* (1897) as a foundation for social gospel theology, the eschatological turn and the foundation of social gospel theology, and *Jesus on Social Institutions* (1928) as a revised foundation for social gospel theology. Lindsey concludes that Mathews's kingdom theology is part of an important current that runs through 20th-century Christian theology.

A. MARCHADOUR (ED.), *Procès de Jésus, procès des Juifs? Éclairage biblique et historique,* Lectio Divina, hors série (Paris: Cerf, 1998, paper 140 F) 214 pp. ISBN: 2-204-05821-1.

This collection of papers prepared for a conference sponsored by the theological faculty at Toulouse in 1996 presents P. Beauchamp's essay on one book and two peoples, and seven articles on various topics pertaining to the theme of the NT and anti-Judaism: S. Légasse on the trial of Jesus in exegesis and history, P.-M. Beaude on Jesus as the "King of the Jews," J. Schlosser on Jesus' court-appearance before Pilate according to Lk 23:1-25, R. Meynet on the trial of Jesus and the trial of all humans (Mt 26:57–27:26 and Mk 14:53–15:20), D. Marguerat on when Jesus became the trial of the Jews (Mt 23 and anti-Judaism), C. L'Éplattenier on "the Jews" in the Fourth Gospel, and C. Perrot on the religious situation of Israel according to Paul (Romans 9–11). Also included are four essays on the trial in history (by M. Hadas-Lebel, G. Passerat, P. Cabanel, and M. L. Cohen) and a concluding reflection by J. Dutheil.

F. J. MOLONEY, *The Gospel of John,* Sacra Pagina 4 (Collegeville, MN: Liturgical Press, 1998, $34.95) xxii and 594 pp. Bibliographies. Indexed. LCN: 97-49883. ISBN: 0-8146-5806-7.

With particular attention to the narrative design of John's Gospel, this commentary attempts to trace the impact that the Johannine form of the Jesus story makes on a reader and to explore how it brings a reader to a point of decision about Jesus (see Jn 20:30-31). After a 24-page introduction (Johannine literature, author, "the Jews" in the Fourth Gospel, approaches to the Fourth Gospel, etc.), it provides for each pericope a translation (RSV), an interpretation, and notes. Following a treatment of the Prologue (1:1-18), it deals with the "Book of Signs": the first days of Jesus (1:19-51), from Cana to Cana (2:1–4:54), the feasts of "the Jews" (5:1–10:42), and Jesus turns toward "the hour" (11:1–12:50). Next it considers the "Book of Glory": the last discourse (13:1–17:26), the passion (18:1–19:42), and the resurrection (20:1-29). Finally it covers the conclusion (20:30-31) and the epilogue (21:1-25). Moloney, professor of theology at the Australian Catholic University in Melbourne, is the author of *Belief in the Word* (1993), *Signs and Shadows* (1996), and *Glory Not Dishonor* (1998).

A. Q. MORTON, *The Gathering of the Gospels. From Papyrus to Printout,* Mellen Biblical Press Series 53 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1997, $69.95) vii and 143 pp., 28 figs., 11 tables. ISBN: 0-7734-2427-X.

Morton, who has been a pioneer in computer-assisted research on the NT, aims to show that each of the four Gospels and Acts is the result of a creative process far removed from the concept of a single individual writing a book, and that the Gospels are older, more complex, and more valuable as historical sources than is generally supposed. After explaining how books were made in antiquity, he sets forth the principles and uses of "cumulative sum" or "cusum" analysis. Then he discusses Matthew and its provenance, Mark's Gospel and the making of a book, Luke's Gospel and the structure of a Gospel, Acts and its production and construction, and John's Gospel.

U. B. MÜLLER, *Die Entstehung des Glaubens an die Auferstehung Jesu. Historische Aspekte und Bedingungen,* Stuttgarter Bibelstudien 172 (Stuttgart: Katholisches Bibelwerk, 1998, paper DM 39.80) 85 pp. Bibliography. ISBN: 3-460-04721-6.

Müller, professor of NT in the department of Evangelical theology at the University of Saarbrücken and the author of *Die Offenbarung des Johannes* (2nd ed., 1995), contends that there is more continuity between Jesus' preaching of God's kingdom and the earliest forms of Easter faith than is customarily assumed. After reflecting on the quest for the origin of Easter faith, he discusses the content of the oldest sources and focuses on the fundamental significance of Jesus' activity (his miracles, preaching, and meals) as the experience of a "surplus" of salvation in view of the in-breaking kingdom of God. He also deals with the roles of Jesus' veiled statements about his death and the idea of fulfillment, the concept of the Jewish martyrs, the eschatological resurrection of the dead, visionary communications, and the exaltation of Jesus in the formation of Easter faith.

S. J. PATTERSON, *The God of Jesus. The Historical Jesus and the Search for Meaning* (Harrisburg, PA: Trinity Press International, 1998, paper $20) xiii and 305 pp. Bibliography. Indexed. LCN: 97-45196. ISBN: 1-56338-228-8.

Patterson, associate professor of NT at Eden Theological Seminary in St. Louis and author of *The Gospel of Thomas and Jesus* (1993), seeks to show how critical NT scholars like members of the Jesus Seminar have come to their conclusions about Jesus and what these conclusions might mean for people and the church today. After an introduction to who needs the historical Jesus, he considers the relation between the quest for the historical Jesus and the Christian search for God. Then he focuses on various aspects of Jesus' life and teachings, with reference to the work of the Jesus Seminar: Jesus and the empire of God (on dirt, shame, and sin in the expendable company of Jesus), the empire in a word (on the radical wisdom of Jesus), the empire in story (on the parables of Jesus), the empire of God is now (on Jesus and the end of the world), the death of Jesus the Jew (on the hope and tragedy that unites and divides us), and whether Jesus was right (on the meaning of the resurrection). He concludes with a reflection on whether it is a sin to be liberal. One appendix deals with history, method, and theology, while the other appendix provides a list of the evidence.

C. PERROT, *Jésus, Que sais-je?* (Paris: Presses Universitaires de France, 1998, paper) 128 pp. Bibliography. ISBN: 2-13-048699-1.

After discussing the pertinent sources and methods for studying Jesus, Perrot, professor emeritus of NT at the Institut Catholique de Paris and author of *Jésus et l'histoire* (1979; rev. ed., 1993) and *Jésus, Christ et Seigneur des premiers chrétiens* (1997), considers Jesus' beginnings (the infancy narratives, John the Baptist), the new word of Jesus, his liberating deeds (miracles according to Scripture, Jesus' liberating action), his identity (the christological titles), the cross (the passion narratives), and Easter morning.

R. PESCH, *The Trial of Jesus Continues,* trans. D. G. Wagner (Allison Park, PA: Pickwick, 1996, paper $12) ix and 98 pp. ISBN: 1-55635-033-3.

The English version of *Der Prozess Jesu geht weiter* [*NTA* 32, p. 375], this volume con-

siders what we know about the trial of Jesus, the course taken by Jesus' trial, how we should evaluate the trial of Jesus, and the role of the Jewish people ("My people, what have I done to you?"). Pesch contends that the trial of Jesus always demands new interpretations, for the issue was and is Jesus' claim to be the Messiah, the King of Israel, the Son of God.

P. POKORNÝ, *Theologie der lukanischen Schriften,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 174 (Göttingen: Vandenhoeck & Ruprecht, 1998, cloth DM 74, paper DM 48) 225 pp. Bibliography. Indexed. ISBN: 3-525-53857-X (cloth), -53861-8 (paper).

After discussing the origin and significance of Luke's two-volume work, this investigation of Lukan theology considers how the theme of the people of God is treated in Luke-Acts: the problem of Israel and the church; Jesus as the Messiah of Israel; the church, the kingdom of God, and the hope of Israel; etc. Next it deals with salvation and time: God's word and history, double eschatology, the Lukan solution, the church's role in salvation history, etc. Then it treats God, the Savior (Christology and soteriology): Luke between tradition and new interpretation, sin and repentance, God's salvation, and Lk 15:11-32. Finally it examines the theme of human activity: the theological foundation, and the model of eschatological compensation. Pokorný is the author of *Der Brief des Paulus an die Epheser* (1992).

M. A. POWELL, *Fortress Introduction to the Gospels* (Minneapolis, MN: Fortress, 1997, paper $14) vii and 184 pp., 26 figs., map. Bibliographies. Indexed. LCN: 97-22995. ISBN: 0-8006-3075-0.

After a nine-page introduction to the world of the Gospels and their genre (four stories about Jesus), this volume traces the steps in the process from Jesus to us: the historical Jesus, early tradition, redaction of the Gospels, preservation of manuscripts, translation, and reception. Then it treats each Gospel—Mark, Matthew, Luke, and John—with reference to its characteristics, historical context, and major themes. An appendix deals with "the other Gospels." Powell, who teaches at Trinity Lutheran Seminary in Columbus, OH, is the author of *God with Us. A Pastoral Theology of Matthew's Gospel* (1995).

C. L. QUARLES, *Midrash Criticism. Introduction and Appraisal* (Lanham, MD—New York—Oxford: University Press of America, 1998, cloth $49, paper $27.50) xv and 158 pp., table. Indexed. ISBN: 0-7618-0924-4 (cloth), -0925-2 (paper).

With reference to the NT infancy narratives in Matthew 1–2 and Luke 1–2, this volume assesses the validity of midrash criticism as a critical approach to the NT. After examining the work of various midrash critics on the birth narratives, it considers the definition of midrash and its applicability to the Gospels, evaluates the premises and methodology of the midrash critics, and compares the characteristics of the canonical birth narratives with *Protevangelium of James.* Quarles concludes that the midrash critics' definition of midrash is not supported by the standard definitions supplied by rabbinic scholars, and that the legitimacy of midrash criticism as a scientific approach is weakened by faulty presuppositions, questionable methodology, and insubstantial conclusions.

J. RIUS-CAMPS (ED.), *Le obra de Lucas,* Reseña Bíblica 10 (Pamplona: Verbo Divino, 1996, paper 1,200 Ptas or $10) 72 pp. Illustrated. Bibliography.

This fascicle presents six articles on Luke-Acts: J. M. Díaz Rodelas on the division of Luke's work, S. Guijarro Oporto on the presentation of Jesus in the synagogue of Nazareth (Lk 4:16-30), A. del Agua Pérez on Luke's account of the evangelization of the kingdom, Rius-Camps on Luke-Acts as a work not bound together for almost two-thousand years, Rius-Camps on Acts as the second part of the third Gospel, and A. J. Martín de Lera on the figure of Peter in the speeches in Acts. Also included are J. Heimerdinger's article on the Alexandrian and Western texts of Acts, J. C. García's twenty-five ideas for working with a biblical text, and L. García-Viana's bibliography on Luke-Acts.

A. SALAS (ED.), *La Síndone de Turín. Aproximación al Jesús histórico (I),* Biblia y Fe, Revista de Teología Bíblica, vol. 24, no. 70 (Madrid: Escuela Bíblica, 1998, paper) 216 pp., 9 figs. Bibliographies. ISSN: 0210-5209.

After J. M. Rodríguez Almenar's general introduction to and historical study of the Shroud of Turin, this fascicle [see *NTA* 42, p. 410] presents articles by L. García García on the shroud and the towel/napkin in Jesus' tomb; J. Javier Domínguez on the shroud viewed from a medical perspective; A. Brito Galindo and Rodríguez Almenar on the church, the shroud, and faith; M. M. Carreira on the Shroud of Turin from the viewpoint of physics; J. P. Jackson on whether the shroud shows us the resurrection of Jesus; and Carreira on matter and resurrection.

B. D. SCHILDGEN, *Crisis and Continuity. Time in the Gospel of Mark,* JSNT Supplement Series 159 (Sheffield, UK: Sheffield Academic Press, 1998, £27.95 or $46.50) 176 pp. Bibliography. Indexed. ISBN: 1-85075-851-4.

This investigation of time as the perspective through which Mark constructed his Gospel argues that the Evangelist's immediate and urgent tone makes the crisis story of Jesus continually present—as a present that follows a coherent past and is always becoming the future. This Markan perspective on time is developed in four steps: Markan present time—the Gospel as picaresque novella, narrative as memory—Gospel as fragments, narrative duration—suspended time, and the end of fear—mythic time in Mark's Gospel. The concluding chapter examines the initial creation of ritual in Mark's Gospel to distinguish Markan ritual time from the historic practice of Christian ritual.

R. SCHWAGER, *Jesus of Nazareth. How He Understood His Life,* trans. J. G. Williams (New York: Crossroad, 1998, paper $14.95) 187 pp. LCN: 97-45152. ISBN: 0-8245-1711-3.

The English version of *Dem Netz des Jägers entronnen. Das Jesusdrama nacherzählt* [*NTA* 36, p. 115], this volume seeks to explain how Jesus understood his life and experienced his faith. After a reflection on "beginnings" (maturing in stillness), it treats the topic in five acts: calling to the wonder of God's rule, judgment and self-imprisonment in evil, crucified as victim of the violent, resurrected—escaped from the snare of the hunter, and the Holy Spirit and the new vineyard. Schwager is professor of dogmatics and ecumenical theology at the University of Innsbruck.

J. SHEA, *Gospel Light. Jesus Stories for Spiritual Consciousness* (New York: Crossroad, 1998, paper $14.95) 189 pp. LCN: 97-45145. ISBN: 0-8245-1709-1.

Shea, research professor at the Institute of Pastoral Studies at Loyola University of Chicago, first establishes the context for appreciating Jesus stories as resources for spiritual consciousness: the way of spiritual consciousness, and telling Jesus stories along the way. Then he deals with six Jesus stories: finding—the sound of the wind (Jn 2:23–3:21), and the voice from the sky and the struggles of the earth (Lk 3:21–4:30); selling—the traveling pallet (Mk 2:1-12), and the truth of twice (Jn 8:1-11); and buying—the secret of the towel (Jn 13:1-17), and the road less traveled is the road back (Lk 22:14, 19-20; 24:13-35; 22:39-53). He views these stories as about us as seen through Jesus' eyes, so that we begin to see ourselves, our neighbors, and the world in a new way.

V. G. SHILLINGTON (ED.), *Jesus and His Parables. Interpreting the Parables of Jesus Today* (Edinburgh: T&T Clark, 1997, paper $24.95) xvi and 199 pp. Indexed. ISBN: 0-567-08596-1.

After a twenty-page essay by Shillington on engaging the parables, this volume presents interpretations of ten parables: M. Farris on a tale of two taxations (Lk 18:10-14b), J. I. H. McDonald on alien grace (Lk 10:30-36), M. A. Beavis on the foolish landowner (Lk 12:16b-20), D. Peters on vulnerable promise from the land (Mk 4:3b-8), Shillington on saving life and keeping Sabbath (Mt 20:1b-15), J. R. Wohlgemut on entrusted money (Mt 25:14-28), P. Trudinger on exposing the depth of oppression (Lk 16:1b-8a), R. L. Rohrbaugh on a dysfunctional family and its neighbors (Lk 15:11b-32), J. C. O'Neill on the

shocking prospect of killing the Messiah (Lk 20:9-19), and W. M. Swartley on unexpected banquet people (Lk 14:16-24). S. Freyne has provided a four-page foreword.

T. SÖDING (ED.), *Der Evangelist als Theologie. Studien zum Markusevangelium,* Stuttgarter Bibelstudien 163 (Stuttgart: Katholisches Bibelwerk, 1995, paper DM 59) 195 pp. ISBN: 3-460-04631-7.

The six essays on Markan theology in this volume are by Söding on the Evangelist in his time—the presuppositions, backgrounds, and main points of Markan theology; K. Scholtissek on the Son of God for the kingdom of God—the relation between Christology and eschatology according to Mark; K. Backhaus on "ransom for many" (Mk 10:45)—the saving significance of Jesus' death according to Mark; R. Kampling on the Law in Mark's Gospel; K. Kertelge on discipleship and following—the foundation of the church according to Mark; and Söding on life according to the gospel—the contours of Markan ethics.

P. STUHLMACHER, *Was geschah auf Golgatha? Zur Heilsbedeutung von Kreuz, Tod und Auferweckung Jesu* (Stuttgart: Calwer, 1998, paper DM 14.80) 94 pp. ISBN: 3-7668-3563-7.

This volume first deals with what happened on Golgatha: the evidence of the Gospels, the crucifixion, the interpretation of the event of the cross, the NT witness about Jesus' atoning death, and approaches to the event of the cross. Then it treats the resurrection of Jesus, the resurrection of the dead, and the last judgment: Jesus' way to death, the accounts about his burial, G. Lüdemann's interpretation of the resurrection, the origin of the Easter proclamation, its OT and Jewish roots, resurrection and last judgment, and approaches to witnesses to the resurrection. Stuhlmacher is professor of NT at the Eberhard-Karls-Universität in Tübingen.

J. E. M. TERRA (ED.), *Lucas. Evangelho do Espírito,* Revista de Cultura Bíblica, vol. 21, nos. 83–84 (São Paulo: Edições Loyola, 1997, paper) 158 pp.

After D. Dutra's brief introduction to Luke's Gospel and X. Léon-Dufour's more extensive introduction, this fascicle presents articles by Léon-Dufour on Luke and the story of Jesus, J. Salvador on theological perspectives in Luke's Gospel, L. B. Gorgulho on Luke's theology, I. O. Dourado on Luke's infancy narrative, D. Colautti on the Virgin Mary and women in Luke's Gospel, and Terra on the prayer of Jesus in Luke's Gospel. Also included on pp. 117-158 is a study guide for Luke's Gospel.

D. TOVEY, *Narrative Art and Act in the Fourth Gospel,* JSNT Supplement Series 151 (Sheffield, UK: Sheffield Academic Press, 1997, £45 or $74) 296 pp., 11 figs. Bibliography. Indexed. ISBN: 1-85075-687-2.

The slightly revised version of a doctoral dissertation directed by A. Thiselton and S. Barton and presented in 1994 to the University of Durham, this volume examines the rhetorical activity of the Fourth Gospel's implied author by analyzing the way the narrative is told ("the manipulation of narrative perspective") and the position from which it is told. After a 27-page introduction, it deals with the dynamics of art and act: narrative mediacy and the Johannine point of view, speech-act theory and meaning in the Fourth Gospel, the beloved disciple as a reflector-character, and the narrative dynamics of Jn 3 (from teller-character to reflector-character). Then it treats the Fourth Gospel as a display text, reflects on history in theological display (the cleansing of the Temple and historical reconstruction), and offers general observations on narrative art, act, and meaning in the Fourth Gospel. A one-page appendix presents a typological circle of ancient narrative genres.

P. TRUMMER, *Dass meine Augen sich öffnen. Kleine biblische Erkenntnislehre am Beispiel der Blindenheilungen Jesu* (Stuttgart—Berlin—Cologne: Kohlhammer, 1998, paper DM 39.80) 223 pp. ISBN: 3-17-015279-3.

In his analysis of biblical healings from blindness, Trummer, who teaches NT at the University of Graz, first discusses symbolic speech, healing, blindness as a symbol, and so forth. Next he deals with healthy and diseased eyes with reference to various biblical

phrases and texts. Then he examines NT passages in which blind persons come to see: the blind man of Bethsaida (Mk 8:22-26), blind Bartimaeus (Mk 10:46-52), Synoptic variations, and the true light according to John. He concludes with observations on how to understand these texts (hermeneutics), and with biographical and theological reflections on blindness and sight.

E.-J. VLEDDER, *Conflict in the Miracle Stories. A Socio-Exegetical Study of Matthew 8 and 9,* JSNT Supplement Series 152 (Sheffield, UK: Sheffield Academic Press, 1997, £45 or $74) 276 pp., 4 figs. Bibliography. Indexed. ISBN: 1-85075-699-6.

Based on a doctoral dissertation presented in 1994 to the University of Pretoria, this socio-exegetical analysis of conflict in Mt 8–9 argues that Jesus was in conflict with the Jewish leaders because of their opposing interests, and with the leaders acting on behalf of the Roman rulers as retainers because Jesus (and the Matthean community) was acting on behalf of the marginalized in society. After showing that conflict in these miracle stories has not been adequately explained, it sets conflict theory against structural functionalism, investigates the social location of the Matthean community (still related to formative Judaism), provides an exegesis of chapters 8–9 in the light of conflict theory, and ties up loose ends by making statements on five matters: conflicting interests, survival, power and authority, change, and the never-ending potentiality of conflict.

E. M. WAINWRIGHT, *Shall We Look for Another? A Feminist Rereading of the Matthean Jesus,* Bible & Liberation (Maryknoll, NY: Orbis, 1998, paper $18) xii and 178 pp. Bibliography. Indexed. LCN: 97-50272. ISBN: 1-57075-184-6.

Wainwright, professor of Scripture at the Catholic Theological College in Banyo, Australia, and author of *Towards a Feminist Critical Reading of the Gospel according to Matthew* (1991), first constructs some new maps for reading Matthew's Gospel: "Who do *you* say that I am?"—listening to the questions; what you see and hear—engendering reading; and "from Galilee and the Decapolis"—a context for reading. Then she undertakes rereadings of some key Matthean texts: of Rachel's lineage—endangered child/liberated liberator (Mt 1–2); Wisdom is justified—doing her deeds and bearing her yoke (11:1-30); as she desired and he confessed—boundary-walker and deconstructive builder (15:21-28; 16:13-20); and the liberator liberated, the crucified one raised (27:32–28:20).

P. W. WALASKAY, *Acts,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 1998, paper $20) xii and 250 pp. Bibliography. LCN: 97-38140. ISBN: 0-664-25261-3.

In his exposition of Acts, Walaskay, professor of biblical studies at Union Theological Seminary/Presbyterian School of Christian Education in Richmond, VA, seeks to have readers confront the vital and compassionate faith of the first followers of Jesus, and in so doing transport that vitality and compassion into our own needy world. After a 21-page introduction to Acts, he deals with the early days of the apostolic church (1:1–12:25): from Jerusalem to the ends of the earth (1:1-26), Jerusalem and the birth of the Christian community (2:1–5:42), etc. Then he treats Paul's missionary journeys (13:1–21:16): Paul's first missionary journey (13:1–14:28), the first Christian council (15:1-41), etc. Finally he considers Paul's arrest, trial, and journey to Rome (21:17–28:31).

A. WATSON, *Jesus: A Profile* (Athens, GA—London: University of Georgia Press, 1998, $35) xi and 180 pp. Indexed. LCN: 97-37854. ISBN: 0-8203-1970-8.

Watson, professor of law and university research professor at the University of Georgia, is the author of *Jesus and the Jews* (1995), *The Trial of Jesus* (1995), *Jesus and the Law* (1996), and *The Trial of Stephen* (1996). With Mark's Gospel as his principal guide, in this volume he focuses on Jesus' personality: what he thought himself to be, and how he was perceived by others. After considering popular responses to Jesus, he deals with John the Baptist; Jesus before his ministry; Jesus and John the Baptist; Jesus and the Law; whether Jesus declared all food clean (see Mk 7:19); the trial of Jesus; miracles, teaching, and parables; Jesus and the Messiah; Jesus and the Son of Man; Jesus as others saw him; Jesus

and Isaiah; Mark and prophecies; and Jesus as the leader of a cult. He concludes that Jesus was essentially a cult leader—a charismatic individual who demanded personal faith from his followers with little regard to the consistency or content of his message.

C. WESTERMANN, *The Gospel of John in the Light of the Old Testament* (Peabody, MA: Hendrickson, 1998, paper $9.95) vi and 106 pp. Indexed. LCN: 98-14164. ISBN: 1-56563-237-0.

The English version of *Das Johannesevangelium aus der Sicht des Alten Testaments* [*NTA* 39, p. 148], this reading of John's Gospel from the perspective of the OT deals with the Prologue, the components of the Gospel, the controversy dialogues, the significance of the OT for John's Gospel, and Johannine research. Westermann, professor emeritus of OT at the University of Heidelberg, concludes that only from the perspective of the Bible as a whole does John's Gospel take on importance and meaning.

B. WITHERINGTON, *The Acts of the Apostles. A Socio-Rhetorical Commentary* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $50) xlviii and 875 pp., map. Bibliography. Indexed. LCN: 97-25597. ISBN: 0-8028-4501-0.

Witherington, professor of NT interpretation at Asbury Theological Seminary in Wilmore, Kentucky, and author of *Conflict and Community in Corinth. A Socio-Rhetorical Commentary on 1 and 2 Corinthians* (1995), contends that Acts was written to be read aloud and to be rhetorically effective when read and heard by the first listener or listeners. After a 36-page bibliography, he presents a 102-page introduction: genre; rhetoric; authorship, date, and audience; text; structure, theology, and purposes; chronology; Pauline chronology (the Galatian data); and hermeneutics. Then he provides an exposition according to the following outline: prologue and recapitulation (1:1-14); the rhetoric of replacement (1:15-26); Pentecost—the medium, the message, and the manifestations (2:1-47); the mighty work, the mighty word, the mighty ones (3:1–4:22); prayer, possessions, persecution, and proclamation (4:23–8:3); Philip on the fringes of Judaism (8:4-40); Saul as the salient Jewish convert (9:1-31); the Petrine passages (9:32–11:18); the Antioch chronicles (11:19–15:35); and so forth. The appendixes deal with (1) internal clues of the earliness of Galatians, and (2) salvation and health in Christian antiquity—the soteriology of Luke-Acts in its 1st-century setting.

R. H. WORTH, *The Sermon on the Mount: Its Old Testament Roots* (New York—Mahwah, NJ: Paulist, 1997, paper $22.95) v and 285 pp. Bibliography. Indexed. LCN: 97-30842. ISBN: 0-8091-3746-1.

After discussing the linguistic setting of Jesus and his teaching, and considering various approaches to interpreting the antitheses in Mt 5:21-48, this volume reflects on Jesus and the abiding authority of the Torah: interpreting the antitheses in context (Mt 5:17-20), and examples of Jesus allegedly rejecting the authority of the Torah. Next it deals with relatively obvious OT parallels: adultery and lust (5:27-30), love and hate (5:43-48), and murder and anger (5:21-26). Then it treats the OT roots of Jesus' more "radical" teaching: divorce (5:31-32); oaths and swearing (5:33-37); loaning, compulsion, and unfair law courts (5:38-42); and nonviolence (5:38-42, continued). Worth concludes that Jesus' teaching in the antitheses was not a repudiation of the teaching of the prophets of old but rather a firm demand that it be followed.

EPISTLES—REVELATION

R. S. ASCOUGH, *What Are They Saying About the Formation of Pauline Churches?* (New York—Mahwah, NJ: Paulist, 1998, paper $9.95) viii and 133 pp. Bibliography. LCN: 97-32986. ISBN: 0-8091-3768-2.

After noting the importance of ancient households for understanding the formation of the earliest Christian groups, this volume considers four other models that may well have con-

tributed to shaping the Pauline churches: the Jewish synagogues, the philosophical schools of antiquity, the initiation rituals and subsequent community formation affiliated with the ancient mysteries, and a voluntary association at Philadelphia. Ascough, who teaches at Loyola University in Chicago, concludes that inherent to the earliest period of Christian formation (as shown in the NT texts) is a view that Christian communities experiment and modify in order to represent a commitment to the tradition handed down by the "founders" alongside a willingness to adapt to the social situation of local believers.

C. P. H. BAMMEL (ED.), *Der Römerbriefkommentar des Origenes. Kritische Ausgabe der Übersetzung Rufins Buch 7–10,* ed. H. J. Frede and H. Stanjek, Vetus Latina. Aus der Geschichte der lateinischen Bibel 34 (Freiburg: Herder, 1998, paper) iv and 353 pp., table. Indexed. ISBN: 3-451-219445-X.

This volume concludes the three-volume project described in *NTA* 42, pp. 393-394. It presents a critical edition of Books 7–10 of Rufinus' translation of Origen's commentary on Paul's letter to the Romans. Thus it deals with material contained in Rom 8:14–16:27. It provides the Latin text, a text-critical apparatus, and an apparatus that gives biblical references, cross-references, and other information. The second and third volumes have been prepared for publication by Frede and Stanjek after Bammel's death in 1995. An index of scriptural texts for all three volumes is included.

S. BÉNÉTREAU, *L'épître de Paul aux Romains,* tome 2, Commentaire Évangélique de la Bible 19 (Vaux-sur-Seine: ÉDIFAC, 1997, paper 150 F) 280 pp. Indexed. ISBN: 2-904407-23-5.

The first volume in this exposition of Romans was described in *NTA* 41, p. 554. This volume first deals with the plan of God as mercy for all—divine fidelity and righteousness: the sovereign freedom of God—the true Israel (9:1-29); the same Lord for everyone who believes, Jew or Greek (9:30–10:21); and salvation for Israel and mercy for all (11:1-32). Then it considers the service of righteousness in the church and in society: the way of the new righteousness—living sacrifice and renewal of the mind (12:1-2); the renewal of the mind in the framework of the church and of society (12:3–13:14); mutual acceptance and edification of the church (14:1–15:13); and Paul as the apostle of the Gentiles in the service of the whole church (15:14-33). Finally it treats the epilogue (16:1-23) and the final doxology (16:25-27).

E. BEST, *Essays on Ephesians* (Edinburgh: T&T Clark, 1997, $39.95) xv and 221 pp. Bibliography. Indexed. ISBN: 0-567-08566-X.

The eleven essays in this collection were written while Best was preparing his commentary on Ephesians for the International Critical Commentary series. They concern Eph 1:1 (1979), Eph 1:1 again (1982), the question of Paul's apostolic authority [§ 31-219], the use of credal and liturgical material in Ephesians (1992), dead in trespasses and sins (Eph 2:1) [§ 26-608], Eph 2:11-22—a Christian view of Judaism (1992), the revelation to evangelize the Gentiles [§ 28-1115], two types of existence [§ 37-1394], ministry in Ephesians [§ 38-924], Eph 4:28—thieves in the church [§ 36-1443], and the *Haustafel* in Eph 5:22–6:9 [§ 39-1603]. Best is emeritus professor of divinity and biblical criticism at the University of Glasgow.

O. BÖCHER, *Die Johannesapokalypse,* Erträge der Forschung 41 (4th ed.; Darmstadt: Wissenschaftliche Buchgesellschaft, 1998, paper DM 45) xvii and 191 pp. Bibliography. ISBN: 3-534-04905-5.

First published in 1975 [*NTA* 20, pp. 242-243] and revised in 1980 and further revised and expanded in 1988, this work first traces the history of research on the book of Revelation in the 18th, 19th, and 20th centuries, respectively. Next it considers the main problems encountered in commentaries on Revelation since 1900: author and history-of-religions background, dating and historical background, Christ the Lamb, the apocalyptic riders, and so forth. Then it provides bibliographical information for 500 publications on Revelation

that appeared between 1700 and 1975. This edition includes an appendix on research on Revelation since 1975 as well as 300 more bibliographical entries. Böcher is professor of NT at Mainz.

J. D. CHARLES, *Virtue amidst Vice. The Catalog of Virtues in 2 Peter 1,* JSNT Supplement Series 150 (Sheffield, UK: Sheffield Academic Press, 1997, £35 or $50) 194 pp. Bibliography. Indexed. ISBN: 1-85075-686-4.

Charles, the author of *Literary Strategy in the Epistle of Jude* (1993), contends that 2 Peter offers a window into the moral world and philosophical discourse of Greco-Roman paganism—a world in which moral relativism and moral skepticism, consummating in denial of moral accountability, are on display. He also argues that a key element in 2 Peter's hortatory strategy is the application of Christian paraenesis by borrowing contemporary Hellenistic moral ideals and categories. After a critical appraisal of commentary on 2 Peter, he considers the literary strategy in 2 Peter, ethics and virtue in 2 Peter, the moral world of Greco-Roman paganism, the ethical catalogue as a pedagogical device, the catalogue of virtues in 2 Pet 1:5-7, and the function of this catalogue of virtues. An appendix deals with predestination, perseverance, and the problem of apostasy.

D. COGGAN, *Meet Paul. An Encounter with the Apostle* (London: Triangle, 1998, paper £6.99) xii and 113 pp., map. ISBN: 0-281-05111-9.

Based on a series of talks given in 1996 at Winchester, UK, this volume is an invitation to meet Paul as a figure of worldwide influence during the last two millennia. The six chapters appear under the following headings: the man and his world, "I went off to Arabia," preacher and pastor, Paul at his letters, Paul at his prayers, and a man in Christ. Some prayers and questions are included. Coggan, who was archbishop of York from 1961 to 1974 and of Canterbury from 1974 to 1980, is also the author of *The Servant-Son: Jesus Then and Now* (1995).

É. COTHENET, M. MORGEN, AND A. VANHOYE, *Les dernières épîtres. Hébreux - Jacques - Pierre - Jean - Jude,* Commentaires (Paris: Bayard/Centurion, 1997, paper 120 F; Outremont, Que.: Novalis) 290 pp. Bibliography. ISBN: 2-227-36609-5 (B/C), 2-890-88897-5 (N).

This volume presents brief introductions to and expositions of the following NT epistles: Vanhoye on Hebrews (pp. 9-108), Cothenet on James (pp. 111-141) and 1 and 2 Peter (pp. 145-187), Morgen on the three Johannine epistles (pp. 191-265), and Cothenet on Jude (pp. 269-276). Also included are excursuses on various topics and a table of lectionary selections from these letters for Sundays and liturgical feasts.

C. E. B. CRANFIELD, *On Romans and Other New Testament Essays* (Edinburgh: T&T Clark, 1998, £21.95) ix and 191 pp. Indexed. ISBN: 0-567-08624-0.

The thirteen essays in this collection concern "the works of the Law" in Romans [§ 36-835]; Rom 5:20-21; Rom 6:1-14 [§ 39-936]; sanctification as freedom, with special reference to Romans [§ 40-311]; J. D. G. Dunn's *Christology in the Making,* with special reference to Romans (1987); preaching on Romans [§ 32-730]; the πίστις Χριστοῦ question; H. Räisänen's *Paul and the Law* [§ 35-238r]; whether the OT has a place in Christian life [§ 38-279]; who Christ's brothers are in Mt 25:40 [§ 39-812]; the resurrection of Jesus Christ [§ 34-1103]; the virgin birth [§ 33-88]; and R. B. Hays's *The Moral Vision of the New Testament.* A list of Cranfield's publications between 1941 and 1996 is included. An earlier collection of Cranfield's essays appeared under the title *The Bible and Christian Life* (1985). He is emeritus professor of theology at the University of Durham.

N. C. CROY, *Endurance in suffering. Hebrews 12:1-13 in its rhetorical, religious, and philosophical context,* Society for New Testament Studies Monograph Series 98 (Cambridge, UK—New York: Cambridge University Press, 1998, $59.95) x and 249 pp. Bibliography. Indexed. LCN: 97-6079. ISBN: 0-521-59305-0.

The revised version of a doctoral dissertation directed by C. R. Holladay and presented in

1995 to Emory University in Atlanta, this volume investigates the rhetorical, religious, and philosophical background of Heb 12:1-13 and its two images of suffering: the athletic contest, and God's fatherly discipline. After reviewing research on the passage, it considers suffering as an athletic contest (ἀγών) and the paraenetic use of exemplars of suffering. Next it tests the thesis that the Jewish view of suffering is generally punitive and the Greco-Roman approach is generally educative. Then it gives an interpretation of Heb 12:1-13 under the heading "endurance in suffering." Croy concludes that a particular emphasis in Hebrews is the connection between divine discipline and sonship (παιδεία as education into sonship).

G. W. Dawes, *The Body in Question. Metaphor and Meaning in the Interpretation of Ephesians 5:21-33,* Biblical Interpretation 30 (Leiden—Boston—Cologne: Brill, 1998, 145 gld. or $85.50) xiv and 264 pp. Bibliography. Indexed. LCN: 97-50049. ISBN: 90-04-10959-5.

Prepared as a doctoral dissertation under the direction of P. Trebilco and presented to the University of Otago in Dunedin, New Zealand, this volume argues that the argumentation in Eph 5:21-33 rests on two very different uses of the "body" metaphor—one that highlights the unity of wife and husband, and the other that underlines the distinction between partners and suggests that the husband has a position of authority. After discussing the theory of metaphor (the function of metaphor, metaphor and meaning), it presents an analysis of Eph 5:21-33: its argumentation; analogy, metaphor, and model; the "head" (κεφαλή) metaphor; the "body" (σῶμα) metaphor; and the "one flesh" union and the "great mystery." Then it offers a new interpretation of Eph 5:21-33, with an excursus on mutual subordination and equality, and an appendix on Christ and the church as "head" and "body."

D. A. deSilva, *The Credentials of an Apostle. Paul's Gospel in 2 Corinthians 1–7,* BIBAL Monograph Series 4 (N. Richland Hills, TX: BIBAL, 1998, paper) xiii and 131 pp. Bibliography. Indexed. LCN: 98-5595. ISBN: 0-941037-55-X.

Based on a master's thesis directed by J. C. Beker and accepted in 1990 by Princeton Theological Seminary, this volume first discusses the literary integrity of 2 Corinthians and the setting of 2 Corinthians. Then it presents an exposition of 2 Corinthians 1–7: securing the good will of the addressees (1:1–2:11), first round of arguments (2:12–4:6), second round of arguments (4:7–5:10), the appeal for reconciliation (5:11–7:3), and words of reassurance (7:4-16). It concludes by describing 2 Corinthians as "word-on-target." DeSilva, assistant professor of NT at Ashland Theological Seminary in Ohio, has incorporated material from several recently published articles [see §§ 38-317, 1518; 41-380].

P. de Surgy and M. Carrez, *Les épîtres de Paul.* Vol. 1, *Corinthiens. Commentaire pastoral* (Paris: Bayard/Centurion, 1996, paper 125 F; Outremont, Que.: Novalis) 232 pp. Bibliography. ISBN: 2-227-36605-2 (B/C), 2-89088-816-9 (N).

After a four-page general introduction by de Surgy, this volume first presents his three-page introduction to 1 Corinthians followed by a "pastoral commentary": address and thanksgiving (1:1-9), cliques and divisions in the church of Corinth (1:10–4:21), behavior contrary to the gospel (5–6), responses and clarifications (7:1–14:40), the resurrection of the dead (15), and conclusion (16). Then after a two-page introduction, Carrez deals with 2 Corinthians: salutation (1:1-11), the apostolic ministry (1:12–7:16), the collection for the church of Jerusalem (8–9), and Paul's personal defense (10–13). Seventeen insets (ten on 1 Corinthians, and seven on 2 Corinthians) are included. Carrez teaches at the Institut catholique de Paris, and de Surgy was professor of NT at the Institut catholique d'Angers and at Abidjan.

A. Eriksson, *Traditions as Rhetorical Proof. Pauline Argumentation in 1 Corinthians,* Coniectanea Biblica, New Testament Series 29 (Stockholm: Almqvist & Wiksell, 1998, paper) xiii and 352 pp., 2 figs. Bibliography. Indexed. ISBN: 91-22-01775-5.

The starting point of this investigation of the traditional material in 1 Corinthians and its role in the letter is the assumption that the Corinthians received and believed the traditions when they were initiated into the Christian group. After a ten-page introduction, the volume

discusses invention of arguments in rhetoric and considers the traditions as the Corinthians' premises. Then it deals with the place of the traditions in Paul's arguments in 1 Corinthians: one God and idol sacrifices (8:1–11:1), words of institution and the Lord's Supper (11:17-34), baptism and spiritual women (12:1–14:40), gospel and resurrection body (15:1-58), and *Maranatha* in the letter's *peroratio.* Eriksson concludes that as ethos appeals, the traditions' function is primarily to diffuse the issue of Paul's own authority, i.e. behind the unquestionable authority of the traditions Paul hides his own disputed ethos. The study is based on a doctoral dissertation directed by B. Gerhardsson, B. Olsson, and W. Übelacker at the University of Lund.

T. ESKOLA, *Theodicy and Predestination in Pauline Soteriology,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 100 (Tübingen: Mohr Siebeck, 1998, paper DM 128) xv and 353 pp. Bibliography. Indexed. ISBN: 3-16-146894-5.

Eskola, lecturer in NT at the Theological Institute of Finland in Helsinki and author of *Messias ja Jumalan Poika* (1992), argues that in Paul's predestinarian soteriology divine coercion was an instrument of God's absolute faithfulness, that the reason for the delay of God's judgment is God's forbearance toward sinners, and that the problem of theodicy is solved by grace—the revealing of God's righteousness in Christ. After introducing the problem and discussing issues of methodology, he considers the theme of God's people in crisis in Second Temple Judaism; the problem of theodicy and predestination in Paul's soteriology; predestination, the Law, and justification; and Paul's universalist soteriology.

D. E. GARLAND, *Colossians and Philemon,* NIV Application Commentary (Grand Rapids: Zondervan, 1998, $24.99) 389 pp. Bibliographies. Indexed. LCN: 97-37306. ISBN: 0-310-48480-4.

Garland, professor of NT at Truett Theological Seminary at Baylor University in Waco, Texas, and author of the volume on Mark's Gospel in the series [see *NTA* 41, p. 546], seeks to help readers to mine the wealth of spiritual riches in the letters to the Colossians and Philemon, and to understand ways in which they apply today. For each letter he provides an introduction, outline, selected bibliography, and NIV text and commentary. He treats each pericope in three steps: original meaning, bridging contexts, and contemporary significance. He discerns four major parts in Colossians: salutation and thanksgiving (1:1-23), letter body (1:24–2:23), ethical admonitions (3:1–4:6), and final greetings (4:7-18). He deals with Philemon according to the following general outline: salutation (1-3), thanksgiving (4-7), main body (8-18), and conclusion (19-25).

B. R. GAVENTA, *First and Second Thessalonians,* Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Knox, 1998, $22) xiii and 138 pp. Bibliography. LCN: 97-30706. ISBN: 0-8042-3142-7.

After a nine-page introduction to 1 Thessalonians (author and audience, form and purpose, structure, reading), this volume presents an exposition according to the following outline: grace to you and peace (1:1), profusion of thanksgiving (1:2-10), remembering the work of the apostles (2:1-16), separation and reassurance (2:17–3:13), concerning lives that please God (4:1-12), comforted and challenged by the return of the Lord (4:13–5:11), conduct within the community of believers (5:12-24), and read this letter! (5:25-28). Then after a nine-page introduction to 2 Thessalonians, it provides a commentary: grace to you and peace (1:1-2), thanksgiving and judgment (1:3-12), the return of the Lord and the revelation of evil (2:1-17), the things commanded (3:1-15), and peace at all times and in all ways (3:16-18). Gaventa is professor of NT literature and exegesis at Princeton Theological Seminary.

M. GESE, *Das Vermächtnis des Apostels. Die Rezeption der paulinischen Theologie im Epheserbrief,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 99 (Tübingen: Mohr Siebeck, 1997, paper DM 98) xii and 321 pp. Bibliography. Indexed. ISBN: 3-16-146844-9.

The slightly revised version of a doctoral dissertation directed by O. Hofius and presented

in 1995 to the Evangelical theological faculty of the Eberhard-Karls-Universität in Tübingen, this investigation of the letter to the Ephesians first takes up the question of its authorship. Next it considers how the author of Ephesians worked, with reference to the epistolary formula, orientation to Colossians, citations of and allusions to Paul's letters, style, and use of the OT. Then it deals with the theological differences and developments with regard to the saving event, the community of salvation, the plan of salvation, and Paul as the apostle of the mystery of salvation. It concludes with observations on the occasion and purpose of Ephesians ("the testament of the apostle Paul").

J. GROSJEAN, *La première épître de Jean,* Pages essentielles (Troyes: Fates, 1997, paper 48 F) 46 pp. ISBN: 2-909452-36-0.

After a five-page introduction, Grosjean presents a new translation of 1 John. He renders 1 Jn 1:1 as follows: "Ce qui existait d'abord nous l'avons entendu, nous l'avons vu de nos yeux, nous l'avons contemplé, nos mains ont touché ce langage vital." And he translates 1 Jn 5:7-8 in this way: "Ils sont trois à témoigner, l'inspiration, l'eau et le sang, et les trois sont d'accord."

A. HEINZE, *Johannesapokalypse und johanneische Schriften. Forschungs- und traditionsgeschichtliche Untersuchungen,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 142 (Stuttgart—Berlin—Cologne: Kohlhammer, 1998, paper DM 89) 400 pp. Bibliography. ISBN: 3-17-015404-4.

The slightly abbreviated version of a doctoral dissertation directed by G. Strecker and H. Stegemann and accepted in 1996 by the theological faculty at the University of Göttingen, this volume first surveys the history of opinions about the place of the book of Revelation in relation to John's Gospel and letters: the early church, the early Middle Ages, the time of the Reformation, the time after the Reformation, debates about Revelation in the 18th century, and the relation between the Johannine writings and Revelation in 19th-century research. Then after an excursus on the date of Revelation's composition, it offers tradition-historical analyses of christological titles and designations of Christ in Revelation in comparison with those in the Johannine writings (ὁ Χριστός, ὁ κύριος, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ υἱὸς τοῦ θεοῦ, Ἰησοῦς, τὸ ἀρνίον) and of the word-group μαρτυρέω, μαρτυρία, and μάρτυς in Revelation and in the Johannine Gospel and 1 John. Heinze concludes that Revelation is better understood in light of various early Christian theological traditions rather than the Johannine tradition alone.

J. HERZER, *Petrus oder Paulus? Studien über das Verhältnis des Ersten Petrusbriefes zur paulinischen Tradition,* Wissenschaftliche Untersuchungen zum Neuen Testament 103 (Tübingen: Mohr Siebeck, 1998, DM 168) x and 337 pp. Bibliography. Indexed. ISBN: 3-16-146848-1.

Accepted as a *Habilitationsschrift* in 1997 by the theological faculty at the Humboldt-Universität in Berlin, this analysis of the alleged Paulinism of 1 Peter deals with the epistolary formula, the use of ἐν Χριστῷ, the understanding of revelation, soteriology and Christology, ecclesiology, baptism and rebirth, Christian freedom and worldly power, and individual parallels (1 Pet 1:14 and Rom 12:2; 1 Pet 1:22 and Rom 12:9; 1 Pet 3:9 and Rom 12:17). Herzer, the author of *Die Paralipomena Jeremiae* (1994), concludes that the parallels, however impressive they might seem, are not adequate to prove the direct dependence of 1 Peter on Paul's letters or on the Deuteropauline letters.

G. HOTZE, *Paradoxien bei Paulus. Untersuchungen zu einer elementaren Denkform in seiner Theologie,* Neutestamentliche Abhandlungen, Neue Folge 33 (Münster: Aschendorff, 1997, DM 98) xiii and 380 pp. Bibliography. Indexed. ISBN: 3-402-04781-0.

The slightly revised version of a doctoral dissertation directed by K. Kertelge and presented to the Catholic theological faculty at Münster in 1995, this investigation of paradoxes in Paul's thought gives particular attention to 2 Corinthians. After surveying research on the topic, it considers the forms and uses of paradoxes before and apart from Paul, and presents

an overview of the rhetorical and theological aspects of Paul's paradoxes. Next it examines three paradoxical texts under the heading "power in weakness": the apostle as "scum" (1 Cor 4:9-13), boasting about weakness (2 Cor 11:21b–12:10), and all as refuse for the sake of Christ (Phil 3:7-11). Then under "death and life" it deals with Jesus' death and life in love (2 Cor 4:7-12), living as if dying (2 Cor 6:8-10), and comfort and rescue in danger of death (2 Cor 1:3-11). Finally it comments on the place of paradoxes in Paul's theology: their value, relation to the cross, necessity, functions, and limits. Hotze summarizes his discussion in ten theses.

C. R. HUME, *Reading through Colossians and Ephesians* (London: SCM, 1998, paper £7.95) vii and 152 pp. Bibliography. ISBN: 0-334-02720-9.

Following the principles employed in *Reading through Hebrews* (1997) and *Reading through Galatians* (1997), this volume presents literal translations of individual pericopes in Colossians and Ephesians, and seeks to answer the question, What would this mean to the 1st-century reader? A seventeen-page introduction deals with when the letters were written, whether Paul wrote them, and the central themes in each letter. It also provides short biographies of important figures from antiquity.

M. KONRADT, *Christliche Existenz nach dem Jakobusbrief. Eine Studie zu seiner soteriologischen und ethischen Konzeption,* Studien zur Umwelt des Neuen Testaments 22 (Göttingen: Vandenhoeck & Ruprecht, 1998, DM 158) 406 pp. Bibliography. Indexed. ISBN: 3-525-53376-4.

The slightly revised version of a doctoral dissertation directed by C. Burchard and accepted in 1996 by the theological faculty at the University of Heidelberg, this investigation of the theology of the letter of James takes as its starting point the statement in Jas 1:18 about the soteriological basis of Christian existence: "In fulfillment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures." Then it treats the following themes: keeping the faith in various temptations (with particular attention to the problem of riches), the incarnation of Christian existence through accepting the word (1:21-25), saving and useless faith (2:14-26), the significance of wisdom for the success of Christian existence (1:5; 3:13-18), perfection (1:2-8; 3:1-11), and eschatological salvation as the goal of Christian existence. The two appendixes deal with (1) the argumentative structure of the letter of James, and (2) the historical setting of James in light of its tradition history and the history of theology. Konradt concludes that the letter of James manifests a coherent theology centered in the word.

M. MAXWELL, *Revelation,* Doubleday Bible Commentary (New York—London: Doubleday, 1998, paper $12.95) xiv and 207 pp. Bibliography. LCN: 98-2543. ISBN: 0-385-49028-3.

After an eight-page introduction to Revelation, Maxwell, priest in charge of St. John's Church in Heaton Mersey, Cheshire, England, divides the text into over a hundred segments and offers for each an exposition and a concluding prayer: blessed readers (1:1-3), postmarked heaven (1:4-8), overwhelming vision (1:9-20), the holder of eternal life (2:1), Ephesus—love and doctrine (2:2-7), and so forth. Throughout, he seeks to clarify how the book would have been understood in the 1st century and what it might say to modern Christians on the eve of the 21st century.

C. M. PATE (ED.), *Four Views on the Book of Revelation,* Counterpoints (Grand Rapids: Zondervan, 1998, paper $16.99) 252 pp. Bibliography. Indexed. LCN: 97-33425. ISBN: 0-310-21080-1.

After a general introduction to the book of Revelation and a survey of leading interpretations of it, this volume presents four approaches to understanding the book by Evangelical scholars: K. L. Gentry on the preterist view (the prophecies were fulfilled in the 1st century A.D.), S. Hamstra on the idealist view (the images symbolize the ongoing battle between good and evil), Pate on the progressive dispensationalist view (the book expresses the

tensions between what has already taken place and what is waiting to be fulfilled), and R. L. Thomas on the classical dispensationalist view (each symbol stands for a specific event in the end times). Each author introduces his approach, gives a reading of Revelation in light of it, and draws general conclusions and makes comparisons with the other approaches.

Paulus, Apostel Jesu Christi. Festschrift für Günter Klein zum 70. Geburtstag, ed. M. Trowitzsch (Tübingen: Mohr Siebeck, 1998, DM 198) ix and 366 pp., frontispiece. Bibliographies. Indexed. ISBN: 3-16-146557-1.

The twenty-two articles honoring Professor Klein on his 70th birthday appear under five headings: exegetical contributions to Pauline texts (nine), exegetical contributions to texts from the Pauline tradition (three), developments of Pauline theology and history of research (three), contributions of systematic theology (four), and sermons (three). Those most pertinent to NT studies are by E. Grässer on Abraham and boasting (see Rom 4:2)—the Law and sin according to Paul, F. Hahn on the Lord's Supper according to Paul, D.-A. Koch on Christian identity in the μάκελλον in Corinth and in private gatherings (see 1 Cor 10:32), A. Lindemann on Paul as a witness of the resurrection of Jesus Christ, E. Lohse on the prescript of Romans as a theological program, A. Reichert on God's universal saving will and the communicative worship of God (see Rom 12:1-2), W. Schrage on eschatology in 1 Cor 13:8-13, N. Walter on bodily resurrection and the question of the hellenizing of resurrection hope by Paul, H. Weder on the normativity of freedom (see Gal 5:1, 13-25), W. Schmithals on the literary-critical analysis of Colossians, G. Sellin on the address and intention of Ephesians, J.-W. Taeger on Paul and the Pauline tradition in Revelation, and O. Merk on W. G. Kümmel as a Pauline scholar. A photograph of the honoree and a selected list of his publications are included.

H.-J. PETERS, *Der Brief des Jakobus,* Wuppertaler Studienbibel, Ergänzungsfolge: Neues Testament (Wuppertal: Brockhaus, 1997, paper) 213 pp. Bibliography. ISBN: 3-417-25024-2.

After a 42-page introduction to the letter of James (its special character, author, recipients, place and time of composition, whether it is Christian, style and rhetoric, order and unity, place in the canon, James and Paul), this volume presents an exposition according to the following outline: greeting (1:1), the Christian under trials (1:2-18), hearers and doers of the word (1:19-27), warning against despising the poor (2:1-13), faith proves itself in works (2:14-26), dangers through speech (3:1-12), wisdom from above (3:13-18), and so forth. Peters is a pastor of the Evangelical church of Kurhessen and Waldeck.

P. PRIGENT, *L'Apocalypse* (Paris: Cerf, 1998, paper 120 F) 290 pp. ISBN: 2-204-05815-7.

After a six-page general introduction to the book of Revelation, this volume presents for each pericope a translation and an exposition: the revelation of Jesus Christ (1:1-3), introduction (1:4-8), the inaugural vision (1:9-20), the letter to the church of Ephesus (2:1-7), and so forth. Also included (on pp. 217-287) is a paraphrase of the entire book. Prigent is the author of *"Et le ciel s'ouvrit." Apocalypse de saint Jean* (1980) and *L'Apocalypse de saint Jean* (1981).

M. QUESNEL, *Les chrétiens et la loi juive. Une lecture de l'épître aux Romains,* Lire la Bible 116 (Paris: Cerf, 1998, paper 85 F) 124 pp. Bibliography. Indexed. ISBN: 2-204-05831-9.

Quesnel, professor of NT exegesis at the Institut catholique de Paris, deals with the theme of Christians and the Jewish Law according to Paul by presenting a reading of Paul's letter to the Romans. His reading appears under five headings: the Law before Christ, the Law opposed to faith, "you are no longer under the Law," whether Israel is without the Law, and the art and manner of living without the Law. He concludes with general comments on Paul in relation to the Law and to the Jewish people. Also included is a four-page note on the circumstances of the composition of the letter to the Romans.

R. RIESNER, *Paul's Early Period. Chronology, Mission Strategy, Theology,* trans. D. Stott (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $50) xvi and 535 pp., 3 figs. Bibliography. Indexed. LCN: 96-53634. ISBN: 0-8028-4166-X.

The English version (corrected and slightly expanded) of *Die Frühzeit des Apostels Paulus* [*NTA* 38, p. 472], this volume deals with Paul's early period in three steps: early Pauline chronology—from Jerusalem to Achaia, stages of Pauline missionary strategy, and early Pauline theology—the apostle and the church in Thessalonica. There are excursuses on Paul's Roman citizenship, Acts and world history, and the unity of 1 Thessalonians. Riesner is lecturer in NT studies on the Evangelical theological faculty at the University of Tübingen.

F. WILK, *Die Bedeutung des Jesajabuches für Paulus,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 179 (Göttingen: Vandenhoeck & Ruprecht, 1998, DM 128) xii and 461 pp. Bibliography. Indexed. ISBN: 3-525-53863-4.

The revised version of a doctoral dissertation directed by B. Schaller and presented in 1995 to the theological faculty of the Friedrich-Schiller-Universität in Jena, this volume treats the significance of the book of Isaiah for Paul from various perspectives. After a review of research and methodological considerations, it deals with the citations of Isaiah in Paul's letters (their wording, divergences from the *Vorlage*), their function, and significance. Next it discusses Paul's integration of Isaian formulations, with particular attention to context and to allusions. Then it considers Paul's understanding of the book of Isaiah, and the significance of the book of Isaiah for Paul. Wilk concludes that the book of Isaiah shaped Paul in his methodology, content, and existential self-understanding.

R. B. ZUCK, *Teaching as Paul Taught* (Grand Rapids: Baker, 1998, paper $19.99) 324 pp., 21 tables. Indexed. LCN: 97-37902. ISBN: 0-8010-2159-6.

In this companion to *Teaching as Jesus Taught* (1995), Zuck, senior professor emeritus of Bible exposition at Dallas Theological Seminary, probes Paul's pedagogy to discover principles for effective teaching today. After discussing whether Paul was a teacher and whether we can teach as Paul did, he considers what place teaching had in Paul's ministry, how Paul's background prepared him as a teacher, what qualities made Paul a great teacher, his goals and motives as a teacher, what impact he had, how he prompted students to learn, and how he responded to opponents. Then he deals with how Paul used questions, picturesque expressions, other rhetorical devices, logical reasoning, and rhetorical persuasion in his teaching. The appendixes present (1) Paul's illustrations arranged topically and (2) Paul's 390 commands.

BIBLICAL THEOLOGY

J. BARTON, *Ethics and the Old Testament* (Harrisburg, PA: Trinity Press International, 1998, paper $12) xii and 100 pp. LCN: 97-45168. ISBN: 1-56338-234-2.

A slightly expanded form of the 1997 John Albert Hall lectures given at the University of Victoria in British Columbia, this volume deals with the vitality of OT ethics (the Ten Commandments), ethics and story (the narrative about David and his children), three ethical issues (ecology, sexual morality, and property), divine commands or natural law (human morality as the express command of God), and why we should be moral (future, past and present motivations for moral conduct). Barton, professor of the interpretation of Holy Scripture in the University of Oxford and fellow of Oriel College, concludes that in the ethical sphere the OT writers had things to say that remain evocative and suggestive for our own moral inquiries.

M.-É. BOISMARD, *À l'aube du christianisme. La naissance des dogmes,* Théologies (Paris: Cerf, 1998, paper 95 F) 182 pp. ISBN: 2-204-05977-3.

Boismard, professor emeritus of NT at the École Biblique de Jérusalem, examines how

the principal dogmas of Christian faith were born and developed in the first fifty years after Jesus' death (i.e. between A.D. 30 and 80). With reference to texts in the OT and NT, he deals with the existence of God, the kingdom of God, belief in God and his Christ, the divinity of Christ, the virginal conception, the mystery of the Trinity, the mystery of redemption, and the fate of the wicked.

J. T. BRETZKE, *Bibliography on Scripture and Christian Ethics,* Studies in Religion and Society 39 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1997, $99.95) vii and 364 pp. Indexed. LCN: 97-38505. ISBN: 0-7734-8460-4.

This bibliography of books and articles on Scripture and Christian ethics provides information (and abstracts in some cases) for works published in English, French, German, Italian, and Spanish. It is divided into five major sections: general works and/or methodology, ethics in the Hebrew Scriptures and/or Jewish ethics, NT ethics (general and miscellaneous works, Sermon the Mount, Matthew, Mark, Luke-Acts, etc.), special questions in Scripture and ethics (ecology and nature; economic issues; justice, rights, and righteousness; liberation; medical issues; miscellaneous issues; politics, power, authority, and/or dissent; sexual ethics and/or gender issues; sin, forgiveness, reconciliation, and/or evil; slavery, racism, and apartheid; war, peace, and nonviolence), and pre-1962 and/or historical works in Scripture and ethics. Bretzke is professor of Christian ethics at the Jesuit School of Theology in Berkeley, CA.

L. W. COUNTRYMAN, *Forgiven and Forgiving* (Harrisburg, PA: Morehouse, 1998, paper $10.95) vii and 134 pp. LCN: 97-50258. ISBN: 0-8192-1734-4.

After considering why forgiveness is important and what it is and is not, this biblical-theological study deals with forgiving oneself, forgiving one another (opportunity or demand), forgiveness as building the future, some practical problems, the forgiving spirit, and forgiveness and the life of faith. Countryman, professor of NT at the Church Divinity School of the Pacific in Berkeley, CA, concludes that forgiveness means taking the risk of conversion, and experiencing a change of mind in which we embrace the joy of God's creative love in place of our own hurt and anger and sense of helplessness.

M. C. GREY, *Prophecy and Mysticism. The Heart of the Postmodern Church,* Scottish Journal of Theology Current Issues in Theology (Edinburgh: T&T Clark, 1997, paper) vii and 88 pp. Bibliography. Indexed. ISBN: 0-567-08587-2.

Grey, scholar in residence for contemporary theology at Sarum College in Salisbury, UK, argues that the isolated prophet or mystic is no longer relevant, and that it is only through the formation of prophetic communities of faith that our modern sense of fragmentation can be addressed. After a three-page introduction, she develops the thesis in four essays: whether to escape the world or change the world (a dialogue between feminist theology and T. Merton), "in the beginning is the relation" (the roots and wings of a relational theology), "the dark night of the church" as the possible liberation of community, and children of Sophia and the community as prophet.

W. J. HARRINGTON, *Hold on to Hope. The Foolishness of God* (Dublin: Dominican Publications, 1998, paper £6.99) 86 pp. ISBN: 1-871552-65-6.

This volume explores the biblical pattern of the abrupt contrast between (1) the divine word of threat and condemnation and (2) the word of forgiveness and salvation. The investigation is carried out with reference to various OT and NT texts in four steps: my heart recoils (Hos 11:8), response (Job 7:11), merciful to all (Rom 11:32), and God's foolishness (1 Cor 1:25). Harrington lectures at the Dominican Studium, the Milltown Institute, and the Church of Ireland Theological College in Dublin.

L. HARTMAN, *'Into the Name of the Lord Jesus.' Baptism in the Early Church,* Studies of the New Testament and Its World (Edinburgh: T&T Clark, 1997, $39.95) x and 214 pp. Bibliography. Indexed. ISBN: 0-567-08589-9.

The (revised and expanded) English version of *"Auf den Namen des Herrn Jesus"*

[*NTA* 38, p. 137], this investigation of baptism in the NT writings contains chapters on the baptism of John, the origin of Christian baptism, "into the name of the Lord Jesus," Paul, material in the Pauline letters representing the views of other theologians, the school of Paul, 1 Peter, Hebrews, Acts, Matthew's Gospel, John's Gospel, Mk 16:9-20, the end of the road through the NT, and baptism in *Didache* and *Shepherd of Hermas.* Hartman, professor emeritus of NT at the University of Uppsala in Sweden, argues that "the Lord Jesus" represents the reference point of early Christian baptism, conferring significance on it and giving it meaning.

E. JOHNSON WITH S. RAKOCZY, *Who Do You Say that I Am? Introducing Contemporary Christology* (Pietermaritzburg: Cluster, 1997, paper) 92 pp. Bibliography. ISBN: 1-875053-05-0.

The second edition of a work published in 1988 features a new eight-page essay by Rakoczy on African Christology. After an overview of the christological tradition, Johnson deals with the humanity of Jesus, Jesus' self-knowledge, the history of Jesus, liberation Christology, feminist Christology, God and suffering, and salvation of the whole world. Johnson, associate professor of theology at Fordham University in New York, is also the author of *She Who Is* (1992).

W. J. LARKIN AND J. F. WILLIAMS (EDS.), *Mission in the New Testament. An Evangelical Approach,* American Society of Missiology Series 27 (Maryknoll, NY: Orbis, 1998, paper $20) xix and 266 pp. Bibliography. LCN: 97-38902. ISBN: 1-57075-169-2.

After a seven-page introduction by Larkin, this volume presents "background" essays on mission in the OT (by F. L. McDaniel), in intertestamental Judaism (C. H. Bedell), in Jesus' teaching (J. D. Harvey), and in the early church (D. P. Seemuth). Then there are chapters on mission in various parts of the NT: D. N. Howell on Paul's epistles (genesis, pattern, and dynamics; theological bearings), J. D. Harvey on Matthew, Williams on Mark, Larkin on Luke and on Acts, A. J. Köstenberger on the general epistles (Hebrews and 1 Peter), M. Erdmann on John's Gospel and letters, and J. V. Miller on Revelation. Williams has provided a nine-page conclusion.

N.-H. LIM, *Ethische Relevanz neutestamentlicher Grundaussagen bei Werner Elert, Helmut Thielicke, und Trutz Rendtorff,* Theorie und Forschung 430, Theologie 29 (Regensburg: Roderer, 1996, paper DM 58) 251 pp. Bibliography. ISBN: 3-89073-921-0.

Prepared as a doctoral dissertation under the direction of H. Schwarz and accepted by the department of evangelical theology at the University of Regensburg in 1996, this volume first discusses the ethical relevance of NT revelation-statements, with particular attention to their role as the unity and center of the NT, and to the ethical elements in them. Then it considers the ethical relevance of these statements in the ethical systems developed by Elert, Thielicke, and Rendtorff, respectively; how they influence concretely their works; and how they serve as reference points in their ethical writings.

J. Á. OÑATE OJEDA, *La mujer en la Biblia,* Series Valentina 39 (Valencia: Publicaciones de la Facultad de Teología "San Vicente Ferrer," 1997, paper) vii and 268 pp. Bibliography. ISBN: 84-921032-6-4.

Against the background of the current controversy about the ordination of women to the priesthood in the Catholic church, this volume first presents exegetical analyses of pertinent texts in the OT: Genesis; Exodus; Leviticus, Numbers, Deuteronomy; the "Former Prophets"; and so forth. Then it deals with NT texts that feature women and their place in the Christian community: the Gospels, Acts and the apostolic writings, and other NT texts. Oñate Ojeda concludes that those who favor women's ordination cannot adduce any valid proof for it from Scripture.

M. N. RALPH, *The Bible and the End of the World: Should We Be Afraid?* (New York—Mahwah, NJ: Paulist, 1997, paper $11.95) ix and 166 pp. Indexed. LCN: 97-37543. ISBN: 0-8091-3756-9.

With the new millennium just on the horizon, Ralph, secretary of educational ministries for the Roman Catholic diocese of Lexington, Kentucky, and author of *Discovering the Gospels* (1990) and *Discovering the First Century Church* (1991), analyzes various OT and NT passages that have been cited out of context and consequently misinterpreted with reference to the end of the world. After explaining how to understand what you read in the Bible, she explores why we imagine God as angry and punishing, asks whether the book of Revelation is good news, examines what it means to say that God loves and saves, and discusses whether Christ has delayed his second coming.

G. RAVASI, *L'attesa del Salvatore nell'Antico Testamento. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 1997, 18,000 L) 111 pp. Bibliography. ISBN: 88-10-70961-6.

After methodological observations concerning discourse about Christ in the OT, this volume discusses messianic models and figures in the OT (with particular attention to Psalms 2, 110, and 72, as well as Isaiah 7–12), other directly or allegorically messianic models and biblical texts (Deut 18:15-18; Isa 52:13–53:12; Psalm 22), and Judaism and the Messiah in relation to Jesus Christ (Daniel 7; Gen 3:15; 49:10; Num 24:17; etc.).

S. RUDMAN, *Concepts of Person and Christian Ethics,* New Studies in Christian Ethics (Cambridge, UK—New York: Cambridge University Press, 1997, $69.95) xii and 409 pp. Bibliography. Indexed. ISBN: 0-521-58171-0.

Taking as its starting point M. Mauss's 1938 essay on the notion of the person as a category of the human spirit, this volume first discusses "person" in contemporary ethics: meaning and criteria (person/human being), moral personhood in M. Tooley and P. Singer, personal identity and responsibility in D. Parfit, human subject and human worth, and resituating personhood (embodiment and contextuality). Then it deals with "person" in Christian perspective: the relevance of history and Christology, divine embodiment and temporality (Is God a person?), divine and human (relationality and personhood), and religion and morality (personhood, revelation, and narrative). Finally it explores the implications for a Christian ethic: a communicative ethic (S. Hauerwas and J. Habermas), a community of ethical difference (including the "other"), the logic of superabundance (an ethic of forgiving love), rights and persons (the religious ground of human rights), and the integrity and transformation of creation. Rudman, head of religious studies at Cheltenham & Gloucester College of Higher Education since 1971, argues that early Christian views of divine speech, communication, and relations between the persons of the Trinity can help to define an ethic that understands personhood in relation to other people, to the environment, and to God.

W. SCHMITHALS, *The Theology of the First Christians,* trans. O. C. Dean (Louisville, KY: Westminster John Knox, 1997, paper $29) xii and 396 pp. Bibliography. Indexed. LCN: 97-23139. ISBN: 0-664-25615-5.

The English version of *Theologiegeschichte des Urchristentums* [*NTA* 39, p. 162] contains chapters on worship in early Christianity and on the OT in the NT. Other topics include Jesus, apocalypticism, and the origins of Christianity; Jesus and the Son of Man; kingdom of God and kingdom of Christ; Paul's conversion theology; Christology and soteriology in Hellenistic churches before Paul; Paul and Greek philosophy; the church; the problem of baptizing children in early Christianity; the historicity of ethics in early Christianity; and the origins of the NT.

G. P. C. STREETE, *The Strange Woman. Power and Sex in the Bible* (Louisville, KY: Westminster John Knox, 1997, paper $19) x and 219 pp. Bibliography. Indexed. LCN: 97-23140. ISBN: 0-664-25622-8.

Streete, associate professor of religious studies at Rhodes College in Memphis, TN, and

author of *Her Image of Salvation. Female Saviors and Formative Christianity* (1992), explores how the category "adultery" attempts both to define and to confine women in the societies represented by the biblical texts, and how it also represents women's resistance to and transgression of such boundaries. After a nineteen-page introduction, she deals with the topic in the OT and NT under seven headings: adultery and other sex crimes; women on the boundary—sex and subversion; jealous husband and wayward wife—sexual crime and punishment; the whore and the Holy One—mirror images of wisdom; spirituality and sexuality in the body of Christ; sinners, adulteresses, whores, and brides—imagining women in the Gospels and Revelation; and confounding the wisdom of the wise.

W. THÜSING, *Die neutestamentlichen Theologien und Jesus Christus. Grundlegung einer Theologie des Neuen Testaments.* Band 2, *Programm einer Theologie des Neuen Testaments mit Perspektiven für eine Biblische Theologie* (Münster: Aschendorff, 1998, DM 78) 362 pp. Bibliography. Indexed. ISBN: 3-402-03409-3.

The first volume in this project was described in *NTA* 25, p. 316. This volume first sketches a program for a theology of the NT under the aspect of continuity with Jesus Christ, with particular attention to the proclamation of Jesus' resurrection/exaltation and recourse to Jesus in the framework of God's activity. Next it proposes perspectives for a biblical theology of the OT and the NT: its hermeneutical and theological basis, and the oneness of God and Jesus as the pivot. Then it reflects on the consequences of this program for post-NT theology, with special emphasis on the reception of the gospel of God (rooted in the OT) in the history of theology and current theology. Also included as a postscript to the first volume is an essay on what was new about Easter with regard to Jesus. A 24-page booklet provides the various indexes to the first volume. Thüsing has taught NT studies at Regensburg, Trier, and Münster.

A Vision for the Church. Studies in Early Christian Ecclesiology in Honour of J. P. M. Sweet, ed. M. Bockmuehl and M. B. Thompson (Edinburgh: T&T Clark, 1997, $44.95) xiv and 248 pp., frontispiece. Bibliographies. Indexed. ISBN: 0-567-08573-2.

The fifteen essays honoring Professor Sweet on his 70th birthday are by W. Horbury on Septuagintal and NT conceptions of the church; M. Goulder on Matthew's vision for the church; M. D. Hooker on Mark's vision for the church; D. Seccombe on Luke's vision for the church; C. M. Tuckett on Q and the "church"—the role of the Christian community within Judaism according to Q; J. C. O'Neill on John's Gospel as a vision for the church; S. S. Smalley on the Johannine community and the letters of John; A. Chester on the Pauline communities; Thompson on Rom 12:1-2 and Paul's vision for worship; Bockmuehl on the church in Hebrews; R. Bauckham on James, 1 Peter, Jude, and 2 Peter; G. K. Beale on the hearing formula and the visions of John in Revelation; C. Rowland on the lamb and the beast, the sheep and the goats—"the mystery of salvation" in Revelation; J. C. Paget on the vision of the church in the Apostolic Fathers; and J. M. G. Barclay on universalism and particularism—twin components of both Judaism and early Christianity. Also included are a photograph of the honoree, a foreword by C. F. D. Moule, and a select bibliography of Sweet's publications.

A. WÉNIN, *Pas seulement de pain . . . Violence et alliance dans la Bible. Essai,* Lectio Divina 171 (Paris: Cerf, 1998, paper 195 F) 303 pp. Bibliography. Indexed. ISBN: 2-204-05814-9.

This "essay" on violence and the covenant in the Bible first considers the theme of "forbidden foods" in Genesis 1–11: food and the image of God (Genesis 1), the tree and the serpent (Genesis 2–3), and a way through the violence (Genesis 4–9). Then it deals with the biblical figures related to the shepherd and the bread: shepherd and hunter (Jacob, Esau, and others), messiah and warrior (Moses, David, and others), and fawns and a lamb (from the Psalms to Jesus). Finally it treats the meal and history: the meal and liberation; the meal, testing, and the covenant; and the gift of the land (recognition, sharing, and fasting). While the OT remains the primary focus, attention is given to NT topics such as the Eucharist,

Jesus (shepherd, king, and lamb), and the new covenant. Wénin, the author of *L'Homme biblique. Anthropologie et éthique dans le Premier Testament* (1995), teaches biblical Greek, NT exegesis, and OT exegesis at Louvain and Brussels.

W. WINK, *The Powers That Be. Theology for a New Millennium* (New York—London: Doubleday, 1998, $21.95) xi and 224 pp. Bibliography. Indexed. LCN: 97-37325. ISBN: 0-385-48740-1.

The book is in large part a digest of *Engaging the Powers* [*NTA* 37, p. 299], with elements from *Naming the Powers* [*NTA* 29, p. 107] and *Unmasking the Powers* [*NTA* 30, p. 369]. After identifying the powers and examining the "domination system," it argues that Jesus' gospel is God's answer to that system of domination and shows how Jesus broke the endless spiral of violence by absorbing its impact in his own flesh and by showing us a new way of living in his teachings about nonviolence. Then it discusses the task of forgiving enemies and the liberating power of prayer. Wink, professor of biblical interpretation at Auburn Theological Seminary in New York City, contends that in a world sinking into ever deeper injustice and violence, Jesus offers an alternative to the domination system that cries out to be tried.

W. WINK, *When the Powers Fall. Reconciliation in the Healing of Nations* (Minneapolis, MN: Fortress, 1998, paper $12) vii and 88 pp. Bibliography. LCN: 97-46413. ISBN: 0-8006-3127-7.

In his effort to demonstrate the power, promise, and practicality of Jesus' ethic of nonviolence for today, Wink deals with the struggle against domination (the reign of God, Jesus against domination, economic equality, nonviolence), reconciliation (what reconciliation is, true and false forgiveness, reconciliation as process, true and false reconciliation), issues of reconciliation (truth and impunity, the place of apology), and the move toward democracy.

B. WITHERINGTON, *The Many Faces of the Christ. The Christologies of the New Testament and Beyond,* Companions to the New Testament (New York: Crossroad, 1998, paper $16.95) vii and 264 pp. Bibliography. Indexed. LCN: 97-37547. ISBN: 0-8245-1705-9.

After a nine-page introduction to principles and methodology, Witherington, professor of NT at Asbury Theological Seminary in Lexington, Kentucky, traces the earliest development of Christology according to the following outline: the question of great expectations (the story of early Jewish messianism), the Christology of Jesus, the worship of the Lord (pre-Pauline Christology), Christ crucified (Pauline Christology), seeing with one eye (the Synoptic Christologies), Lord and Savior (the Christology of Luke-Acts), the first and last word (the Christology of the Johannine corpus), and the Suffering Servant and his journey through the heavens (the Christologies of the general epistles). He concludes that there is a great deal of "high Christology" (including the predication of θεός of Christ) in the NT, that the evolutionary view of development is unsatisfactory and probably historically inaccurate, that the various NT Christologies do not all blend or dovetail nicely together, that some Christologies proved more serviceable than others, and that in many cases christological thinking goes back to Jesus or his earliest Jewish Christian followers.

THE WORLD OF THE NEW TESTAMENT

C. ARNOULD, *Les arcs romains de Jérusalem. Architecture, décor et urbanisme,* Novum Testamentum et Orbis Antiquus 35 (Fribourg: Editions Universitaires, 1997, 98 SFr; Göttingen: Vandenhoeck & Ruprecht) 319 pp. and 38 plates, 36 figs. Bibliography. Indexed. ISBN: 3-7278-1141-2 (EU), 3-525-53910-X (V&R).

The adaptation of a doctoral dissertation directed by E.-M. Laperrousaz and submitted in 1996 to the Ecole Pratique des Hautes Etudes, this volume investigates the two monumental archways of Roman period Jerusalem—*Ecce Homo* and the Roman archway underneath present-day Damascus Gate. For each archway it provides a history of the discovery and

research on it, a description of the archway, a discussion of its context, a comparative technical and stylistic analysis, and a treatment of date and function. It also considers the Jerusalem archways in their historical and urban contexts, with particular attention to Aelia Capitolina. The appendixes deal with (1) the monumental gates and archways of the Roman East, and (2) other monumental archways in Jerusalem. Arnould dates the *Ecce Homo* archway to the second half of the 2nd century A.D. and the archway underneath the Damascus Gate to the reign of Hadrian.

J. R. BARTLETT (ED.), *Archaeology and Biblical Interpretation* (London—New York: Routledge, 1997, cloth $60, paper $20.99) xv and 176 pp., 34 figs. Bibliographies. Indexed. LCN: 96-13808. ISBN: 0-415-14113-3 (cloth), -14114-1 (paper).

The seven papers in this volume are by Bartlett on what archaeology has to do with the Bible (or vice versa), W. G. Dever on archaeology and the emergence of early Israel, A. D. H. Mayes on Kuntillet 'Ajrud and the history of Israelite religion, Bartlett on the archaeology of Qumran, B. Lalor on the Temple Mount of Herod the Great at Jerusalem—recent excavations and literary sources, S. V. Freyne on archaeology and the historical Jesus, and C. Dauphin on the basilica of Dor in Israel—on the pilgrim's way to the Holy City of Jerusalem.

T. A. BERGREN, *Sixth Ezra. The Text and Origin* (New York—Oxford: Oxford University Press, 1998, $49.95) xiv and 282 pp. Bibliography. Indexed. LCN: 96-34718. ISBN: 0-19-511201-6.

Bergren, associate professor of religion at the University of Richmond in Virginia and author of *Fifth Ezra. The Text, Origin, and Early History* (1990), argues that *6 Ezra* (= *4 Ezra/2 Esdras* 15–16) is a Christian composition written in Greek, deriving from Asia Minor (probably) or Egypt, in the 2nd or 3rd century A.D. (probably between A.D. 262 and 313). He notes that *6 Ezra* claims to record the words of God speaking through an unnamed prophet, predicting worldwide eschatological catastrophes as a result of human wrongdoing, warning unrepentant "sinners" of their imminent destruction, and promising deliverance from the tribulations for those of God's "elect" who remain steadfast and keep God's commandments in the time of trial. After an introduction and summary of results, he discusses the evidence for the text of *6 Ezra,* reconstruction of the two recensions, the relationship between them, the vocabulary, the religious affiliation of the author, and the date. Six appendixes are included.

P. BORGEN, *Philo of Alexandria—An Exegete for his Time,* Supplements to Novum Testamentum 86 (Leiden—New York—Cologne: Brill, 1997, 180 gld. or $106) x and 332 pp. Bibliography. Indexed. LCN: 97-29997. ISBN: 90-04-10388-0.

After surveying recent research on Philo of Alexandria (mystic, philosopher, or exegete), this volume discusses Philo's world and his place in the history of Alexandrian Judaism. Next it considers the exegetical forms used by Philo: reviewing and rewriting biblical material, rewritten Bible, questions and answers, *On the Giants* and *On the Unchangeableness of God,* and Book 1 of *Allegorical Laws.* Then it deals with the following topics: *proclamatio graeca* as the hermeneutical key, tension and influence, the conflict, illegitimate and legitimate ascents, reaching out and coming in, humankind and God's people within a cosmic context, *philanthropia* and the laws of Moses, and a conditioned future hope. Borgen, professor and senior research fellow in the department of religious studies at the University of Trondheim in Norway, concludes that the framework for Philo's hermeneutical thinking was the view that the specific laws of the Jewish nation represent the cosmic law, that the God of the Jews is both Creator and Lawgiver, and that God exists "above and beyond" his creation.

G. W. BOWERSOCK, *Fiction as History. Nero to Julian,* Sather Classical Lectures 58 (Berkeley—Los Angeles—London: University of California Press, 1997, paper $15.95) xiv and 181 pp. Bibliography. Indexed. LCN: 93-49581. ISBN: 0-520-20881-1.

The paperback version of the work described in *NTA* 40, p. 374, this volume uses pagan

prose fiction produced in Greek and Latin during the early Christian era to investigate the complex relations between "historical" and "fictional" truth. It deals with truth in lying, other peoples and other places, the wounded savior, the reality of dreams, resurrection, and polytheism and scripture. Bowersock is professor of ancient history at the Institute for Advanced Study, Princeton, NJ.

A. K. BOWMAN, *Egypt after the Pharaohs, 332 B.C.–A.D. 642 from Alexander to the Arab Conquest* (Berkeley—Los Angeles: University of California Press, 1996, paper $16.95) 270 pp., frontispiece, 4 figs. Illustrated. Bibliography. Indexed. LCN: 86-11355. ISBN: 0-520-20531-6.

The second paperback reprinting of a work first published in 1986 [*NTA* 32, p. 127], this investigation of Egyptian history between 332 B.C. and A.D. 642 employs both literary and archaeological resources to examine the impact of the Greeks and Romans in Egypt against the background of the Egyptian tradition. It deals with the gift of the Nile; the ruling power; state and subject; poverty and prosperity; Greeks and Egyptians; gods, temples, and churches; and Alexandria as queen of the Mediterranean. There are four appendixes. Bowman is student of Christ Church, Oxford, and lecturer in ancient history at the University of Oxford.

A. J. BOYLE (ED.), *Roman Epic* (London—New York: Routledge, 1996, paper $24.99) xii and 336 pp. Bibliography. Indexed. LCN: 92-25458. ISBN: 0-415-14357-8.

After Boyle's introduction to the epic as the Roman song, this volume presents papers by S. M. Goldberg on Livius and Naevius (Saturnian epic); W. J. Dominik on Ennius' *Annales* (from Greece to Rome); D. Konstan on Catullus 64 (Neoteric epic); Boyle on Virgil's *Aeneid* as the canonic text; W. S. Anderson on Ovid's *Metamorphoses* (form changed); Lucan's *Pharsalia* (form empowered); J. P. Sullivan on elegy, epigram, and satire (form opposed); J. Henderson on Statius' *Thebaid* (form remade); M. A. Malamud and D. T. McGuire on Valerius' *Argonautica* (Flavian variant—myth); M. Wilson on Silius' *Punica* (Flavian variant—history); P. Connor on Claudian's *De raptu Proserpinae* (epic in mind); J. O. Ward on medieval epic; and P. Hardie on Renaissance epic. This is a paperback edition of a work first published in 1993.

M. BROSHI (ED.), *Dead Sea Scroll Research—Essene History and Beliefs—Excavations at Qumran and Its Vicinity* [Modern Hebrew], Qadmoniot 30/2 (Jerusalem: Israel Exploration Society—Israel Antiquities Authority, 1997, paper) 72 pp. Illustrated. Bibliographies.

After Broshi's one-page foreword, this volume presents four articles on Dead Sea scroll research: E. Tov on the publication of the Judean Desert scrolls, Broshi on radiocarbon dating of the Judean Desert scrolls and its implications, Tov on the biblical scrolls from the Judean Desert, and E. Qimron on the contribution of the Judean Desert scrolls to the study of Hebrew. Then there are six papers on Essene history and beliefs: H. Eshel on the history of the Qumran community and historical details in the Dead Sea scrolls, D. Flusser on the sect of the Essenes and its beliefs, J. Baumgarten on the religious law of the Qumran community, L. H. Schiffman on Temple Scroll after thirty years, S. Talmon on the calendar of the Qumran sect, and F. Schmidt on astrology and predestination at Qumran. Finally there are four papers on excavations at Qumran and its vicinity: J. Magness on the archaeology of Qumran, R. Reich on ritual baths at Qumran, H. Eshel and M. Broshi on the archaeological remains on the marl terrace around Qumran, and F. M. Cross and E. Eshel on a new ostracon from Qumran.

C. C. BROYLES AND C. A. EVANS (EDS.), *Writing and Reading the Scroll of Isaiah. Studies of an Interpretive Tradition,* Supplements to Vetus Testamentum 70/1-2 (2 vols.; Leiden—New York—Cologne: Brill, 1997, 260 gld. or $153 and 169 gld. or $99.50) xx and 474 pp., vii and 355 pp. Bibliography. Indexed. ISBN: 90-04-10936-6 (vol. 1), -11026-7 (vol. 2).

The first volume contains thirteen articles on the formation and leitmotifs of the book of Isaiah and eleven articles on oracles and passages in the book. It includes papers by

W. Brueggemann on planned people/planned book, R. F. Melugin on the book of Isaiah and the construction of meaning, J. Barton on ethics in the book of Isaiah, J. J. Schmitt on the city as woman in Isaiah 1–39, J. Blenkinsopp on the Servant and the servants in Isaiah and the formation of the book, O. H. Steck on author and/or redactor in Isaiah 56–66, J. T. Willis on Isa 2:2-5 and psalms of Zion, M. C. Lind on political implications of Isaiah 6, D. W. van Winkle on an inclusive authoritative text in exclusive communities, and M. A. Sweeney on prophetic exegesis in Isaiah 65–66. The twelve articles in the second volume concern aspects of the interpretation of the OT book of Isaiah in late antiquity: E. Ulrich on the contents of the Isaiah manuscripts from the Judean Desert (an index), P. W. Flint on the Isaiah scrolls from the Judean Desert, E. Tov on the text of Isaiah at Qumran, A. van der Kooij on Isaiah in the Septuagint, S. E. Porter and B. W. R. Pearson on Isaiah through Greek eyes—the Septuagint of Isaiah, B. Chilton on renderings of Isaiah in *Targum Jonathan,* A. Gelston on whether the Peshitta of Isaiah was of Christian origin, L. H. Feldman on Josephus' portrait of Isaiah, G. J. Brooke on Isaiah in the Pesharim and other Qumran texts, M. A. Knibb on Isaianic tradition in the Apocrypha and Pseudepigrapha, Evans on the function of Isaiah in the NT ("from Gospel to Gospel"), and G. G. Porton on Isaiah and the kings—the rabbis on the prophet Isaiah. The second volume includes a 55-page general bibliography of Isaiah studies.

G. Buschmann, *Das Martyrium des Polycarp,* Kommentar zu den Apostolischen Vätern 6 (Göttingen: Vandenhoeck & Ruprecht, 1998, DM 153) 452 pp., folding table. Bibliography. Indexed. ISBN: 3-525-51681-9.

In his 54-page introduction to *Martyrdom of Polycarp,* Buschmann, author of *Martyrium Polycarpi—Eine formkritische Studie* (1994), deals with the text, editions, synopsis and Eusebius (*Hist. eccl.* 4.15), authenticity and integrity, dating, structure, etc. Then he presents an exposition according to the following outline: epistolary introduction, the epistolary theme (1:1-2), the model of the noble martyrs of Christ (2–4), Polycarp's martyrdom in accord with the gospel (5–18), the epistolary conclusion (19–20), and appendixes (21–22). There are excursuses on *Martyrdom of Polycarp* and its epistolary form, μάρτυς as a technical term for blood-witness in the work, the trial dialogue and the form-critical question concerning the origin of the Acts of the Martyrs genre, and the tradition history of the prayer in chapter 14. A folding chart at the back of the book compares the topics and formal elements of *Martyrdom of Polycarp* with those of other ancient Jewish and Christian martyrdom texts.

T. Cahill, *The Gifts of the Jews. How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels,* Hinges of History (New York—London: Doubleday, 1998, $23.50) xii and 291 pp., fig., 2 maps. Bibliography. Indexed. LCN: 97-45139. ISBN: 0-385-48248-5.

In this second volume in a projected seven-volume series entitled "Hinges of History," Cahill, author of *How the Irish Saved Civilization* and former director of religious publishing at Doubleday, tells the story of Israel and its impact on western civilization in seven chapters: the temple in the moonlight (the primeval religious experience), the journey in the dark (the unaccountable innovation), Egypt (from slavery to freedom), Sinai (from death to life), Canaan (from tribe to nation), Babylon (from many to one), and from then till now (the Jews are still it). He concludes that the gifts of Israel to us include ethical monotheism, ideas of equality and personalism, and the processive worldview.

J. G. Campbell, *Dead Sea Scrolls. The Complete Story* (Berkeley, CA: Ulysses, 1998, paper $12.95) xvi and 220 pp., 8 plates, fig., 4 maps. Bibliography. Indexed. LCN: 97-37220. ISBN: 1-56975-092-0.

After describing what the Dead Sea scrolls are, Campbell, lecturer in Jewish studies at the University of Bristol and author of *The Use of Scripture in the Damascus Document 1-8, 19-20* (1995), deals with the following topics: the Dead Sea scrolls and the Bible, who wrote the Dead Sea scrolls, the Dead Sea scrolls and Judaism, Christianity reconsidered in

light of the Dead Sea scrolls, and controversy and conspiracy surrounding the Dead Sea scrolls. He concludes that the best way of explaining the ruins at Qumran and the manuscripts found in the surrounding caves is to connect both with the Essenes mentioned by Josephus and Philo.

J. H. CHARLESWORTH, *Authentic Apocrypha. False and Genuine Christian Apocrypha,* Dead Sea Scrolls & Christian Origins Library 2 (N. Richland Hills, TX: BIBAL, 1998, paper $8.95) xii and 82 pp. Illustrated. LCN: 97-53301. ISBN: 0-941037-63-0.

After discussing *Letter of Lentulus* as an "obvious fake," this volume considers the English editions of NT apocryphal works, summarizes research on the NT Apocrypha and Pseudepigrapha over the years, deals with some documents not considered NT Apocrypha or Pseudepigrapha, notes some introductions to the NT Apocrypha and Pseudepigrapha, and treats *Gospel of Peter* and the passion narrative. Charlesworth is professor of NT language and literature at Princeton Theological Seminary.

J. H. CHARLESWORTH (ED.), *The Dead Sea Scrolls. Hebrew, Aramaic, and Greek Texts with English Translations.* Vol. 4A, *Pseudepigraphic and Non-Masoretic Psalms and Prayers,* Princeton Theological Seminary Dead Sea Scrolls Project (Tübingen: Mohr Siebeck, 1997, DM 168; Louisville, KY: Westminster John Knox, $99) xxiii and 296 pp. Bibliographies. Indexed. LCN: 93-34036. ISBN: 3-16-146649-7 (MS), 0-664-22060-6 (WJK).

This volume presents introductions, transcriptions, translations, and notes for the following Qumran manuscripts: E. M. Schuller on Qumran pseudepigraphic psalms (4Q380 and 4Q381), P. W. Flint on a form of Psalm 89 (4Q236 = 4QPs89), Charlesworth and D. T. Olson on prayers for festivals (1Q34-1Q34^{bis}, 4Q507-509), Olson on "Words of the Lights" (4Q504-506 = 4QDibHam^{a-c}), J. A. Sanders (with Charlesworth and H. W. L. Rietz) on non-Masoretic psalms (4Q88 = 4QPs^{f}, 11Q5 = 11QPs^{a}, 11Q6 = 11QPs^{b}), Sanders on a liturgy for healing the stricken (11QPsAp^{a} = 11Q11), and Olson on daily prayers (4Q503 = 4QPrQuot). Flint has provided an appendix on Psalms scrolls from the Judean Desert. Earlier volumes in this project were described in *NTA* 39, p. 350 and 41, pp. 171-172.

J. H. CHARLESWORTH AND W. P. WEAVER (EDS.), *The Dead Sea Scrolls and Christian Faith. In Celebration of the Jubilee Year of the Discovery of Qumran Cave I,* Faith and Scholarship Colloquies (Harrisburg, PA: Trinity Press International, 1998, paper $12) xviii and 76 pp. Indexed. LCN: 98-9269. ISBN: 1-56338-232-6.

The four essays in this volume are by J. A. Fitzmyer on the Dead Sea scrolls and Christian origins (general methodological considerations), J. J. Collins on ideas of messianism in the Dead Sea scrolls, D. N. Freedman on prophecy in the Dead Sea scrolls, and Charlesworth on the Dead Sea scrolls and Christian faith. Charlesworth has provided a four-page preface.

E. G. CLARKE, *Targum Pseudo-Jonathan: Deuteronomy. Translated, with Notes,* The Aramaic Bible 5B (Collegeville, MN: Liturgical Press, 1998, $65) x and 122 pp. Bibliography. Indexed. LCN: 97-22398. ISBN: 0-8146-5863-6.

This volume on *Targum ps.-Jonathan* of Deuteronomy represents the last volume on the Pentateuch in the series [see *NTA* 40, p. 179]. After a three-page introduction, it provides a translation of the Aramaic text according to British Museum MS Add. 27031 that uses italic type to show where it differs from the Hebrew text. The notes below the translation deal with the relation of this targum to other texts, philological matters, parallels, and so forth. Until his retirement in 1972, Clarke (1927-97) was professor in the department of Near Eastern Studies at the University of Toronto. The volume was completed with the collaboration of S. Magder.

D. COHN-SHERBOK, *The Jewish Messiah* (Edinburgh: T&T Clark, 1997, paper $24.95) xx and 211 pp., 2 figs., table. Bibliography. Indexed. ISBN: 0-567-08586-4.

Cohn-Sherbok, professor of Judaism at the University of Wales in Lampeter, traces the

history of Jewish messianism in ten chapters: the biblical messiah, the messiah in the Apocrypha and Pseudepigrapha, the rabbinic view, Jesus the Messiah, early rabbinic expectations, speculation during the Middle Ages, messianism during the early modern period, the mystical messiah, messianic and anti-messianic Zionism, and beyond messianism. He concludes that today a messianic-centered conception of Judaism should be replaced by a human-centered model of Jewish existence that acknowledges that the belief system of the Jewish faith is ultimately a human construction, and offers a ten-point humanistic creed for post-messianic Judaism.

F. CONTRERAS MOLINA (ED.), *Apocalíptica y milenarismo,* Reseña Bíblica 7 (Pamplona: Verbo Divino, 1995, paper 700 Ptas or $8) 72 pp. Illustrated. Bibliography.

This fascicle contains articles by D. Muñoz León on millenarianism in the Revelation of John and in Jewish apocalypses of the late 1st century, Contreras Molina on Revelation as the Christian apocalypse, A. Rodríguez Carmona on apocalyptic and eschatology, M. Peinado Muñoz on apocalyptic in the OT, and G. Aranda Pérez on Jewish apocalyptic outside the Bible. Pertinent contemporary, didactic, and informational materials are also included.

A. DALBY AND S. GRAINGER, *The Classical Cookbook* (Los Angeles: J. Paul Getty Museum, 1996, $22.50) 144 pp. Illustrated. Bibliography. Indexed. LCN: 95-082386. ISBN: 0-89236-394-0. Distributed by Oxford University Press.

This volume gathers recipes from various Greek and Roman writings, and shows how they can be recreated in the modern kitchen. After a nineteen-page introduction to food and drink in ancient Greece and Rome, it presents the recipes in eight chapters: the homecoming of Odysseus, the banquet of Philoxenus, the markets of the Mediterranean, a wedding feast in Macedon, Cato's farm, the wealth of empire, on Hadrian's wall, and supper at the baths. There are recipes for olive relish, Toronaean shark or tuna, chicken stuffed with olives, roast kid or lamb, pancakes with honey and sesame seeds, porridge, honey-glazed shrimps, tuna steak, cabbage the Athenian way, and so forth. Dalby is the author of *Siren Feasts* (1995), and Grainger is a professional chef with a degree in ancient history.

K. R. DIXON AND P. SOUTHERN, *The Roman Cavalry. From the First to the Third Century AD* (London—New York: Routledge, 1997, paper $24.99) 256 pp., 16 plates, 84 figs. Bibliography. Indexed. ISBN: 0-415-17039-7.

The paperback edition of a work first published in 1992, this volume describes the origins of the mounted units of the Roman army and traces their development from temporary allied troops to the regular *alae* and cohorts. The fourteen chapters in the survey concern sources; origins, unit strength, organization, and titulature; equipment and unit armament styles; recruitment; conditions of service; training; the *hippika gymnasia;* the employment of cavalry in peacetime and wartime; military records and the supply of horses; Roman cavalry mounts; stables and grooming; water and food supply; welfare; and baggage animals. A four-page glossary is included. Dixon and Southern are co-authors of *The Late Roman Army* (1996).

G. D'ONOFRIO (ED.), *History of Theology.* Vol. 3, *The Renaissance,* trans. M. J. O'Connell (Collegeville, MN: Liturgical Press, 1998, $99.95) x and 649 pp., table. Bibliographies. Indexed. LCN: 96-42160. ISBN: 0-8146-5917-9.

The volume devoted to the patristic period in this history of theology was described in *NTA* 41, pp. 572-573. This volume, whose Italian original bore the subtitle *Età della Rinascita* (1995), deals with the theology of Italian Humanism in the early 15th century (by C. Vasoli); Italian scholasticism and ecclesiastical culture in the 15th century—continuity and innovation (Vasoli); the theology of Nicholas of Cusa (G. Federici Vescovini); the mature stage of humanist theology in Italy (Vasoli); theology in 15th-century Spain (I. Vázquez Janeiro); scholastic and humanist culture in France in the 15th and 16th centuries (A. Morisi); traditionalism, humanism, and mystical experience in northern Europe and in the Germanic areas in the 15th and 16th centuries (Morisi); and the crisis of late Humanism

and expectations of reform in Italy at the end of the 15th and the beginning of the 16th centuries (Vasoli). The editor has provided a sixteen-page introduction as well chronological tables (historical context, ecclesiastical events, doctrinal and cultural aspects) from A.D. 1365 to 1560 on pp. 459-593.

A. DRINT (ED.), *The Mount Sinai Arabic Version of IV Ezra,* Corpus Scriptorum Christianorum Orientalium 563, Scriptores Arabici 48 (Leuven: Peeters, 1997, paper 1600 BFr) xxvii and 77 pp., 6 plates. Bibliography. ISBN: 90-6831-839-X.

The main part of this volume presents a diplomatic edition based on the Syro-Arabic version of *4 Ezra* as found in the unique manuscript Mount Sinai Arabic Codex 589. This edition formed part of a doctoral dissertation directed by H. J. W. Drijvers and defended at the State University of Groningen in 1995. After a description of the manuscript (book block, script, binding, history, contents), the introduction discusses its orthography and scribal mistakes, and provides other information, photographs, and bibliography. The appendix presents an edition of the Arabic text of *4 Ezra* 14:38-50 as it appears in MS Berol. Sprenger. 30 (Ahlwardt 9434).

D. R. EDWARDS AND C. T. MCCOLLOUGH (EDS.), *Archaeology and the Galilee. Texts and Contexts in the Graeco-Roman and Byzantine Periods,* South Florida Studies in the History of Judaism 143 (Atlanta: Scholars Press, 1997, $94.95) vii and 187 pp., 9 figs., 23 photos, 3 plans, 14 tables. Bibliography. Indexed. LCN: 97-27123. ISBN: 0-7885-0333-2.

After a six-page introduction by the editors to archaeology and the Galilee, this volume presents papers by M. Sawicki on spatial management of gender and labor in Greco-Roman Galilee, D. E. Groh on the clash between literary and archaeological models of provincial Palestine, J. F. Strange on 1st-century Galilee from archaeology and from the texts, S. Freyne on town and country once more—the case of Roman Galilee, E. M. Meyers on Jesus and his Galilean context, J. A. Overman on Jesus of Galilee and the historical peasant, J. Neusner on German scholarship on rabbinic Judaism—the Goldberg-Schäfer school, L. A. Roussin on the zodiac in synagogue decoration, M. Aviam on a 2nd-1st century B.C. fortress and siege complex in eastern Upper Galilee, A. Fradkin on long-distance trade in the Lower Galilee—new evidence from Sepphoris, Z. Weiss and E. Netzer on architectural development of Sepphoris during the Roman and Byzantine periods, H. Eshel on *miqwaôt* at Sepphoris, McCollough and Edwards on transformations of space—the Roman road at Sepphoris, McCollough and B. Glazier-McDonald on magic and medicine in Byzantine Galilee—a bronze amulet from Sepphoris, and T. R. W. Longstaff and T. C. Hussey on palynology and cultural process—an exercise in the new archaeology.

Frankfurter Judaistische Beiträge, Heft 24, ed. M. Schlüter (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 1997, paper) iii and 180 pp. ISSN: 0342-0078.

Of the six articles in this fascicle [see *NTA* 41, p. 396], the two most pertinent to the NT world are by C. Hezser on *Joseph and Aseneth* in the context of ancient Greek erotic novels, and H.-J. Becker on the Yerushalmi citations in Seder Zeraʿim in the Mishnah commentary by Shimson of Sens. The other contributions are by Becker, M. Morgenstern, Schlüter, and H. Kozińska-Witt.

P. M. FRASER, *Cities of Alexander the Great* (Oxford: Oxford University Press, Clarendon Press, 1996, $72) xi and 263 pp., 2 figs., 2 maps, table. Indexed. LCN: 95-19063. ISBN: 0-19-815006-7.

Fraser, emeritus fellow of All Souls College, Oxford, and author of *Ptolemaic Alexandria* (1984), seeks to collect and analyze the traditions relating to the foundation of cities by Alexander the Great, and to determine what cities he founded, how many of those attributed to him are historical, and in what sense. Thus he deals with the Alexandrian lists, the Iranian tradition, the eastern campaigns, the geographers, identifications, and assessment of Alexander's foundations. The three appendixes concern the principal texts, the *Alexander Romance,* and the Chinese pilgrims. Also included is a table of Alexander foundations.

Fraser concludes that the number of cities commonly claimed to have been founded by Alexander needs to be reduced considerably, and that Alexander was the actual founder only of Alexandria in Egypt, Alexandria in Aria, Alexandria Eschate, Alexandria in Susiana, Alexandria-Bucephala, and Alexandria among the Oreitai (Rambakia).

F. García Martínez and E. J. C. Tigchelaar (eds.), *The Dead Sea Scrolls Study Edition.* Vol. 1, *1Q1–4Q273* (Leiden—New York—Cologne: Brill, 1997, 186 gld. or $109.50) xxi and 627 pp. Bibliographies. ISBN: 90-04-10813-0.

The first volume in a project offering fresh transcriptions and translations of all the relevant nonbiblical texts found at Qumran covers the manuscripts discovered in Caves 1, 2, 3, and 4 (through 4Q273). Also included are the remains of the medieval copies of *Damascus Document* and *Aramaic Levi Document* found in the Cairo Geniza, as well as the copy of *Songs of the Sabbath Sacrifice* recovered at Masada. Each entry contains a heading that gives essential information (inventory number and title, *editio princeps* or preliminary edition, photograph numbers, place, other copies, bibliography). The work is primarily intended for classroom use and for the benefit of specialists from other disciplines. García Martínez is professor at the University of Groningen and head of the Qumran Institute there, and Tigchelaar is a fellow at the Qumran Institute at Groningen.

R. Goldenberg, *The Nations That Know Thee Not. Ancient Jewish Attitudes towards Other Religions,* Biblical Seminar 52 (Sheffield, UK: Sheffield Academic Press, 1997, paper £12.95 or $19.95) xi and 214 pp. Bibliography. Indexed. ISBN: 1-85075-842-5.

With reference to OT, early Jewish, and talmudic writings, Goldenberg, associate professor of Jewish studies at the State University of New York in Stony Brook, traces the ambivalent attitude toward foreign religions as it developed throughout the history of Judaism in antiquity, and asks why Jewish outlooks on Gentile religions varied so much over time. After an eight-page introduction, he treats the topic under the following headings: Israel, the nations, and the gods; transition and experiment; Judaism at war (two chapters); Judaism at peace; and the rabbinic accommodation. He concludes that since neither Jewish monotheism nor Jewish universalism necessarily entailed that the one true God could only be reached through Israel's covenant with him, a wide range of attitudes developed on Gentile religions that reflected the wide variety of situations in which ancient Jews found themselves living.

M. Goodman with J. Sherwood, *The Roman World 44 BC-AD 180,* Routledge History of the Ancient World (London—New York: Routledge, 1997, cloth $75, paper $24.99) xxiii and 380 pp., 22 figs., 18 photos. Indexed. ISBN: 0-415-04969-5 (cloth), -04970-9 (paper).

After an introduction to sources and problems, and to the Roman world in 50 B.C., this survey of Roman history from the death of Julius Caesar to Marcus Aurelius deals with elite politics: the political language of Rome, Caesar to Augustus (50 B.C.-A.D. 14), Julio-Claudians (A.D. 14-68), civil war and Flavians (A.D. 68-96), and Nerva to Marcus Aurelius (A.D. 96-180). Next it treats the state: military autocracy, the operation of the state in Rome, the operation of the state in the provinces, the army in society, the image of the emperor, the extent of political unity, the extent of economic unity, and the extent of cultural unity. Then it discusses society: reactions to imperial rule, social organization in Rome, culture and life in Rome, Italy and Sicily, the Iberian Peninsula and the islands of the western Mediterranean, France and Britain, the Rhineland and the Balkans, Greece and the Aegean Coast, central and eastern Turkey, the northern Levant and Mesopotamia, the southern Levant, Egypt, and North Africa. Finally it considers humans and gods: paganism, Judaism, and Christianity. Goodman, fellow of Wolfson College, Oxford, is the author of *The Ruling Class of Judaea* (1987) and *State and Society in Roman Galilee* (1983).

D. F. Graf, *Rome and the Arabian Frontier: from the Nabataeans to the Saracens,* Variorum Collected Studies 594 (Aldershot, UK—Brookfield, VT: Ashgate—Variorum, 1998,

$93.95) xvi and 339 pp. Illustrated. Bibliographies. Indexed. LCN: 97-39919. ISBN: 0-86078-658-7.

The ten essays in this collection deal with the origin of the Nabateans (1990), the Nabateans and the Decapolis (1986), the Syrian Hauran (1992), Hellenization and the Decapolis (1994), the Nabatean army and the *cohortes Ulpiae Petraeorum* (1994), the *via nova Traiana* in Arabia Petraea (1995), the "god" of Humayma (1992), Qura 'Arabiyya and Provincia Arabia (1988), the Saracens and the defense of the Arabian frontier (1978), and Rome and the Saracens—reassessing the nomadic menace (1989). Graf, who teaches at the University of Miami, has provided a nine-page introduction.

B. GROSSFELD (ED.), *A Bilingual Concordance to the Targum of the Prophets.* Vol. 6, *Kings (I) ʾ–z;* vol. 7, *Kings (II) ḥ–s;* vol. 8, *Kings (III) ʿ–t* (Leiden—New York—Cologne: Brill, 1997, 201.50 gld. or $118.50 each) vi and 338 pp., iv and 375 pp., iv and 373 pp. Indexed. ISBN: 90-04-10284-1 (set).

Following the basic format adopted in the volume on Joshua edited by J. C. de Moor [*NTA* 40, p. 552], these three volumes provide for every word in *Targum Jonathan* of 1 and 2 Kings the Aramaic text in context (according to A. Sperber's edition, with some corrections) along with the corresponding Hebrew text in context (according to *Biblia Hebraica Stuttgartensia*). Under the lemmata the quotations are ordered according to the alphabetical order of context forms. Every lemma has been provided with some statistics. At the end of volume 3 (pp. 322-373) there is a Hebrew-Aramaic index that facilitates entry from the side of the Hebrew text. In his preface to volume 1, Grossfeld highlights the significance of the textual variants (since many have no rabbinic parallels and constitute original haggada in themselves), and notes how significant a textual witness *Targum Jonathan* is to the Masoretic text and to other ancient versions of the Bible.

E. S. GRUEN, *Studies in Greek Culture and Roman Policy* (Berkeley—Los Angeles—London: University of California Press, 1996, paper $14.95) x and 209 pp. Bibliography. Indexed. ISBN: 0-520-20483-2.

The paperback edition of a work published in 1990 by Brill of Leiden, this volume explores the impact of Greek learning, literature, and religion on central aspects of Roman life in the middle republic. Its five chapters deal with the advent of the Magna Mater; the Bacchanalian affair; poetry and politics—the beginnings of Latin literature; Plautus and the public stage; and philosophy, rhetoric, and Roman anxieties. Gruen, professor of history at the University of California at Berkeley, is the author of *The Hellenistic World and the Coming of Rome* (1984) and *The Last Generation of the Roman Republic* (1995).

R. GRYSON AND C. GABRIEL, *Commentaires de Jerome sur le prophète Isaïe. Introduction. Livres XII–XV,* Vetus Latina. Aus der Geschichte der lateinischen Bibel 35 (Freiburg: Herder, 1998, paper) iv and 348 pp. ISBN: 3-451-21949-2.

The fourth and next-to-last volume in this edition of Jerome's commentary on the book of Isaiah covers Isa 40:27–57:2. Since Book XI marks a major rupture in the textual tradition, Gryson provides descriptions of the manuscripts for Books XII to XV as well as a general discussion of the textual tradition. The main part of the volume presents the Latin text with a text-critical apparatus and references to biblical and related texts below. The text was established by Gryson and Gabriel, with the collaboration of H. Bourgois and V. Leclercq. Gryson has also served as the editor of Beuron edition of the *Vetus Latina* text of Isaiah [see *NTA* 42, pp. 418-419].

J. B. HENDERSON, *The Construction of Orthodoxy and Heresy. Neo-Confucian, Islamic, Jewish, and Early Christian Patterns* (Albany, NY: State University of New York Press, 1998, cloth $68.50, paper $22.95) vii and 265 pp. Bibliography. Indexed. LCN: 97-26847. ISBN: 0-7914-3759-0 (cloth), -3760-4 (paper).

Henderson, professor in the department of history at Louisiana State University, explores

the ideas of heresy and orthodoxy in a group of major religious traditions including Neo-Confuciansim, Sunni Islam, rabbinic Judaism, and early Christianity. After a preliminary overview of heresy and heresiography, he deals with the making of orthodoxies, the construction of orthodoxy, the construction of heresy, and the providentiality of heresy. He shows how authorities in these traditions used common strategies to distinguish orthodox truth from heretical error, how orthodoxy depends on heresy in constructing itself, and how the traditions that illustrate the general pattern are also distinctive.

C. HEZSER, *The Social Structure of the Rabbinic Movement in Roman Palestine,* Texte und Studien zum Antiken Judentum 66 (Tübingen: Mohr Siebeck, 1997, DM 228) x and 557 pp. Bibliography. Indexed. ISBN: 3-16-146797-3.

The slightly revised version of a *Habilitationsarbeit* submitted in the field of Jewish studies at the Free University of Berlin, this volume argues that the early rabbinic movement in Roman Palestine was a loose and informal network of relationships best described as a personal alliance system. After reviewing research on the topic and discussing methodological problems, it deals with the question of who was a rabbi: origins of the rabbinic movement, recruitment to rabbinic circles, recognition as a rabbi, expulsion from rabbinic circles, and the boundaries of the rabbinic movement. Then it treats relationships among rabbis: geographical distribution, whether the rabbinic movement was institutionalized, an information network, conflicts and agreements, status differences, alliances and subgroups, and the rabbinic network as a personal alliance system. Finally it considers the rabbis and other Jews: rabbis and students, rabbis and community, rabbis and the patriarch, the basis and means of rabbis' authority, and rabbis' competitors. Hezser is the author of *Lohnmetaphorik und Arbeitswelt in Mt. 20,1-16* (1990) and *Form, Function, and Historical Significance of the Rabbinic Story in Yerushalmi Neziqin* (1993).

Y. HIRSCHFELD (ED.), *The Roman Baths of Hammat Gader. Final Report* (Jerusalem: Israel Exploration Society, 1997, $90) xv and 488 pp. and 8 plates, 580 illustrations. Bibliographies. Indexed. ISBN: 965-221-035-8.

This volume presents the final report on the excavations of the Roman baths at Hammat Gader directed by Y. Hirschfeld and G. Solar between 1979 and 1983. After an introduction to the geographical-historical background of Hammat Gader and its baths as well as the chronology of the site, it considers various aspects of the architecture: Solar on building methods and materials, and Y. Hirschfeld on water supply systems, on the architectural remains, and on the reconstruction of the baths complex and its functions. Then there are thirteen chapters on various aspects of the excavations: H. Hirschfeld on the columned portal; L. Di Segni on the Greek inscriptions; N. Amitai-Preiss on Arabic inscriptions, graffiti, and games; R. Barkay on Roman and Byzantine coins; Amitai-Preiss and A. Berman on Muslim coins; T. C. Uzzielli on the oil lamps; R. Ben-Arieh on the Roman, Byzantine, and Umayyad pottery; A. J. Boas on late ceramic typology; E. Cohen on Roman, Byzantine, and Umayyad glass; A. Lester on Islamic glass finds; Uzzielli on marble decorations, wall mosaics, and small finds; Ben-Arieh on the marble statues; and E. Dvorjetski on medicinal hot springs in the Greco-Roman world. Also included are a four-page summary by Y. Hirschfeld (who describes the Hammat Gader baths as among the most magnificent ever built in the Roman empire), and an appendix by N. Porat on the building stones.

J. W. HUMPHREY, J. P. OLESON, AND A. N. SHERWOOD, *Greek and Roman Technology: A Sourcebook. Annotated Translations of Greek and Latin Texts and Documents* (London—New York: Routledge, 1998, cloth $95, paper $39.99) xxiv and 623 pp., 19 figs. Bibliographies. Indexed. ISBN: 0-415-06136-9 (cloth), -06137-7 (paper).

This anthology of translations (with introductions) draws from 150 ancient writers and from various literary genres to provide a history and analysis of the origins and development of technology in the Greco-Roman world. After a ten-page introduction, it presents the material under thirteen headings: the rise of humans and human technology; sources of energy and basic mechanical devices; agriculture; food processing; mining and quarrying;

metallurgy; construction engineering; hydraulic engineering; household crafts and workshop production; transport and trade; record-keeping; military technology; and attitudes toward labor, innovation, and technology. Illustrations and bibliographies accompany the texts. The authors teach at various universities in Canada: Humphrey at the University of Calgary, Oleson at the University of Victoria, and Sherwood at Concordia University and McGill University.

T. ILAN, *Mine and Yours are Hers. Retrieving Women's History from Rabbinic Literature,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 41 (Leiden—New York—Cologne: Brill, 1997, 180 gld. or $106) xiii and 346 pp., table. Bibliography. Indexed. LCN: 97-29996. ISBN: 90-04-10860-2.

The sequel to *Jewish Women in Greco-Roman Palestine* (1995), this volume attempts to open up the corpus of rabbinic literature for the feminist scholar, primarily the historian. After a 48-page introduction to methodology and previous research, it deals with establishing the correct text and the problem of censorship, and with sources (Tannaitic versus Amoraic) and traditions (Palestinian versus Babylonian). Next it considers universal criteria: rabbinic literature and external sources, and methods of historical deduction from halakic texts. Then it focuses on specific criteria for women: women's history and female language in halakic literature, extracting women's history from haggadah, and women's names as an attestation to their historicity. The appendixes deal with (1) the Matrona and Rabbi Yose corpus and (2) nonbiblical named women in rabbinic literature.

B. INWOOD AND L. P. GERSON (EDS.), *Hellenistic Philosophy. Introductory Readings* (2nd ed.; Indianapolis, IN: Hackett, 1997, cloth $37.95, paper $12.95) xxi and 439 pp. Indexed. LCN: 97-26796. ISBN: 0-87220-379-4 (cloth), -378-6 (paper).

This revised and expanded version of a work first published in 1988 provides the opportunity to include a more generous selection of texts (almost a hundred additional pages). The texts (with brief introductions and some notes) appear under three major headings: Epicureanism (the ancient biography of Epicurus, the extant letters, ancient collections of maxims, etc.), Stoicism (lives of the Stoics, philosophy, logic and theory of knowledge, physics, fate, ethics), and Skepticism (academic Skepticism, Pyrrhonian Skepticism, later Pyrrhonism). Also included are a glossary and a list of philosophers and philosophical sources. Inwood is professor of classics, and Gerson is professor of philosophy at the University of Toronto.

B. ISAAC, *The Near East under Roman Rule. Selected Papers,* Mnemosyne: Bibliotheca Classica Batava, Supplementum 177 (Leiden—New York—Cologne: Brill, 1998, 260 gld. or $153) xix and 481 pp., 11 plates, 5 figs., map. Bibliographies. Indexed. ISBN: 90-04-10736-3.

This collection of twenty-seven essays (some written in collaboration with other scholars) is divided into five categories: Hellenistic and Herodian Palestine (two), Judea under Roman rule (seventeen), Arabia and Syria (three), the Roman army in general (four), and the late Roman army (one). Most articles contain a postscript that takes account of recent developments in research. The topics include a donation for Herod's Temple in Jerusalem [§ 28-1160], Vespasian's titulature in A.D. 69 (1984), milestones in Judea from Vespasian to Constantine [§ 22-940], Roman colonies in Judea—the foundation of Aelia Capitolina (1980-81), Judea after A.D. 70 [§ 28-1197], bandits in Judea and Arabia (1984), the Babatha archive [§ 37-1554r], Cassius Dio on the Bar Kokhba revolt (1983-84), ethnic groups in Judea under Roman rule (1995), tax collection in Roman Arabia [§ 40-1177], the meaning of *limes* and *limitanei* in ancient sources (1988), hierarchy and command structure in the Roman army (1995), and the army in the late Roman East (1995). Isaac, professor of ancient history at Tel Aviv University, is the author of *The Limits of Empire. The Roman Army in the East* (2nd ed., 1992).

Jahrbuch für Antike und Christentum 40 • 1997 (Münster: Aschendorff, 1997, DM 100) 251 pp. and 2 plates, 12 figs., folding plan. ISBN: 3-402-08131-8.

This fascicle [see *NTA* 42, p. 194] consists of eleven major articles, sixteen reviews, and two reports. In addition to articles by E. Dassmann on the origin and development of the *Reallexikon für Antike und Christentum* and of the Franz Joseph Dölger-Institut in Bonn, and by N. M. Borengässer on the correspondence between T. Klauser and J. H. Waszink from 1946 to 1951, there are essays by M. Frede on the concept of the individual according to the Church Fathers, G. Schöllgen on B. Steimer's theses about early church order, K. Alt on Hippolytus as referent of Platonic teaching, K. Rosen on *Passio Sanctae Crispinae,* Rosen on the emperor Julian on the way from Christianity to heathenism, V. H. Drecoll on what illness Basil suffered, M. Kertsch on Isidor of Pelusion in the so-called *Catena Andreae* (Clavis PG C 176) to Jude 12-13, U. Eigler on Horace and Sidonius Apollinaris—two journeys and Rome, and S. Ristow on an early Christian episcopal church under the Köln Cathedral.

Z. J. Kapera (ed.), *Mogilany 1995. Papers on the Dead Sea Scrolls offered in memory of Aleksy Klawek,* Qumranica Mogilanensia 15 (Krakow: Enigma, 1998, $42) 256 pp., frontispiece, 24 figs. Bibliographies. Indexed. ISBN: 83-86110-29-5.

Six papers in this volume deal with the archaeology of Khirbet Qumran: Kapera on archaeological interpretations of the Qumran settlement; B. W. W. Dombrowski on N. Golb's hypothesis; J. Magness on the chronology of Qumran, Ein Feshkha, and Ein el-Ghuweir; Kapera on recent research on the Qumran cemetery; R. Donceel on terracotta lamps from Qumran; and J. Ciecieląg on coins from the so-called Essene settlements on the Dead Sea shore. Eight papers on "Qumranica varia" are by J. Chmiel on what hermeneutic is useful for interpreting the texts from the Judean Desert; S. Cinal on the angel-priest in 4Q400-407 and the *'Utria* in the Mandaean *Dīwān Nahrawātā;* M. Conley on understanding the intent of 1QS; K.-W. Niebuhr on 4Q521 2 ii as an eschatological psalm; S. Segert on Hebrew Essenes and Aramaic Christians; F. Sen on Qumran and Nag Hammadi; Sen on selected bibliography on Qumran, gnosis, Judaism, and the NT; and Sen on addenda to the Spanish bibliography on the Dead Sea scrolls, 1989-1997. Dedicated to the memory of Klawek (1890-1969), the volume contains a photograph of him, a personal appreciation by Kapera, and a list of his publications in languages besides Polish.

P. H. Kelley, D. S. Mynatt, and T. G. Crawford, *The Masorah of* Biblia Hebraica Stuttgartensia. *Introduction and Annotated Commentary* (Grand Rapids—Cambridge, UK: Eerdmans, 1998, paper $26) xiv and 241 pp. Bibliography. Indexed. LCN: 97-42457. ISBN: 0-8028-4363-8.

This volume aims to help students to understand the significance of the study of the Masorah (the notes printed in the margins of Hebrew Bibles), to acquaint them with the tools necessary for such a study, and to demonstrate the use of these tools in deciphering a wide range of Masoretic notes taken from the Hebrew Bible. After an introduction to the Masorah (its nature, why study it, basic tools and skills), it traces the history of the Masorah: differing traditions, the Masorah in talmudic literature, the beginning of the Masoretic period, individual Masoretes, and so forth. Next it deals with the proto-Masoretic text: orthographic irregularities, and irregularities mentioned in oral tradition. Finally it treats the process of working with Masoretic notes: parva notes, magna notes, important items in the apparatus, the extent of G. E. Weil's revision of the Masorah in *Biblia Hebraica Stuttgartensia,* and analysis of notes (on Gen 19:1; 19:2; 27:14; 5:16; etc.). Also included is a 125-page glossary of Masoretic terms. Kelley (1924-97) was professor emeritus of OT at Southern Baptist Theological Seminary in Louisville. Mynatt is assistant professor of religion at Anderson College in South Carolina, and Crawford is associate professor of Bible and Hebrew at Bluefield College in Virginia.

D. KONSTAN ET AL., *Philodemus. On Frank Criticism. Introduction, Translation, and Notes,* SBL Texts and Translations 43, Graeco-Roman Series 13 (Atlanta: Scholars Press, 1998, $34.95) xi and 191 pp. Bibliography. Indexed. LCN: 97-52602. ISBN: 0-7885-0434-7.

Philodemus' treatise *On Frank Criticism* (Περὶ παρρησίας) deals with techniques of pedagogy and moral improvement within the Epicurean philosophical community. This volume presents a new translation based on the Greek text established by A. Olivieri (1914). The 24-page introduction treats Philodemus' life and work, the idea of frankness in its cultural context, the nature of παρρησία in Philodemus' work, the form and structure of the work, the content and major themes, and use of medical imagery. The Greek text and the translation are presented on facing pages with notes below. The project was carried out by the SBL's Hellenistic Moral Philosophy and Early Christianity Group. The team of translators consisted of Konstan, D. Clay, C. E. Glad, J. C. Thom, and J. Ware.

M. KOORTBOJIAN, *Myth, Meaning, and Memory on Roman Sarcophagi* (Berkeley—Los Angeles—London: University of California Press, 1995, $45) xx and 172 pp., 73 figs. Bibliography. Indexed. LCN: 94-36581. ISBN: 0-520-08518-3.

The revision of a doctoral dissertation submitted in 1991 to the department of art history and archaeology at Columbia University in New York, this investigation of the character and structure of mythological narratives as they appear on Roman sarcophagi focuses on the meaning of these monuments and in particular on the significance of their visualization of narrative. After an eighteen-page introduction, it deals with the following topics: the myths; Adonis' tale; Adonis *redivivus;* Endymion's tale; Endymion's fate; to sleep, perchance to dream; myth, image, and memory; and the recognition of correspondences. Koortbojian, assistant professor in the department of fine arts at the University of Toronto, concludes that all the variations in the way the ancient tales were represented on the mythological sarcophagi demonstrate the sophistication that lent continual life to the mythological tradition.

U. H. J. KÖRTNER AND M. LEUTZSCH (EDS.), *Schriften des Urchristentums.* Teil 3, *Papiasfragmente. Hirt des Hermas. Eingeleitet, herausgegeben, übertragen und erläutert* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1998, DM 148) viii and 510 pp. Bibliographies. Indexed. ISBN: 3-534-14068-0.

In the first part of this volume (pp. 1-103), Körtner presents an introduction to the fragments of Papias' writings (attestation and transmission; main problems of research; author and date of composition; content, structure, and genre; oral and written sources; theology; place in early Christian history; place in the history of the canon), the Greek and Latin texts (with textual notes below) and translations on facing pages, and notes to the introduction and to the translation. Then on pp. 105-497, Leutzsch provides an introduction to *Shepherd of Hermas* (transmission and attestation; reception; content and structure; form and literary character, intention, and addressees; integrity; author; place and date of composition; community relations; theological foundations), the Greek and Latin texts (with a critical apparatus) and translations, and notes to the introduction and to the various parts of the work.

H. LAUSBERG, *Handbook of Literary Rhetoric. A Foundation for Literary Study,* ed. D. E. Orton and R. D. Anderson, trans. M. T. Bliss, A. Jansen, and D. E. Orton (Leiden—Boston—Cologne: Brill, 1998, 408.50 gld. or $240.50) xxxi and 921 pp. Bibliography. Indexed. LCN: 97-51646. ISBN: 90-04-10705-3.

The English version of *Handbuch der literarischen Rhetorik. Eine Grundlegung der Literaturwissenschaft* (1960; 2nd ed., 1973), this handbook of rhetoric aims to smooth the beginner's way to a phenomenologically and historically meaningful study of the literary art and to aid philologists engaged in the practice of interpreting texts. After preliminary remarks, it deals with the definition and place of rhetoric, and considers the organization and description of rhetoric. It takes up such topics as the three Aristotelian *genera* (*iudiciale, deliberativum, demonstrativum*), the parts of a speech (*exordium, narratio, argumentatio,* etc.), and figures of speech. Also included are a section on poetics (mimetic media,

objects of mimesis, kinds of mimesis) and a 325-page index of terms (Latin, Greek, French). Lausberg (1912-92) was professor of Romance languages and literatures first at the University of Münster and then at the Pädagogische Hochschule in Paderborn. In a three-page foreword to the English edition, G. A. Kennedy praises the author's sound judgment and the work for its wide historical span, clear organization, and extensive indexes.

M. J. W. Leith, *Wadi Daliyeh.* Vol. 1, *The Wadi Daliyeh Seal Impressions,* Discoveries in the Judaean Desert 24 (Oxford: Oxford University Press, Clarendon Press, 1997, $120) xxii and 249 pp., 24 plates. Indexed. ISBN: 0-19-826935-8.

The Wadi Daliyeh bullae are the clay sealings originally affixed to legal documents of the 4th century B.C. written on papyrus. This volume provides a catalogue and analysis of the legible sealings (*bullae* or "seal impressions") and two gold seal rings that were purchased from the Taʿamireh Bedouin in 1962 and 1963. After a 33-page general introduction, it presents the material under the following headings: nude youths and warriors (Hermes and unidentified youths and warriors, Perseus in the Persian empire, Heracles figures in Greek style), mature male figures, Dionysian subjects, other complex subjects, other male and female figures, single animals, flanking horses and griffins, Persian hero, and flanking sphinxes. The first of three volumes presenting the written material and artifacts from Wadi Daliyeh, this work is based on a doctoral dissertation directed by F. M. Cross and accepted in 1990 by Harvard University. Leith is assistant professor of religious studies at Stonehill College in Massachusetts.

R. M. Lesses, *Ritual Practices to Gain Power. Angels, Incantations, and Revelation in Early Jewish Mysticism,* Harvard Theological Studies 44 (Harrisburg, PA: Trinity Press International, 1998, paper $22) xvii and 429 pp. Bibliography. Indexed. LCN: 97-45492. ISBN: 1-56338-219-9.

The slightly revised version of a doctoral dissertation directed by B. Brooten and accepted in 1995 by Harvard University, this volume analyzes the adjurations in the Hekhalot literature as ritual performances, and situates them in the context of Jewish and Greco-Egyptian ritual literature in late antiquity. After a 61-page introduction to the topic and the history of research, it examines ritual practices for gaining power (most often involving divine or angelic names) in four chapters: adjurations in Hekhalot literature, ascetic preparations for Hekhalot adjurations, adjurations as performance, and the Hekhalot adjurations in the matrix of ritual practices of late antiquity. The four appendixes deal with texts of *Shevaʿ Zutarti,* dream question texts, selected *Sar ha-Torah* and revelation adjurations, and textual criticism of *Sefer ha-Razim.* Lesses concludes that these adjurations reflect the common belief in late antiquity that human action can influence the gods or the angels to fulfill human needs.

J. R. Levison, *The Spirit in First Century Judaism,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 29 (Leiden—New York—Cologne: Brill, 1997, 158 gld. or $93) xiv and 302 pp. Bibliography. Indexed. LCN: 97-29999. ISBN: 90-04-10739-8.

After delineating an appropriate methodology and reviewing research, this investigation of the spirit in 1st-century Judaism (with particular attention to the works of Philo, ps.-Philo, and Josephus) explores how various interpretations of the spirit were spun from Num 24:2 ("And the spirit of God came upon him [Balaam]"): the spirit as an invading angel, and the spirit as life itself. Then it explores the impulses that led 1st-century Jewish authors both to assimilate and to resist Greco-Roman perceptions of inspiration: the spirit and human transformation (Palestinian and Diaspora perspectives), the spirit and prophetic transformation (a Palestinian perspective), and the spirit and philosophical transformation (Diaspora perspectives). Finally it considers how modes of inspiration were believed to lead not to ecstasy but to intellectual acuity: the spirit and extraordinary insight, and the spirit and inspired exegesis. It concludes the study of the spirit with a retrospect (the human spirit, extraordinary power, cosmic unity, angelic presence) and a prospect (individual authors, prophecy, charismatic exegesis). Levison, associate professor of biblical interpretation at the

Divinity School, Duke University, is the author of *Portraits of Adam in Early Judaism* (1988).

T. E. LEVY (ED.), *The Archaeology of Society in the Holy Land* (New York: Facts On File, 1995, $85) xvi and 624 pp. Illustrated. Bibliography. Indexed. LCN: 94-35170. ISBN: 0-8160-2855-9.

Taking an anthropological and socioeconomic perspective, the thirty-two chapters in this volume summarize important developments in the archaeology of the Holy Land under six headings: approaches to the past (five); Stone Age adaptation, evolution, and survival (six); farmers, priests, and princes—the rise of the first complex societies (five); Canaan, Israel, and the formation of the biblical world (five); local kingdoms and empires (five); and the rise of Christianity and Islam in the Holy Land (five). The papers most pertinent to the NT field are by E. Stern on trade, administration, and warfare in the Persian and Hellenistic periods (539-63 B.C.); J. D. Anderson on the impact of Rome on the periphery—the case of Palestine in the Roman period (63 B.C.-A.D. 324); and J. Patrich on church, state, and the transformation of Palestine in the Byzantine period (A.D. 324-640). N. Yoffee offers a conclusion in celebration of the conference that was held at the University of California at San Diego in January 1993 upon which the volume is based.

T. H. LIM, *Holy Scripture in the Qumran Commentaries and Pauline Letters* (Oxford: Oxford University Press, Clarendon Press, 1997, $75) xiv and 221 pp., 9 tables. Bibliography. Indexed. LCN: 97-10994. ISBN: 0-19-826206-X.

A thoroughly revised version of a doctoral dissertation directed by G. Vermes and J. Ashton and submitted in 1991 to the faculty of oriental studies of the University of Oxford, this volume first discusses Holy Scripture and postbiblical exegeses, as well as post-Qumran perspectives on exegesis. Next it focuses on two aspects of ancient biblical interpretation: wording of the biblical text, and features of literalism. Then it deals with "pesherite" exegesis and hermeneutics: whether the "pesherists" altered their biblical quotations, modifying the biblical text, and the nature of "pesherite" interpretation. Finally it considers Pauline interpretation of the Bible: Paul and midrash pesher, Paul and his OT quotations, and Paul as exegete. Lim, lecturer in Dead Sea scrolls and Christian origins at the Faculty of Divinity, University of Edinburgh, concludes that both the pesherists and Paul explained the meaning of biblical texts within the context of life and experience, but displayed different attitudes toward the Teacher of Righteousness and Jesus, respectively.

S. R. LLEWELYN, *New Documents Illustrating Early Christianity.* Vol. 8, *A Review of the Greek Inscriptions and Papyri Published 1984-85* (Sydney, NSW: Ancient History Documentary Research Centre, Macquarie University, 1998, paper $35; Grand Rapids—Cambridge, UK: Eerdmans) viii and 198 pp., 12 tables. Bibliographies. Indexed. ISBN: 0-8028-4518-5 (E).

Continuing the format adopted in the two preceding volumes [see *NTA* 37, p. 307; 39, p. 540], this volume covers mainly documents that were first published or significantly reedited in 1984 and 1985. They deal with the crucifixion of a slave, a possible curse against a fugitive slave, the government's pursuit of runaway slaves, tax collection and the τελῶναι of the NT, taxes on donkeys (an illustration of indirect taxation at work in Roman Egypt), flight from personal obligations to the state, benefaction ideology and Christian responsibility for widows (by J. R. Harrison), the epitaph of a student who died away from home, prescripts and addresses in ancient letters, a rescript to the victors of sacred games, a Hebrew congregational prayer from Egypt (by M. Harding), an association of Samaritans on Delos, the career of T. Mucius Clemens and its Jewish connections, whether the Christian symbol ΧΜΓ is an acrostic or an *isopsephism,* Christian letters of recommendation, a confessional inscription, and baptism and salvation.

Mediterranean Peoples in Transition. Thirteenth to Early Tenth Centuries BCE. In Honor of Professor Trude Dothan, ed. S. Gitin, A. Mazar, and E. Stern (Jerusalem: Israel Explo-

ration Society, 1998, $90) xix and 484 pp., frontispiece. Illustrated. Bibliographies. ISBN: 965-221-036-6.

The thirty-six papers (all in English) honoring Professor Dothan appear under nine general headings: tradition and change in the Mediterranean basin (four); mechanisms of identity and cultural transformation (six); Philistia—chronology and cultural affairs (three); Egyptians, Canaanites, Israelites, and Ammonites (five); alternative perspectives for understanding the late Bronze Age-early Iron Age transition (five); the crystallization of new societies (three); pottery and cultural change—some new analyses (four); coastal trade, commerce, and settlement (three); and Canaanites and Israelites in the north of Israel (three). They were prepared for an international symposium held in Jerusalem in April of 1995. Also included are a photograph of the honoree, greetings from P. and M. Berman, a tribute to Dothan from the editors, a list of her books and articles, and transcripts of general discussions inspired by the papers.

O. MERK AND M. MEISER, *Das Leben Adams und Evas,* Jüdische Schriften aus hellenistisch-römischer Zeit 2/5 (Gütersloh: Gütersloher Verlagshaus, 1998, paper DM 128) vi and 132 pp. Bibliography. Indexed. ISBN: 3-579-03925-3.

In this fascicle Merk is primarily responsible for the translation of and notes on *Apocalypse of Moses* (Greek), and Meiser for the translation of and notes on *Life of Adam and Eve* (Latin). The texts are printed in parallel columns wherever this is possible, with extensive notes below. In their 48-page introduction Merk and Meiser deal with the nature of the work, the textual evidence, issues of literary criticism (structure and sources), date and history-of-religions setting, genre, theological content, etc. A twelve-page bibliography is included.

H. MERKEL, *Sibyllinen,* Jüdische Schriften aus hellenistisch-römischer Zeit 5/8 (Gütersloh: Gütersloher Verlagshaus, 1998, paper DM 88) vi and 98 pp. Bibliography. ISBN: 3-579-03958-X.

After discussing the manuscripts and editions of *Sibylline Oracles,* this fascicle provides an outline of the contents of Books 1–14, a detailed analysis of the three books of most obvious Hellenistic Jewish origin (Books 3–5), and a ten-page bibliography. Then it presents translations of Books 3–5 as well as three fragments, with notes at the foot of the pages (on biblical roots, ancient parallels, philological comments, etc.). Merkel is the author of *Die Pastoralbriefe* (1991).

L. MILDENBERG, *Vestigia Leonis. Studien zur antiken Numismatik Israels, Palästinas und der östlichen Mittelmeerwelt,* ed. U. Hübner and E. A. Knauf, Novum Testamentum et Orbis Antiquus 36 (Fribourg: Universitätsverlag, 1998, 140 SFr; Göttingen: Vandenhoeck & Ruprecht) xxi and 400 pp., frontispiece, 72 plates. Bibliographies. ISBN: 3-7278-1155-2 (U), 3-525-53907-X (V&R).

This collection of thirty-four essays (in German or English) is divided into four parts: coinages within the Achaemenid satrapy of Trans-Euphrates (eleven); Greek, Asia Minor, and Punic coinages (ten); coins from the Jewish rebellions against the Romans (ten); and methodological issues (three). The topics most pertinent to the NT world include rebel coinage in the Roman empire (1990), shekel questions (1985), numismatic evidence for the chronology of the Bar Kokhba uprising (1948-49), the Eleazar coins of the Bar Kokhba rebellion (1949), the monetary system of the Bar Kokhba coinage (1967), a Bar Kokhba didrachm (1984-85), Bar Kokhba in Jerusalem (1977), Bar Kokhba coins and documents (1980), the Bar Kokhba wars in light of the coins and document finds between 1947 and 1982 (1984-85), and the Bar Kokhba war in light of the coins (1990). A photograph of the author and a list of his publications are included.

C. MÜLLER-KESSLER AND M. SOKOLOFF (EDS.), *The Christian Palestinian Aramaic Old Testament and Apocrypha Version from the Early Period,* Corpus of Christian Palestinian

Aramaic 1 (Groningen: STYX, 1997, 150 gld.) v and 324 pp., 20 plates. Indexed. ISBN: 90-5693-007-9.

This volume seeks to present the entire extant corpus of texts of the OT and the Apocrypha in Christian Palestinian Aramaic from manuscripts of the early period (5th to the 8th centuries A.D.). After a five-page introduction, it provides the texts (from Genesis, Leviticus, Numbers, Deuteronomy, Joshua, 1–2 Samuel, 1–2 Kings, Job, Proverbs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Micah, Wisdom of Solomon, Ecclesiasticus, and Epistle of Jeremiah), with brief textual notes below. Also included are five pages of comments, indexes of biblical passages and of manuscripts, a 62-page glossary, and photographs of manuscripts. Müller-Kessler is the author of *Grammatik des Christlich-Palästinisch-Aramäischen* (1991), and Sokoloff is the author of *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period* (1990).

J. Neusner and B. Chilton, *The intellectual foundations of Christian and Jewish discourse. The philosophy of religious argument* (London—New York: Routledge, 1997, cloth $65, paper $19.99) xvi and 184 pp. Indexed. LCN: 97-3402. ISBN: 0-415-15398-0 (cloth), -15399-9 (paper).

The authors argue that Judaic and Christian heirs of Scripture adopted and adapted to their own purposes and tasks Greek philosophical modes of thought and argument. They first consider confronting conflict in the Mishnah and in Paul's letters, and conducting dialectical argument in the Talmud and in Origen. Then they consider arguments from natural history (the Mishnah and *Leviticus Rabbah*), from nature (Irenaeus), from social history (*Ruth Rabbah, Pesiqta deRab Kahana, Genesis Rabbah*), and from social history (Augustine). They contend that at their deepest foundations Christianity and rabbinic Judaism take their place wholly within Greek philosophical modes of articulating contradictory propositions and proposing explicit argument and evidence to show that one is right and the other is wrong.

J. Neusner and B. Chilton, *Jewish-Christian Debates. God, Kingdom, Messiah* (Minneapolis, MN: Fortress, 1998, paper $24) xiv and 240 pp. Indexed. LCN: 97-48643. ISBN: 0-8006-3109-9.

This volume presents a theological dialogue between Judaism represented by its classical statement and Christianity formulated in terms of its initial canon. It contains three essays by Neusner (with responses by Chilton) on meeting God in the Torah, living under the yoke of the kingdom of heaven, and bringing the messiah—the Torah and responsive grace. It also includes three essays by Chilton (with responses by Neusner) on engaging with God through Christ, the reign of forceful grace, and Christ as the bodily presence of God. Also included are a six-page preface and an eleven-page introduction.

J.-V. Niclós, *Šem Ṭob ibn Šapruṭ. "La Piedra de Toque" (Eben Bohan). Una obra de controversia Judeo-Cristiana. Introducción, edición critica, traducción y notas al libro I,* Bibliotheca Hispana Biblica 16 (Madrid: Consejo Superior de Investigaciones Cientificas, 1997, paper) ciii and 474 pp. Bibliography. Indexed. ISBN: 84-00-07664-8.

The starting point for the work known as *Eben Bohan* ("Touchstone") was the controversy of Rabbi Shem Tob ibn Shaprut with Cardinal D. Pedro de Luna in Pamplona at the end of the 14th century. After an introduction to the author and his times, this volume discusses the establishing of the critical text of the work (manuscripts, composition, etc.). Then it presents for Book One the Hebrew text (with a critical apparatus) and a Spanish translation (with notes below) on facing pages. After the preface and index, Book One deals with the foundations of the faith: the soul, God, creation and the world, and emanation and the three worlds. Book Twelve contains a Hebrew version of Matthew's Gospel [see *NTA* 40, p. 143].

E. M. Orlin, *Temples, Religion and Politics in the Roman Republic,* Mnemosyne: Bibliotheca Classica Batava, Supplementum 164 (Leiden—New York—Cologne: Brill, 1997,

120.50 gld. or $71) ix and 227 pp., 2 tables. Bibliography. Indexed. LCN: 96-42454. ISBN: 90-04-10708-8.

Based on a doctoral dissertation directed by E. Gruen and presented to the University of California at Berkeley, this volume isolates and analyzes the normal procedures by which public temples were built in Rome, in order better to understand how the senate interacted with its magistrates and on occasion with other states. The five major chapters concern origins, the vow, the Sibylline Books, the construction, and the dedication. The four appendixes deal with state temples introduced in Rome between 509 and 55 B.C., Sibylline consultations between 509 and 83 B.C., the Sibylline oracle recorded by Phlegon, and the list of known *duumviri.* Orlin concludes that the process of constructing new temples not only reveals critical elements of the republican system of government but also reflects the shift in the late republic that culminated in the establishment of the Augustan principate.

A. PAUL, *Les manuscrits de la mer Morte. La voix des esséniens retrouvés* (Paris: Bayard/Centurion, 1997, paper 138 F) 334 pp., map, table. Bibliography. ISBN: 2-227-35014-8.

After describing the discovery of the Dead Sea scrolls (at Qumran and related sites) and their publication, this volume considers the content of the great library at Qumran (biblical, parabiblical, and sectarian texts) and its dating, the Qumran foundation and its occupants (vestiges of a community, Essenes at Qumran and elsewhere, community life at Qumran), and the Essenes as mystic witnesses of Judaism (the refounding and ethnic frontiers of Israel, the great institutions of Jewish society, the attractions and dangers of Greek modernity, the diversified response of Jewish society). Finally it deals with the Qumran texts, Jesus, and Christianity: Jesus of Nazareth as "a man of the north," the literary beginning of the NT, the apparently common great themes, and related formulas or subjects. Paul is the author of *Leçons paradoxales sur les juifs et les chrétiens* (1992) and *La Bible: histoire, textes et interprétations* (1995).

J.-M. PRIEUR, *Actes de l'apôtre André. Présentation et traduction du latin, du copte et du grec,* Apocryphes 7 (Turnhout: Brepols, 1995, paper 542 BFr) 253 pp., 4 plates, map. Bibliography. Indexed. ISBN: 2-503-50424-8.

Prieur's full-scale two-volume edition of *Acts of Andrew* was described in *NTA* 36, p. 140. The forty-page general introduction in this volume deals with the reception of *Acts of Andrew* from the 3rd to the 9th century; the thought of the work (the human condition before revelation, revelation, the revealer, etc.); the milieu in which it originated; and the period, place, and milieu of its redaction. Then after a ten-page survey of sources, it presents translations (with notes below) of Gregory of Tours's *Life of Andrew,* Coptic papyrus Utrecht 1, and Greek *Acts of Andrew.* Also included are ten pages of "complementary notes." Prieur is professor of practical theology on the faculty of Protestant theology at Montpellier.

B. RAWSON (ED.), *Marriage, Divorce, and Children in Ancient Rome* (Oxford: Oxford University Press, Clarendon Press, 1996, paper $29.95; Canberra: Humanities Research Centre) xiv and 252 pp., frontispiece, 8 plates, 10 figs., 3 tables. Bibliography. Indexed. LCN: 90-47265. ISBN: 0-19-815045-8 (OUP).

The paperback edition of a work first published in 1991, this volume presents essays by Rawson on adult-child relationships in Roman society; S. Treggiari on divorce Roman style—how easy and how frequent was it?; M. Corbier on divorce and adoption as Roman familial strategies; K. R. Bradley on remarriage and the structure of the upper-class Roman family; S. Dixon on the sentimental ideal of the Roman family; E. Eyben on fathers and sons; R. Saller on corporal punishment, authority, and obedience in the Roman household; P. R. C. Weaver on children of freedmen (and freedwomen); and A. Wallace-Hadrill on houses and households—sampling Pompeii and Herculaneum. Rawson has provided a five-page introduction.

D. W. ROLLER, *The Building Program of Herod the Great* (Berkeley—Los Angeles—London: University of California Press, 1998, $50 or £37.50) xvii and 351 pp., 49 figs., 15 maps, 14 stemmata. Bibliography. Indexed. LCN: 96-54003. ISBN: 0-520-20934-6.

Roller, professor of classics at Ohio State University, argues that Herod's building program extended throughout the eastern Roman world from western Greece to interior Syria, and that it was more Roman than Hellenistic in inspiration. After a nine-page introduction, he places Herod's building program in context by dealing with Herod's first trip to Rome, what Herod saw in Rome, Herod and Marcus Agrippa, the Herodian intellectual circle, Herod's second and third trips to Rome, early Roman building in the southern Levant, and the building program of Herod the Great. Then as the central portion of the book (pp. 125-238) he presents a catalogue of sites within Herod's kingdom and outside Herod's kingdom. Finally he treats the buildings of Herod's descendants, and the legacy of Herod. The appendixes concern (1) the curious matter of Herodian building in Armenia, (2) Herodian iconography, and (3) stemmata.

A. O. RORTY (ED.), *Essays on Aristotle's* Rhetoric, Philosophical Traditions 6 (Berkeley—Los Angeles—London: University of California Press, 1996, cloth $50, paper $19.95) xxiii and 441 pp., plate. Bibliographies. LCN: 95-14304. ISBN: 0-520-20227-9 (cloth), -20228-7 (paper).

The seventeen essays in this volume are organized to follow the rough sequence of topics in Aristotle's *Rhetoric:* Rorty on structuring rhetoric; J. Brunschwig on Aristotle's rhetoric as a "counterpart" to dialectic; R. Wardy on the might of truth and whether it shall prevail; M. F. Burnyeat on the enthymeme—Aristotle on the rationality of rhetoric; T. Engberg-Pedersen on whether there is an ethical dimension to Aristotelian rhetoric; T. H. Irwin on ethics in Aristotle's *Rhetoric* and in the ethical works; S. Halliwell on the challenge of rhetoric to political and ethical theory in Aristotle; C. D. C. Reeve on philosophy, politics, and rhetoric in Aristotle; S. R. Leighton on Aristotle and the emotions; J. M. Cooper on an Aristotelian theory of the emotions; D. Frede on mixed feelings in Aristotle's *Rhetoric;* G. Striker on emotions in context—Aristotle's treatment of the passions in his *Rhetoric* and his moral psychology; M. C. Nussbaum on Aristotle on emotions and rational persuasion; P. Ricoeur on between rhetoric and poetics; R. Moran on artifice and persuasion—the work of metaphor in Aristotle's *Rhetoric;* C. Carey on rhetorical means of persuasion; and G. A. Kennedy on the composition and influence of Aristotle's *Rhetoric.*

P. ROTH, *In jener Zeit. Alltag im Lande Jesu* (Graz: Styria, 1996, öS 198 or DM 28) 221 pp., 30 figs., table. ISBN: 3-222-12379-9.

Roth, professor of political science and communications at the Bundeswehr-Hochschule in Munich, presents basic information about how people lived in Jesus' time in Palestine and the Roman empire. After discussing whether and when Jesus lived, he treats Roman rule, the land and people of Israel, poor and rich, Jerusalem the holy city, Herod the Great, Herod's legacy, the Roman governors, the Holy Scriptures, the Temple, religions and cults as well as worldviews, Jewish religious groups, the Essenes, the priesthood and Sanhedrin, the religious life of the people, etc. Also included is a chronological table covering events from 63 B.C. to A.D. 73.

A. SALVESEN (ED.), *Origen's Hexapla and Fragments. Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, 25th July–3rd August 1994,* Texte und Studien zum Antiken Judentum 58 (Tübingen: Mohr Siebeck, 1998, DM 228) xvi and 500 pp. Bibliography. Indexed. ISBN: 3-16-146575-X.

Prepared for a conference on the Hexapla held in 1994 at Oxford, the twenty papers in this volume appear under five headings: the Origenic recension (three), the first two columns (four), the "three" (Aquila, Symmachus, and Theodotion) and the Hexapla (nine), the context and influence of the Hexapla (three), and toward a reedition of the Hexaplaric fragments (one). The contributors include J. Schaper on the origin and purpose of the fifth

column of the Hexapla, R. G. Jenkins on the Hexaplaric marginalia and the Hexapla-Tetrapla question, Salvesen on Symmachus readings in the Pentateuch, P. J. Gentry on the place of Theodotion-Job in the textual history of the Septuagint, T. McLay on Theodotion and the Old Greek texts of Daniel, M. Weitzman on the reliability of retroversions of the "three" from the Syrohexapla (a pilot study on Hosea), E. Ulrich on the relevance of the Dead Sea scrolls for Hexaplaric studies, N. Fernández Marcos on the textual content of the Hexapla (Lucianic texts and the Vetus Latina), J. M. Dines on Jerome and the Hexapla (the witness of the *Commentary on Amos*), and H. P. Scanlin on how a new edition of Origen's Hexapla might be done.

P. SCHÄFER AND H.-J. BECKER (EDS.), *Synopse zum Talmud Yerushalmi.* Band 3, *Ordnung Nashim,* Texte und Studien zum Antiken Judentum 67 (Tübingen: Mohr Siebeck, 1998, DM 398) viii and 432 pp. ISBN: 3-16-146868-6.

Following the format of other volumes in the project [see *NTA* 36, p. 452; 37, pp. 316, 474; 40, p. 186], this volume covers the following tractates in the Order of Women (*Nashim*) in the Jerusalem Talmud: *Yebamot, Soṭa, Ketubbot, Nedarim, Giṭṭin, Nazir,* and *Qiddušin.* It displays in vertical parallel columns the various texts according to the pertinent manuscripts, editions, and other relevant sources. This volume was produced in collaboration with G. Reeg, and with assistance from K. Ipta, G. Necker, M. Urban, and G. Wildensee.

S. SCHECHTER, *Aspects of Rabbinic Theology. Major Concepts of the Talmud* [1909] (Peabody, MA: Hendrickson, 1998, paper $19.95) xxii and 384 pp. Bibliography. Indexed. ISBN: 1-56563-288-5.

Reprinted from the edition originally published in 1909, this survey of rabbinic theology deals with God and the world, God and Israel, the election of Israel, the invisible kingdom of God, the visible and universal kingdom of God, the national kingdom of God, the "Law," the Law as personified in the literature, the Torah in its aspect of law, the joy of the Law, the merits of the Fathers and imputed righteousness and imputed sin, the Law of holiness and the Law of goodness, sin as rebellion, the evil *yēṣer* as the source of rebellion, human victory by the grace of God over the evil *yēṣer* created by God, forgiveness and reconciliation with God, and repentance as means of reconciliation. Schechter (1847-1915) was a leading thinker in Conservative Judaism and head of the Jewish Theological Seminary of America.

H. J. SCHONFIELD, *The Essene Odyssey. The Mystery of the True Teacher and the Essene Impact on the Shaping of Human Destiny* (Shaftesbury, UK—Rockport, MA: Element, 1998, paper $13.95) ix and 180 pp., frontispiece. Bibliography. ISBN: 0-90654-063-1.

The reissue of a work published in 1984 [*NTA* 30, p. 379], this volume considers the circumstances that brought forth the Essene "True Teacher," deduces from the sources what can be said about him, traces the development of the figure, and surveys the history of the "True Teacher" from the 10th to the 20th century. Schonfield, who died in 1988, was the author of *The Passover Plot* (1965) and *The Pentecost Revolution* (1974).

H. SHANKS, *The Mystery and Meaning of the Dead Sea Scrolls* (New York: Random House, 1998, $25) xxi and 246 pp. Illustrated. Bibliography. Indexed. LCN: 97-29391. ISBN: 0-679-45757-7.

In this introduction to the Qumran scrolls intended for the general public, Shanks, editor of *Biblical Archaeology Review* and *Bible Review,* first deals with the initial discovery of the Qumran scrolls, the archaeological excavations and the Bedouin explorations, the work of the original editorial team, and the general access to the scrolls made possible in the 1990s. Then he treats the Dead Sea scrolls and Christian faith, whether the Qumran scrolls were an Essene library, the archaeology of Qumran, the nature of the site and the identity of its occupants, the contributions of the scrolls to understanding the OT texts, the scrolls and

early Judaism, whether the Copper Scroll was a real treasure map or a fantasy, and possibilities for future research.

R. W. SHARPLES, *Stoics, Epicureans and Sceptics. An Introduction to Hellenistic Philosophy* (London—New York: Routledge, 1996, cloth $50, paper $17.99) xiv and 154 pp., 2 figs. Bibliography. Indexed. LCN: 95-26248. ISBN: 0-415-11034-3 (cloth), -11035-1 (paper).

Based on the author's many years of teaching Hellenistic philosophy to classics undergraduates at the University of London, this volume presents an account of the principal doctrines of the Stoics, Epicureans, and Skeptics from the death of Alexander the Great (323 B.C.) to ca. A.D. 200. The discussion is arranged according to topics rather than schools in order to bring out the underlying issues and make clear what the schools have in common and how they differ. And so after an introductory chapter on Hellenistic philosophy (aims, context, personalities, sources), it deals with the following questions: How do we know anything? What is reality? What are we? How can I be happy? and What about other people? Sharples, who holds a personal chair in classics at University College, London, summarizes Hellenistic philosophy as he presents it with a quotation from Marcus Aurelius: "Just don't go on discussing what sort of person a good person ought to be; be one" (10.16).

J.-A. SHELTON, *As the Romans Did. A Sourcebook in Roman Social History* (2nd ed.; New York—Oxford: Oxford University Press, 1998, cloth $45, paper $27.95) xxviii and 483 pp., 5 figs., 5 maps, 3 charts, table. Bibliography. Indexed. LCN: 96-35257. ISBN: 0-19-508973-1 (cloth), -508974-X (paper).

The revised and expanded version of a work first published in 1988 [*NTA* 33, p. 135], this anthology presents 473 excerpts of ancient texts in translation that illuminate various aspects of Roman social history under fifteen headings: the structure of Roman society, families, marriage, housing and city life, domestic and personal concerns, education, occupations, slaves, freedmen and freedwomen, government and politics, the Roman army, the provinces, women in Roman society, leisure and entertainment, and religion and philosophy. The three appendixes deal with sources, Roman money, and important dates and names. Shelton is professor of classics at the University of California in Santa Barbara.

O. H. STECK, R. G. KRATZ, AND I. KOTTSIEPER, *Das Buch Baruch. Der Brief des Jeremia. Zusätze zu Ester und Daniel. Übersetzt und erklärt,* Das Alte Testament Deutsch, Apokryphen 5 (Göttingen: Vandenhoeck & Ruprecht, 1998, paper DM 68) 328 pp. Bibliographies. ISBN: 3-525-51405-0.

This volume presents bibliographies for, general introductions to, and translations and expositions (of each pericope) of Baruch by Steck, Letter of Jeremiah by Kratz, the Greek Additions to Esther by Kottsieper, and the Greek Additions to Daniel (the prayers, Bel and the Dragon, and Susanna) by Kottsieper. Following the format and goals of the Alte Testament Deutsch series, the authors give particular attention to the relationships of these writings to the canonical books of the OT. Steck is the author of *Das apokryphe Baruchbuch* (1993).

M. E. STONE AND E. G. CHAZON (EDS.), *Biblical Perspectives: Early Use and Interpretation of the Bible in Light of the Dead Sea Scrolls. Proceedings of the First International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, 12-14 May, 1996,* Studies on the Texts of the Desert of Judah 28 (Leiden—Boston—Cologne: Brill, 1998, 160 gld. or $94.50) viii and 291 pp., 10 figs. Indexed. LCN: 97-41496. ISBN: 90-04-10939-0.

Prepared for a meeting held in 1996 at the Orion Center in Jerusalem, the fifteen papers in this volume are by G. A. Anderson on the status of the Torah in the pre-Sinaitic period (Paul's letter to the Romans), J. M. Baumgarten on Scripture and law in 4Q265, G. G. Brooke on shared intertextual interpretations in the Dead Sea scrolls and the NT, S. D. Fraade on looking for legal midrash at Qumran, I. Fröhlich on "narrative exegesis" in the Dead Sea scrolls, M. Kister on biblical interpretation at Qumran and its implications, E.

Main on the use of the Bible in 4Q448 (for King Joshua or against?), G. W. E. Nickelsburg on patriarchs who worry about their wives (a haggadic tendency in *Genesis Apocryphon*), B. Nitzan on postbiblical *rîb* pattern admonitions in 4Q302/303a and 4Q381 69 and 76-77, U. Rappaport on the use of the Bible in 1 Maccabees, L. H. Schiffman on the case of the Day of Atonement ritual, F. Schmidt on ancient Jewish astrology—an attempt to interpret 4QCryptic (4Q186), E. M. Schuller on the use of biblical terms as designations for nonbiblical hymnic and prayer compositions, D. R. Schwartz on something biblical about 2 Maccabees, and E. Tov on the rewritten book of Joshua as found at Qumran and Masada.

K. STROBEL, *Die Galater. Geschichte und Eigenart der keltischen Staatenbildung auf dem Boden des hellenistischen Kleinasien.* Band 1, *Untersuchungen zur Geschichte und historischen Geographie des hellenistischen und römischen Kleinasien I* (Berlin: Akademie Verlag, 1996, DM 280) 269 pp. ISBN: 3-05-002543-3.

After a forty-page introduction to the Celtic peoples and their presence in Asia Minor, this volume reviews research on the territory of Galatia and the nation of the Galatians. Then it considers the name "Galatians" and the concept of the "Celts": Paul's concept of the Galatians; Galatians, Celts, and Gauls; the Galatians as a linguistic unit in Asia Minor; and the linguistic concept of the Celts. Finally it deals with the Celtic annexation of territory in Asia Minor: the spread of the Celts to southern Europe, the destabilization of the Hellenistic world in 281-278 B.C., the attacks of the Celts against Macedonia and Greece in 280-279/78 B.C., the victory of Antigonus II Gonatas in 277 B.C. over the Celts, the new order of the Celtic world in the Balkans after the defeat of Brennus and the founding of the Celtic kingdom of Tyle, the crossing of the Celts into Asia Minor, the annexation of the Galatian tribes in central Anatolia, and the victory of Antiochus I over the Galatians. The second volume will treat the history of the Galatians in Asia Minor from the mid-3rd to the early 2nd century B.C.

M. TARADACH AND J. FERRER, *Un Targum de Qohélet. Ms. M-2 de Salamanca.* Editio princeps. *Texte araméen, traduction et commentaire critique,* Le Monde de la Bible 37 (Geneva: Labor et Fides, 1998, paper) 165 pp. Bibliography. Indexed. ISBN: 2-8309-0876-7.

After introductions to the Targums in general and to *Targum of Qohelet* in particular, this volume presents the Aramaic text according to MS M-2 Salamanca, a French translation of the Aramaic text, and a critical commentary (with particular attention to sources and parallels). The appendixes provide (1) a collation of MS M-2 Salamanca with MS Villa-Amil no. 5 of Alfonso de Zamora, and (2) corrections of the *editio princeps* of MS Villa-Amil no. 5 as edited by L. Díez Merino. Taradach is the author of *Le Midrash* (1991), and Ferrer is professor of Semitic philology at the University of Barcelona.

B. S. THORNTON, *Eros. The Myth of Ancient Greek Sexuality* (Boulder, CO: Westview, 1997, cloth $28, paper $18) xvii and 282 pp. Bibliography. Indexed. LCN: 96-36786. ISBN: 0-8133-3225-7 (cloth), -3226-5 (paper).

After introductory reflections on "custom the king of all," this investigation of what Greek literary remains from 700 to 100 B.C. say about sex first considers the volatile, chaotic power of sex under the "controlless core": the "tyrant of gods and men," the golden child of the bloody foam, Pandora's "foul tribe of women," and monsters of appetite. Then under the "fancied sway" it deals with the various technologies that the Greeks invented to control and exploit sexual energy: taming the beasts, erotic technology, wives and the order of the house, and Eros the pedagogue. Thornton, professor of classics at California State University, argues that the Greeks viewed eros as a powerful force of nature, potentially dangerous and in need of control by society, and that what fired the Greek imagination was Eros the destroyer, not Cupid the insipid.

E. ULRICH ET AL., *Qumran Cave 4.* Vol. 10, *The Prophets,* Discoveries in the Judaean Desert 15 (Oxford: Oxford University Press, Clarendon Press, 1997, $150) 325 pp. and 64 plates, 41 tables. Bibliographies. Indexed. ISBN: 0-19-826937-4.

This volume continues the publication of the series of biblical manuscripts in the Jewish

script from Qumran Cave 4 [see *NTA* 40, p. 188; 41, pp. 192-193]. After a six-page general introduction, it presents introductions to and editions of the Cave 4 manuscripts of Isaiah (4QIsa^{a-r}) by P. W. Skehan and Ulrich, Jeremiah (4QJer^{a-e}) by E. Tov, Ezekiel (4QEzek^{a-c}) by J. E. Sanderson, and the Twelve Minor Prophets (4QXII^{a-g}) by R. E. Fuller (with C. M. Murphy and C. Niccum). The introductions deal with issues such as the size and the nature of the manuscript, script, orthography, and so forth. For the individual fragments there are transcriptions, notes on readings, and discussions of textual variants. Indexes of biblical passages and of the contents of the manuscripts are provided. Skehan and F. M. Cross, along with J. T. Milik and J. Strugnell, were responsible for identifying and placing most of the fragments.

A. URBÁN, *Barnabae epistulae Concordantia.* Vol. 4 of *Concordantia in Patres Apostolicos,* Alpha-Omega, Reihe A: Lexica, Indizes, Konkordanzen zur klassischen Philologie 165 (Hildesheim—Zurich—New York: Olms-Weidmann, 1996, DM 118) 227 pp. ISBN: 3-487-10256-0.

Following the pattern of earlier volumes in the series, this concordance for *Letter of Barnabas* is based on the Greek text established by R. A. Kraft (1971). It contains entries for all the Greek words along with words found in the critical apparatus and in other critical editions. Each entry gives the word, the number of its occurrences, a grammatical analysis, an English translation, the uses of the words in their full contexts, and other pertinent information. Also included are appendixes on the conjunction and adverb καί and on the Greek article, as well as a descending index of frequencies of the lexicon.

A. URBÁN, *Primae epistulae Clementis Romani ad Corinthios Concordantia.* Vol. 3 of *Concordantia in Patres Apostolicos,* Alpha-Omega, Reihe A: Lexica, Indizes, Konkordanzen zur klassischen Philologie 164 (Hildesheim—Zurich—New York: Olms-Weidmann, 1996, DM 198) iv and 450 pp. ISBN: 3-487-10044-4.

This concordance for *1 Clement* follows the pattern set in the volumes on *Letter to Diognetus* [*NTA* 38, p. 501] and *Didache* [*NTA* 39, p. 179] and is based on the Greek text edited by A. Jaubert (1971) and the Latin version edited by K. T. Schaefer (1941). It contains entries for all the Greek words (as well as for the Old Latin version) along with words found in the critical apparatus and in other critical editions. Each entry gives the word, the number of its occurrences, a grammatical analysis, an English translation, the uses of the words in their full contexts, and other pertinent information. Also included are an appendix on the Greek article, as well as descending indexes of frequencies of the Greek text and the Latin version.

R. VAN DEN BROEK AND W. J. HANEGRAAFF (EDS.), *Gnosis and Hermeticism from Antiquity to Modern Times,* SUNY Series in Western Esoteric Traditions (Albany, NY: State University of New York Press, 1998, paper $24.95) x and 402 pp., 10 plates. Indexed. LCN: 97-26329. ISBN: 0-7914-3611-X (cloth), -3612-8 (paper).

Of the eighteen essays in this volume, the six papers most pertinent to the NT world are by van den Broek on gnosticism and Hermetism in antiquity as two roads to salvation, J.-P. Mahé on gnostic and Hermetic ethics, J. van Oort on the sources of Manichaeism and its influences on western Christianity, J. Helderman on *Gospel of Truth* as a Christian gnostic text, G. Quispel on *Asclepius*—from the Hermetic lodge in Alexandria to the Greek Eucharist and the Roman Mass, and Mahé on *Discourse on the Ogdoad and the Ennead* (NHC VI,*6*). The papers originated as lectures given at the Amsterdam Summer University in 1994.

M. VAN ROSSUM-STEENBEEK, *Greek Readers' Digests? Studies on a Selection of Subliterary Papyri* (Leiden—New York—Cologne: Brill, 1998, 220 gld. or $137.50) xix and 361 pp. Bibliography. Indexed. LCN: 97-27178. ISBN: 90-04-10953-6.

Based on a doctoral dissertation directed by M. A. Harder and presented to the University of Groningen, this volume tests the theory that four groups of Greek subliterary papyri—

hypotheses to tragedies and comedies, Homeric *hypotheses* and Callimachean *diegeses,* the *Mythographus Homericus* material, and mythographical catalogues—were written in order to make it unnecessary for people to read the original writings on which the papyrus texts are based. The first part of the book explores what kind of knowledge is transmitted in these papyri and how this is done, how this knowledge is related to that found in other literature, and what we know about the function and readership of these papyri. Two appendixes are included. The second part presents all the papyrus texts (seventy-four items) discussed in the first part. Van Rossum-Steenbeek concludes that these papyrus texts cannot be called "readers' digests" and that most of them do not seem to have been intended as independent reading material.

B. WANDER, *Gottesfürchtige und Sympathisanten. Studien zum heidnischen Umfeld von Diasporasynagogen,* Wissenschaftliche Untersuchungen zum Neuen Testament 104 (Tübingen: Mohr Siebeck, 1998, DM 178) xiii and 276 pp. Bibliography. Indexed. ISBN: 3-16-146865-1.

Accepted as a *Habilitationsschrift* in 1997 by the theological faculty of the Ruprecht-Karls-Universität in Heidelberg, this volume contends that the "God fearers" and "sympathizers" were not fictions, and that Acts plays an important role in dealing with this complex phenomenon. After considering the Diaspora synagogues as the context, it provides terminological clarifications in the light of biblical and rabbinic texts, Greek vocabulary, and inscriptional materials, respectively. Next it gathers implicit and indirect evidence for the phenomenon of "God fearers" in the writings of Philo and Josephus, NT and patristic sources, and pagan authors. Then it studies the "God fearers" in Acts with reference to local and terminological data, and reflects on the relevance of the material for the rest of the NT tradition. An appendix presents the Greek text and a translation of the "God fearers" inscription from Aphrodisias.

J. K. WARD (ED.), *Feminism and Ancient Philosophy* (New York—London: Routledge, 1996, cloth $65, paper $17.99) xxiii and 295 pp. Bibliography. Indexed. LCN: 95-51647. ISBN: 0-415-91601-1 (cloth), -91602-X (paper).

The eleven essays in this collection are by J. Annas on Plato's *Republic* and feminism (1976), S. B. Levin on women's nature and role in the ideal polis (*Republic* 5 revisited), D. M. Tress on the metaphysical science of Aristotle's *Generation of Animals* and its feminist critics (1992), K. C. Cook on sexual inequality in Aristotle's theories of reproduction and inheritance, E. Asmis on the Stoics on women, D. Achtenberg on Aristotelian resources for feminist thinking, M. Homiak on feminism and Aristotle's rational ideal (1993), P. Curd on Aristotelian visions of moral character in V. Woolf's *Mrs. Dalloway,* Ward on Aristotle on φιλία as a possible beginning of a feminist ideal of friendship, A.-M. Bowery on a narrative analysis of Plato's *Symposium* (Diotima tells Socrates a story), and M. Nussbaum on therapeutic arguments and structures of desire (1989). Ward has provided an eleven-page introduction.

R. J. Z. WERBLOWSKY AND G. WIGODER (EDS.), *The Oxford Dictionary of the Jewish Religion* (New York—Oxford: Oxford University Press, 1997, $95) xviii and 764 pp. Bibliographies. LCN: 96-45517. ISBN: 0-19-508605-8.

Conceived as a companion to *The Oxford Dictionary of the Christian Church* [*NTA* 41, p. 532], this work seeks to convey in a single volume as much information as possible about the Jewish religion. Its nearly 2,400 alphabetically arranged articles include contributions by M. Hirshman on allegory, L. H. Silberman on 'Aqedah, B. J. Schwartz on the Bible and on Bible exegesis, L. H. Schiffman on the Dead Sea scrolls, M. Himmelfarb on eschatology, D. Sinclair on halakah, G. Bohak on Hellenism, D. Sinclair on oral law, Bohak on Philo, S. W. Crawford on Qumran and the Qumran community, J. Dan on G. G. Scholem, S. Paul on son of man, S. Friedman and L. Moscovitz on the Talmud, T. H. Lim on the Teacher of Righteousness, and B. Greenberg on women. It covers various aspects of Jewish practice, law, and theology as expressed in the Bible and the Talmud and by Jewish teachers throughout

history. It also includes biographical sketches. The *Encyclopedia of the Jewish Religion* (1966), which was edited by Werblowsky and Wigoder, served as the basis for this new, updated, and considerably expanded work.

M. WYKE, *Projecting the Past. Ancient Rome, Cinema, and History,* The New Ancient World (New York—London: Routledge, 1997, cloth $75, paper $18.99) x and 237 pp. Illustrated. Bibliography. Indexed. LCN: 96-35995. ISBN: 0-415-90613-X (cloth), -90614-8 (paper).

After chapters on "ancient Rome, cinema, and history" and "projecting ancient Rome," this book explores, through the consideration of some notable cinematic representations of ancient Rome, the place of antiquity in 20th-century mass culture. It deals in turn with Spartacus (testing the strength of the body politic), Cleopatra (spectacles of seduction and conquest), Nero (spectacles of persecution and excess), and Pompeii (purging the sins of the city). Wyke, senior lecturer in classics at the University of Reading, presents her concluding reflections under "a farewell to antiquity."

ADDITIONAL BOOKS RECEIVED

A. E. HILL, *Malachi. A New Translation with Introduction and Commentary,* Anchor Bible 25D (New York—London: Doubleday, 1998, $37.95) xliii and 436 pp. Bibliography. Indexed. LCN: 96-50480. ISBN: 0-385-46892-X.

S. INGEBRAND, *Swenske songer 1536. Vår första bevarade evangeliska psalmbok,* Acta Universitatis Upsaliensis, Uppsala Studies in Faiths and Ideologies 7 (Uppsala: Uppsala University, 1998, paper) 216 pp., plate. Bibliography. Distributed by the Uppsala University Library. ISBN: 91-554-4141-6.

M. A. RAE, *Kierkegaard's Vision of the Incarnation. By Faith Transformed* (Oxford: Oxford University Press, Clarendon Press, 1997, $72) xvi and 267 pp. Bibliography. Indexed. LCN: 97-25131. ISBN: 0-19-826940-4.

A. TOLO, *Sidama and Ethiopian. The Emergence of the Mekane Yesus Church in Sidama,* Studia Missionalia Upsaliensia 69 (Uppsala: Uppsala University, 1998, paper) xviii and 308 pp. Illustrated. Bibliography. Indexed. Distributed by the Swedish Institute for Missionary Research. ISBN: 91-85424-49-8.

H. WANSBROUGH, *Genesis,* Doubleday Bible Commentary (New York—London: Doubleday, 1998, paper $9.95) viii and 117 pp. Bibliography. LCN: 98-2544. ISBN: 0-385-48995-1.

H. WARD AND J. WILD, *The Doubleday Christian Quotation Collection* (New York—London: Doubleday, 1998, $22) viii and 502 pp. Indexed. LCN: 97-48809. ISBN: 0-385-48994-3.

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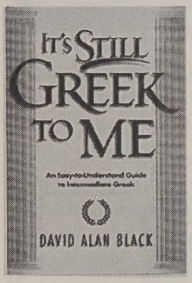

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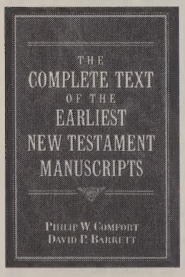

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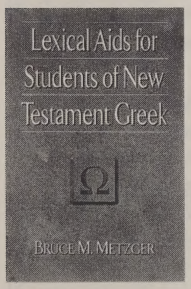

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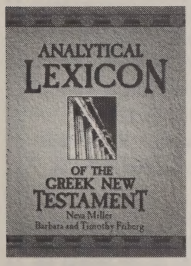

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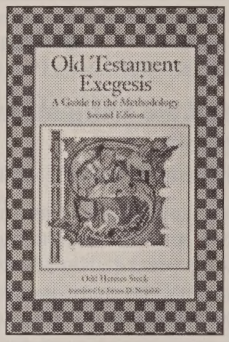

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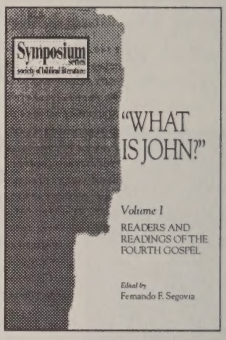

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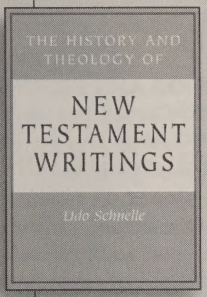

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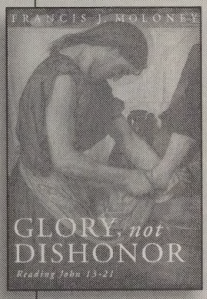

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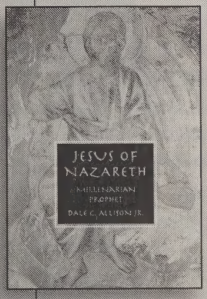

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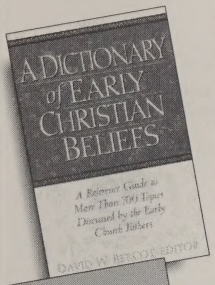
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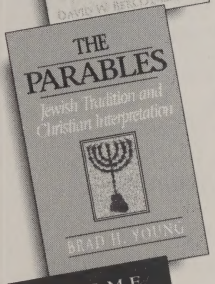

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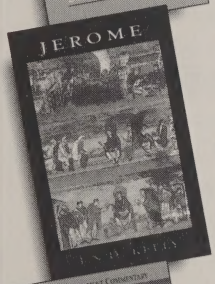

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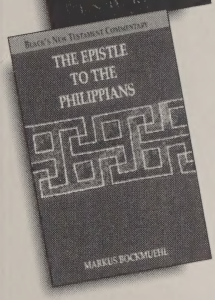

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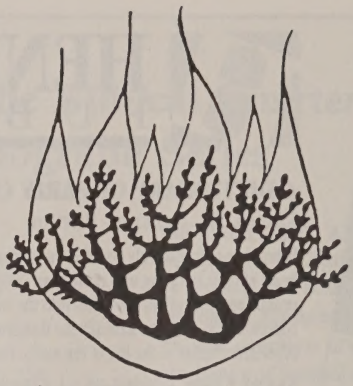

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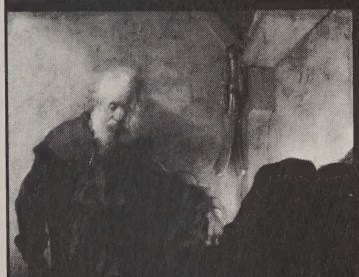

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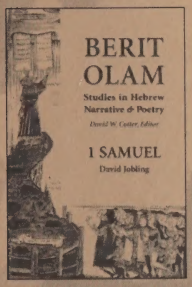

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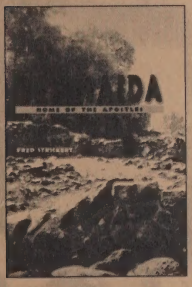

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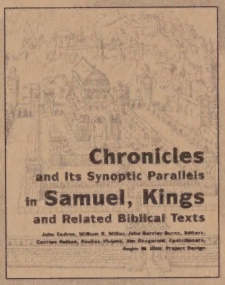

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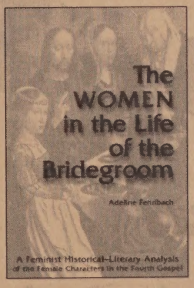

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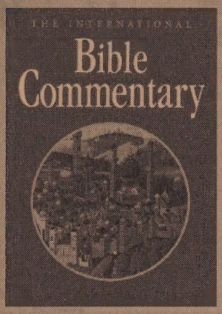

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